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TREATISES

Of sundry and select Subjects, pur-
posely Composed to pluck Sinners out of
Satan's snares, and allure them into
the glorious Liberty of the
Gospel.

By R. TOUNGE of Roxwel in Essex,
Florilegus.

L O N D O N,

Printed by M. I. and are to be sold onely by James
Coombe, in Little Bartholomews Well-yard, 1660.

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To the worthy Author, and to the
Ingenuous Reader.

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S I R,

THe accurate *Florist*, who makes it his delight to study flowers, is not more taken with their dress, their marks, their varieties, rich above *Solomon* in his royalty; nor more pleased with every line in that his *sweet Library*, then your Reader will be in his perusal of this *Christian Library*, which here you put into his hand; not great in bulk, for so neither are *precious stones* or *jewels*, which are rich in substance, and of high esteem for their orieny. Few men are Masters of so excellent an *Alembick*, for extraction of *quintences & spirits*, whereby you have given a *Supersedeas* or Writ of ease to your Reader, from searching & surveying the whole *Garden* where these *flowers* grow, by transplanting them into one *knit*, where they are presented as a *sweet nose-gay*. I wish you such diligent *Bees* as may sit upon your flowers, & depopulate your garden; he that sucks *Poyson* from any *Rose* here, doth but shew himself to be a *Spider* by so doing.

READER,

These ten *Treatises* being like ten small *Corn-fields* now laid together (as it were) within one *bedg*, have thereby put off that name; wherewith while they went single, malevolent spirits, might be ready to asperse, by calling them *Pamphlets*; a name rather due to *Books* of *trivial matter*, than *small stature*, & in them, & every of them, the *mower* may fill his hand, and

he that gathereth sheaves, his bosom with practical Divinity, which hath the preheminance above Polemical and controversial, as the planting and pruning of the trees of the Garden hath above the keeping of the Mound, or mending of the Hedge. I know a hungry appetite, is better content with Barley loaves and poor fishes, then a disdainful Palate with Quails & Mamma; but I need make no such apologie for this Book, where the meat is savoury, and the cookery artificial by a rare mixture of sweet and profitable; let thy walk therefore be in this Paradise, from the trees whereof thou maist gather fruit for meat, maintaining thy spiritual life in the whole duty of a Christian; or for Medicine in the cure of thy Diseases, Drunkenness, Swearing, Unthankfulness, Deceitfulness of Heart, or for the arming of thy self with dissuatives against Scoffing and Derision. or from some of them twigs to whip the Mammist out of his Idolatry [the love of money] or Apples of Gold from the tree of life; and under some of them thou shalt hear two Advocates pleading the cause of their two clients, the Pastor, and the Poor; the one for shutting of the mouth that sends forth unsavoury eruptions; the other for opening the close hand that's almost dried up. And all the trees breathing forth sweet perfumes as the smell of a Field which the Lord hath blessed. In short, if thou do but taste the fruit of one of these trees, thy appetite will be provoked thereby, towards another, and the pleasantness of the way will make thee forget the length of thy journey.

London,
Lawrence, jury,
June 16. 1655.

Thy servant in the service of Christ,
Richard Vines.



To the READER.

READER,

SO many and excellent are the Helps that God affordeth to this unworthy Nation for to enlighten dark souls, & for recovering of revolted sinners unto God, that if any after all this be Blinded and Rebellious, they will be the most unexcusable and most miserable people in the World. By how many voices, and with what holy skilful Oratory, & with what earnest and incessant Importunity doth the God of Mercy call upon sinners to Repent? Who is then in the obscurest Corner of England, that may not hear the Word of Life, or that may not read the Scriptures, & the excellent Writings of the Servants of Christ, if they have ears to hear, and eyes to see, & are but willing and diligent for their own good? what a precious mercy is it, that every Book-sellers shop, & every Market almost, and all the quarters of the Land do so abound with wholsom and excellent Books, declaring the way to everlasting Happiness? What abundance of such Helps are ready at hand for the Recovery and salvation of any sinner that is but willing to read and consider them? It was not so with us in the dark times of Popery, nor is it so in other Nations: What pity is it after all this, that there should be so many ignorant earthly minds; so many Drunkards & sensual Wretches; so many ungodly prayerless Families among us, as there are? Are men resolved to destroy themselves? Do they love damnation? Do they Hate their own souls, as well as holiness, & the Holy God? Why else do they madly shut their ears, despise their Teachers, go on in a worldly & wicked life, & unthankfully refuse the Helps that are offered them. Among others, the Author of these ten Treatises, an ancient and faithful Servant of

Christ, though not of the *Tribe which waiteth at the Altar*, hath enriched this Nation with many of his *Labours*, which though he own but as *Collections*, yet may you read many a *Book* before you find from whence they are collected. I have formerly with much delight read his excellent *Books*, called, *The Cure of Prejudice*, *The Victory of Patience*, and some others, full of useful pertinent matter, delivered in a *style more quick and smart*, more *accurate and adorned*, then is ordinarily to be found: And finding that these do favour of the same *Ingenuity and Diligence*, and contain such necessary and seasonable advice, I recommend them to thy careful perusal & consideration. What a *cure* is here for the *Swearer*? Another for the *Drunkard*? Another for the *Covetous*? What a *Key* to *unlock the Rich Mans Chests*, and enrich himself by Giving to the Poor, if men will but use them? What Considerations are here to shame the *Reproachers of Godliness*, & to encourage the weak against their reproaches? The *unsanctified Formalist* is here *stript bare*; The *Ministry* is *Patronized*, and *usurpers and Intruders* sharply reprehended, by an *Impartial pen*; less liable to *Accusations of Self-seeking*, then our own in the eyes of the *Contentious* would have seemed. Reader, if thou thankfully make use of the *Helps* that are offered thee by this servant of Christ, who willingly layeth out his time and labour, and estate, for thy spiritual benefit; As thou wilt encourage such faithful endeavourers of thy good, so wilt thou have thyself the everlasting consolation, and maist see that *blessed face of God*; and enjoy that felicity which thy sin would deprive thee of. This is the desire of him that would gladly be

A furtherer of thy Salvation,

London, Decemb: 21.

1654.

Rich. Baxter.

The several Treatises contained in the several Parts of this
Christian Library, are these:

- A** Leaf from the Tree of Life, wherewith to heal the Nation. —
A sovereign Antidote against all Grief. —
A short and sure way to Grace and Salvation. —
A small Map of the many Protestants and few Christians in England.
A serious and patheticall Description of Heaven and Hell. —
A hopeful way to cure that horrid sin of Swearing. —
An experimental Index of the Heart. —
Apples of Gold from the Tree of Life.
Armour of proof against the Worlds envy, scoffs, and reproaches.
Characters of the kinds of Preaching.
Compleat Armour against evil Society: First and second Part.
Cordiall Counsel. —
God's goodness, and Man's ingratitude.
God's goodness, and England's unthankfulness. —
Good counsel seldom well taken. —
Good reports from bad men no mean disparagement. —
Preparation to Conversion. —
The Drunkards Character; with an Addition.
The Abasement of Covetousness and Ambition: First and Second
Part.
The benefit of Affliction. —
The Victory of Patience. —
The whole duty of a Christian.
The natural man anatomized.
The cure of Misprision, or Mistake.
The Cause and Cure of Ignorance, Error, Enmity, &c.
The Pastors Advocate.
The Poors Advocate: First and Second Part.
The odious, despicable, and dreadful condition of a Drunkard.
The { Blemish of Government.
The { Shame of Religion. } —
Disgrace of mankind: with offer of help to drowning men }
The Impartial Monitor, about following the fashions.
The Impartial and Compassionate Monitor, about hearing of Sermons.
The seduced soul reduced.
The trial of true wisdom, with how to become wise indeed. —
The prevention of Poverty, and cure of Melancholy. —
The second part of the Pastors Advocate, or the proof of a good Preacher.
Six remaining parts of the Poors Advocate.
An infallible way to become happy here, and hereafter. —

SOVEREIGN ANTIDOTE against all Grief.

ALSO
The benefit of Affliction; and how to
Husband it so, that the weakest Christian (with
blessing from above) may be able to support
himself in his most miserable

TOGETHER WITH
The Victory of Patience.

Extracted out of the choicest Authors,
Ancient and Modern, both Holy and Humane.
Necessary to be read of all that any way
suffer Tribulation.

The fourth Impression.

By R. Younge, of Roxwell in Essex, Florilegus.

*All that will live godly in Christ Jesus, shall suffer
persecution, 2 Tim. 3. 12.*

LONDON,

Printed by R. & W. Leybourn, for James Crump,
in Little Bachelors Well-yard, 1654.

Courteous Reader,

IN the perusal of this Treatise (which
as the Author hath enlarged and re-
fined it, is become a new Work) thou shalt
finde such variety of useful matter, laid
down in an accurate and methodicall way,
and embellished with such Ornaments of
delightfull illustration; that it will be
hard to say, whether the Authors Reading
and pains, or thy Profit and Delight will
exceed: But the Eare trieth Words,
as the Mouth tasteth Meat, Job 34.3.
Onely read it (without prejudice) and
the Work will sufficiently praise it self;
if either Matter or Manner, Argument
or Art can do it.

Thomas Westfield. D.D.

Daniel Featly. D.D.

Samuel Slater.

NO HUMAN ACTION can be trusted to persist, but it shall have some *distinguishacies*; to prove that we are not their *Comproisor*: and it is almost as easy to *justify* as to *make* them. His daily presence (say what is meant) and his speech contemptible, 2 Cor. 10. 10. The *discreet* ministers of a *House* built, is *nothing*! but to say the *Flow* we at first, requires the *Use* of a good *conductor*. All *disputes* can be *won*, till they come to *doing*: But there is a further *distance* standing, to the *task* that is in the *world*: then between it and the *ground*. viii 171

To fore-relate their variety, and several worths, were to imitate an *Italian Host*, meeting you on the way, and promising before-hand, your fare and entertainment : wherefore let it please you to see and allow your *Cheer*. Only, in general: my Book is a feast, wherein *wholesomeness* shines with *pleasantness*, and *variety* with both. Each Chapter is a seve-

The Epistle.

that *Man* full of notable sayings and examples (for that's the meat) by which a man may not only become more virtuous, but more wise; not alone, able to say well, but to do well: for quaint and elegant Phrases on a good subject, are baits to make an ill *Man* virtuous. *Pithy Sentences*, curious *Metaphors*, witty *Apophthegms*, sweet similitudes, and Rhetorical expressions (which *Aristotle* would have, as it were sprinkled in the most serious discourses) are to the minde, as *Musick* to the body, which (next to sleep) is the best recreation. Or as pleasant and delectable *Sauce*, which gives a more savorie taste to wholesome and profitable *Divinity*. And thou shalt finde but few here which are not both *finewy*, and *sharp*: *micrones verborum*, pointed speeches; either, *fit to teach*, or *forcible to persuade*, or *sage to advise and forewarn*; or *sharp to reprove*, or *strong to confirm*, or *piercing to imprint*.

But alas! most Men regard not *what is written*, but *who writes*; value not the *Message*, but the *Stamp*, which is upon it. If the *Man* likes them not, nor shall the matter. To these, I say little, as they deserve little: and turn my speech to all that reserve themselves open, and prepared, to receive each profitable instruction, and continuall amendment: to the *Ingenious Reader*, that sucks *Honey* from the selfe same flower which the *Spider* doth possesse; wishing him to conne that out of this Treatise, which he did not know before; and well note what speaks to his own sin: And perhaps he may, in this short journey make more true gain, then *Solomon* made did from *Ophir*, or the *Spanish Fleet* from the *West-Indies*; for in so doing, he shall greatly increase his knowledge, and lessen his vices. In a few dayes he may read it, and ever after, be the better for it.

But me thinks I am too like a careless *Porter*, which keeps the *guests* without doors, till they have lost their *stomacks*; wherefore I will detain you no longer in the *Porch*, but unlock the *door*, and let you in.

THE

THE
BENEFIT OF AFFLICTION,
and how to husband it so, that (with blessing from
above) the weakest Christian may be able
to support himself in his most
miserable Exigents.

CHAP. I.

Why the Lord suffers his children to be so troubled, and persecuted, by his
and their enemies: and first, That it makes for the glory of his power.

IN the former * Treatise, I have proved that there is a naturall enmity and a spirituall antipathy between the Men of the world, and the children of G O D; between the seed of the Serpent, and the seed of the woman. And that these two Regiments being the Subjects of two severall Kings, Satan and Christ, are governed by Laws opposite and cleane contrary each to the other; whereby it comes to passe, that grievous temptations and persecutions do alwayes accompany the remission of sins; That all men (as Augustine speaks) are necessitated to miseries, which bend their course towards the Kingdom of Heaven. For godlinesse and temptations are such inseparable attendants on the same person, that a mans sins be no sooner forgiven, and he rescued from Satan, but that Lion fumes and roares, and bestirs himselfe to recover his losse. Neither can Gods love be enjoyed, without Satans disturbance. Yea, the world and the Devil therefore hate us, because God hath chosen us. If a Convert comes home, the Angels welcome him with Songs, the Devils follow him with uproar and sory, his old acquaintance with scorns and obloquies; for they think it quarrel enough that we will no longer run with them to the same excess of riot. 1 Pet. 4. 4. That we will no longer continue miserable with them; they enjoy to see themselves cashiered, as persons infected with the plague, will scoff at such of their acquaintance, as refuse to consort with them as they have done formerly.

It is not enough for them to be *bad* themselves, except they *rail* at, and *persecute* the *good*. He that hath no *grace* himself, is *zealous* to see it in *another*: *good* men are *thorns* in *wicked* mens eyes, as *Job* was in the *Devils*; because they are *good*, or because they are *dearly* beloved of *God*: If a *mans* person and wayes please *God*, the world will be *displeased* with both: If *God* be a *mans* friend; that will be his *enemy*, if they exercise their *malice*, it is where he shews *mercy*: and indeed he refuseth to be an *Abel*, whom the *malice* of *Cain* doth not exercise (as *Gregory* speaks;) for it is an *everlasting* rule of the *Apostles*. He that is *born* after the *flesh*, with *gristly* heart; him that is *born* after the *Spirit*, Gal. 4. 29. not because he is *evil*, but because he is so much better than himself. 1 John 3. 12. Because his life is not like other mens, his wayes are of another fashion. Wisdom 3. 15.

I have also * shewed the *Original*, *continuance*, *properties*, *causes*, *ends*, and what will be the *issue* of this *enmity*; and therein made

* The Cause it plain, that as for the present they suit like the *Harp* and *Cure* of the *Harrow*, agree like two *poysons* in one *stomack* the one *Prejudice*. being ever sick of the other: so, to reconcile them together, were to reconcile *Fire* and *water*, the *Wolfe* and the *Lambe*, the *winder* and the *Sea* together; yea, that once to expect it, were an effect of *friendlie*, not of *hope*.

It remains in the last place, that I declare the *Reasons* why *God* permits his dearest children so to be afflicted.

why? The *gods* are so patient in their sufferings. With other grounds of comfort and *Wises*: and first of the first.

The *Reasons* why *God* suffers the same, are chiefly *sixteen*; all tending to his *glory*, and their *spiritual* and *everlasting* good, benefit and advantage: for the malignity of *envy* (if it be well answered) is made the *evil* cause of a good effect to us; *God* and our *souls* are made *gainers* by anothers *loss*.

The *Reasons* and *Ends* which tend to *Gods* glory are three;

1. It makes for the glory of his *Power*, *Wisdom*,

2. It makes much for his glory, when those *graces* which he hath bestowed upon his children, do the more *shine* through employment.

3. It makes for the glory of his *power*: *Moses* having declared in what manner the *Lord* permitted *Pharaoh* to oppress the children of *Israel*, more and more, still hardning his heart; shews the reason of it in these words, That I may multiply my miracles and wonders in the land of *Egypt*: That I may lay my hand upon *Pharaoh*, and bring out mine Armies, even my people by great judgements, that my power may be known, and that I may declare my Name throughout all the world, *Exod* 7. 3, 4. & 9. 16.

When that multitude of *Ammonites* and *Moabites* came to war against

Jehosaphat and the children of Israel, intending to cast them out of the Land's inheritance, and utterly destroy them, to the dishonour of God the Lord by delivering them from that sore affliction, gained to himself such honour and glory, That (as the Text saith) the fear of God was upon all the Kingdom of the Earth, when they heard that the Lord had fought for against the enemies of Israel, 2 Chron. 20. 29. The judgement was upon some, the fear came upon all; it was but a few years ago, but it was all men's warning, 1 Cor. 10. 11. when the Lord brought again the Captivity of Sion, (saith the Psalmist) then said they among the Heathen, The Lord hath done great things for them, Psal. 126. 1. 2.

God provides on purpose mighty adversaries for his Church, that their humiliation may be the greater in sustaining, and his glory may be greater in deliverance: yea, though there be legions of Devils, and every one stronger then many legions of men, and more malicious then strong: yet Christs little Flock, lives and prospers. And makes not this exceedingly for our Makers, for our Guardians glory.

Gods power is best made known in our weakness, 2 Cor. 12. 9. And our deliverance is so much the more wondrous at, by how much the less it was expected. Impossibilities are the best advancers of Gods glory; who not seldom hangs the greatest weights upon the smallest things, as he doth those bottles of Heavens (being of infinite weight and magnitude) in the soft air (where no man can make a feather hang) and the massie substance of the whole Earth and Sea upon nothing, Job 1. 6, 7, 8. Yea, the whole frame of the Heavens, have no other Columns or Supporters to lean upon, than his mighty and powerful word, Gen. 1. 6, 7, 8. For what we least believe can be done, we most admire being done; the lesser the means, and the greater the opposition, the more is the glory of him who by little means doth overcome a great opposition: yea, it is greater glory to God to turn evils into good by over-mastering them, than wholly to take them away.

Now, if thy very enemies thus honour thee; how should thy friends (bought with thy precious blood) glorifie thee? But the sweetest of Honey lieth in the bottom. I pass therefore from the first to the second Reason.

CHAP. 2.

That it makes for the glory of his wisdom.

Secondly, it makes for the glory of his marvellous and singular wisdom, when he turneth the malice of his enemies to the advantage of his Church. I would (saith Paul) ye understood, brethren; that the things which have come unto me, are turned rather to the furthering of the Gospel: So that my bonds in Christ are famous throughout all the judgement-hall, and in all other places, inasmuch that many of the brethren in the Lord, are emboldned through my bonds, and dare more frankly speak the word, Phil. 1. 12, 13, 14. The Apostles imprisonment was not the Gospels restraint, but enlargement.

In all other cases, a gentle resistance heightens the desire of the seeker : in this, the strength of opposites, meeting with as strong a faith, hath the same effect.

Again, how admirably did the Lord turn the malice of Joseph's brethren when they sold him into Egypt : And that devilish plot of Haman against Mordecai and his people to the good of his Church in general, and of Joseph and Mordecai in particular : Gen. 45. 2, 11. Esth. 9. 1, 2, 3. Their plots to overthrow Joseph and Mordecai, were turned by a divine Providence to the only means of advantaging them. And herein was that of the Psalmist verified, Surely the rage of man shall turn to thy praise, Psal. 76. 10. He who can do all things, will do that which shall be most for his own honour : And 'tis not so much glory to God to take away wicked men, as to use their evil to his own holy purposes ; how soon could the Commander of Heaven and Earth, rid the world of bad members ? But so should he lose the praise of working good by evil instruments ; it sufficeth that the Angels of God resist their actions, while their persons continue.

Yea, as in the Creation, out of that confused Chaos, he drew forth this orderly and adorned world : so still out of Satan's Tragedies and Hurleburles, he brings forth sweet order and comeliness for God (many times) works by contrary means : as Christ restored the blind man to his sight, with clay and spittle ; he caused the Israelites to grow with depression, with persecution to multiply, Exod. 1. 12. The blood of the Martyrs is the seed of the Church : Persecution enlargeth the bounds of it ; like as Palms, oppressed, and Camille trod upon, mount the more, grow the faster.

Yea, it is admirable to consider, how the Gospel grew, against all the adverse blasts, and floods which the billows of Earth, and bellows of Hell could blow or pour out against it in those sanguinary Persecutions : The more we are cut down by the sword of Persecution, the more still we are, says Tertullian, of the Christians in his time : Yea, the sufferings of one, begat many to the love of the truth : we read that Cecilia a poor Virgin, by her gracious behaviour in her Martyrdom, was the means of converting four hundred to Christ. The spectators made contrary constructions, to what their Persecutors intended : witness Fulgent Martyr, Who when he saw the Christians suffer such great things so cheerfully, said, Surely these men have more in them than the men of the World : they have other principles : and thereupon enquired what manner of people they were, and so came to embrace the truth. Whence Master John Lindsey, a friend to Bishop Beze, upon the burning of Master Patrick Hamilton, said to him : My Lord, if you burn any more ; let them be burnt in hollow Cellars : for the smok of Master Hamilton, hath infected as many as it blew upon. (Master Knox in his History of Scotland.) And as touching Fulgent

in

in particular, *Italy* never more abounded with *Students*, then when he had shut up all the *School-doors*, and turned *Learning* into *Idleness*.

And so on the contrary, the very means which wicked men use, to establish their own power, proves (by Gods providence) the only means of their ruine. Those *Babel-projectors* would build themselves a *Tower*, whose top should reach unto *Heaven*, lest they should be scattered abroad: which act of theirs proved the only cause of their being scattered and dispersed all the world over, *Gen. 11. 4, 8.* *Josephs* brethren sold him into *Egypt*, that so they might prevent his reigning over them; but God made it the only means of his reigning over them, *Genesis 27. 20, 38.* *Pharaoh* and his deep Counsellours would deal wisely in oppressing the *Israelites*, lest they should multiply and get out of his Land; but by this they multiplied the more, and got out the sooner, even to the ruine of him and his Country. *Exod. 1. 9, 10, 11, 12.* The chief *Præsts* and *Pharisees* would most wisely put *Christ* to death, lest all men should believe in him. *John 11. 47, 48, 53.* When thereby chiefly all came to believe in him. For, saith he, when I am lifted up from the Earth: I will draw all men unto me. *John 12. 32.* And not seldome doth the Lord thus turn the deepest counsels of *Haman* and *Achitophel* into foolishness. Witness the *Presbiter*, &c. *cetera*, *Quth.*

He that could prevent our sufferings, by his power, doth permit them in his wisdom, that he may glorifie his mercy in our deliverance, and confirm our faith by the issue of our distresses.

'Tis as easie for God to work without means, as with them; and against them, as by either: but assuredly it makes more for the *Makers* glory, that such an admirable harmony should be produced out of such an infinite discord. The world is composed of four elements, and those be contraries: the Year is quartered into different Seasons: the minde of man is a mixture of disparities, as joy, sorrow, hope, fear, love, hate, and the like: the body doth consist and is nourished by contraries; how divers even in effect as well as taste (wherein variety hits the humour of all) are the *Birds* and *Beasts* that feed us! And how divers again are those things that feed them! How many several qualities have the *Plants* that they brouze upon! Which all mingled together; what a well tempered *Salad* do they make!

Thus you see; that though faith be above reason, yet is there a reason to be given of our faith. Oh what a depth of wisdom may lie wrapt up in those passages, which to our weak apprehensions may seem ridiculous.

That the graces of God, in his children, may the more shine through employment.

THirdly, it maketh for Gods glory another way, when those graces which he hath bestowed upon his children, do the more shine through employment, and are the more seen and taken notice of by the world: surely if his justice get such honour by a Pharaoh; much more doth his mercy by a Moses: now Abrahams faith, Jobs patience, Pauls courage and constancy, if they had not been tried by the fire of affliction; their graces had been smothered; as so many lights under a bushel, which now (to the glory of God) shine to all the world: Yea, not only their virtues, but the gracious lives of all the Saints departed, do still magnifie him even to this day, in every place we hear of them, and move us likewise to glorifie God for them: wherefore happy man that leaves such a president; for which the future Ages shall praise him, and praise God for him. And certainly, if God intends to glorifie himself by his graces in us; he will finde means to fetch them forth into the notice of the world.

Why could know the faith, patience and valour of Gods souldiers, if they alwayes lay in Garrison, and never came to the skirmish? Whereas now they are both exemplary, and serve also to put to silence the ignorance of foolish men, 1 Pet. 1. 15. Yea, without enemies, valour and fortitude were of no use. Till we have sinned, Repentance either is not, or appears not: Neither is patience visible to others, or sensible to our selves, till we are exercised with sufferings: whereas these virtues in time of misery and exigents, shine as stars do in a dark night. And what more glorious, than with Noahs Olive-tree, to keep our branches green under water? Or with Aarons Rod, to bring forth ripe Almonds, when in appearance we are dead and dry? Or with Moses's Bush, not to consume though on a light fire.

One Jupiter set out by Homer the Poet, was worth ten set out by Phidias the Carver, saith Philostratus; because the former flew abroad through all the world, whereas the other never stirred from his Pedestal at Athens: so at first, the honour and splendour of Jobs integrity was confined to *Ux*, (a little corner of Arabia) yea, to his own Family; whereas by means of the Devils malice, it is now spread as far as the Sun can extend his beams, or the Moon her influence; for of such a Favourite of Heaven, such a Mirror of the Earth, such a wonder of the world, who takes no notice? Who could know whether we be vessels of gold or dross, unless we were brought to the Touchstone of temptation? Who could feel the odoriferous smell of these Aromatical Spices, if they were not pounded and bruised in the Mortar of affliction? The worlds hatred and calumny to an

able Christian, serves as bellows to kindle his devotion, and blow off the ashes, under which his faith lay hid: like the Moon, he shines clearest in the night of affliction: If it made for the honour of Saul and all Israel, that he had a little Boy in his Army, that was able to encounter that selected great Giant, Goliath of the Philistines, and overcome him; how much more doth it make for Gods glory, that the least of his adopted ones should be able to encounter four enemies?

The World, 1 John 5. 4.

The Flesh, Gal. 5. 24.

The Devil, 1 John 2. 14. and

Death, Rom. 8. 36, 37.

1 The Flesh,

The weakest of which is

2 The world.

Now the Flesh being an home-bred enemy, a Dalilah in Samsons bosome, a Judas in Christs company, like a Moath in the garment bred in us, and cherished of us: and yet alwayes attempting to fret and destroy us: and the world a foreign foe, whose Army consists

of two wings, } Adversity on the left } hand
 } Prosperity on the right }

Death stronger then either, and the Devil stronger than all; And yet that the weakest childe of God only through faith in Christ (a thing as much despised of Philistines, as Davids sling and stone was of Goliath) should overcome all these four | wherein he shews himself a greater Conquerour, then William the Conquerour; yea, even greater then Alexander the Great, or Pompey the Great, or the Great Turk; for they only conquered in many years a few parts of the world: but he that is born of God, overcometh the whole world, & all things in the World, 1 John. 5. And this is the victory that overcometh the world; even our faith, Vers. 4. And makes not this infinitely for the glory of God? Yea, it makes much for the honour of Christians. For, art thou born of God? Hast thou vanquished the world, that vanquisheth all the wicked? Bless God for this conquest. The King of Spain overcoming the Indies, was nothing to it. If Sarah had known his afflicting of Job, would have so advanced the glory of God: manifested Jobs admirable patience to all Ages; made such a president for imitation to others: occasioned so much shame to himself; I doubt not but Job should have continued prosperous and quiet: for what will set upon his Adversary when he knoweth, he shall be shamefully beaten? This being so, happy are they who when they do well, hear ill: but much more blessed are they, who love so well, as that their backbitting Adversaries seeing their good works, are constrained to praise God and speak well of them.

CHAP.

That God suffers his children to be afflicted and persecuted by ungodly men; that so they may be brought to repentance.

Now the Reasons which have chiefly respect to the good of his children in their sufferings, being *thirteen* in number; are distinguished thus as followeth:

1	Because it	Brings them to repentance.	
2		Works in them amendment of life.	
3		Stirs them up to prayer.	
4		Weans them from the love of the world.	
5		Keeps them alwayes prepared to the spirituall combat.	
6		Discovers whether we be true believers, or Hypocrites.	
7		Prevents greater evils of sinne and punishment to come.	
8		} makes them {	Humble.
9			Conformable to Christ their head.
10		} increases {	Faith.
11			Joy and Thankfulness.
12			Spiritual wisdom.
13			Patience.

God suffers his children to be afflicted by them.

First, the Lord suffers his children to be vexed and persecuted by the wicked, because it is a notable means to rouze them out of carelesse security, and bring them to repentance; He openeth the eyes of men (saith Elihu) even by their corrections, that he might cause man to turn away from his corruption; and that he might keep back his soul from the pit; Job. 33. 16, 17, 18. The feeling of smart will reach us to decline the cause: Quia sentio penam recogito culpam; saith Gregory the Great: punishments felt bring to my consideration sins committed. Those bitter sufferings of Job toward his latter end, made him to possess the iniquities of his youth, Job 13. 26. whereby (with Solomons Eyes-dropper, Eccles. 7. 21, 22.) he came to repent of that whereof he did not once suspect himselfe guilty: it made him not think so much of what he felt, as what he deserved to feel: in like manner, how do the clamours of Satan, our own consciences, and the insulting words, constrain us to possess even the sins of our youth? There needs no other aid of memory for sinners misery.

Satans malice not seldome proves the occasion of true repentance, and so the Devil is overshoot in his own Bowe, wounded with his own weapon. I doubt whether that Syrophenician had eyes enquired after Christ, if her daughter had not been vexed with an unclean spirit; yea, whether the

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Devil had been so effectually cast out, if he had with less violence entered into her. *Mark 7.* Our afflictions are as *Benbadads* best *Consolators*, that sent him with a cord about his neck to the merciful King of *Israhel*. The Church of God under the Cross is brought to a serious consideration of her estate, and saith, *Let us search and try our ways and turn again to the Lord: Lam. 3. 40.* *Manasses* also the King of *Judah* that horrible sinner, never repented of his *Idolatry*, *Murder*, *Witchcraft*, &c. till he was carried away captive to *Babel*, and there put in chains by the King of *Assur*. But then (saith the Text) he humbled himselfe greatly before the God of his Fathers, *2 Chron. 33. 11, 12.* Yea, read his confession, (for he speaks most feelingly) and you shall see, that the prison was a means of his spiritual enlargement. Even *Vipers* being last, cast up all their poison.

The body that is surfeited with repletion of pleasant meats, must be purged with bitter pills: and when all outward comforts fail us, we are willing to befriend our selves with the comfort of a good conscience, the best of blessings. Affliction is the Hammer which breaks our rockie hearts. Adversity hath whipt many a soul to Heaven, which otherwise prosperity had coached to Hell: was not the *Prodigall* riding post thither, till he was soundly last home again to his Fathers house, by those hard-hearted and pitiless *Nabals*, which refused to fill his belly with the husks of the swine? And indeed, seldom is any man thoroughly awakened from the sleep of sin, but by affliction: but, God by it, as it were by a strong purge, empties and evacuates those superfluities of malice, envy, pride, security, &c. wherewith we were before surcharged. For as *Alloes* kills worms in the stomach: or as frost, and cold destroyes *Vermine*, so doth bitter afflictions; crawling lusts in the heart.

The Serpents enmity may be compared to the *Circumcision-knife* which was made of stone: unto *Rubarb* which is full of *Choler*, yet doth mightily purge *Choler*: or to the sting of a *Scorpion*, which though it be an acerb poison, yet proveth an excellent remedy against poison. For this, or any other affliction when we are in our full career of worldly pomp and glory, pulleth us by the ear, and maketh us know our selves: My wants (saith one) kill my wantonness: my poverty checks my pride: my being slighted quells my ambition and vain glory. And as for sickness; it cuts the throat of vices: Many, saith Saint *Augustine*, have been wickedly well, that have been innocently and piously sick. Yea, I may call it the summe of Divinity, as *Pliny* calls it the summe of Philosophie; for what distressed or sick man was ever lascivious, covetous, or ambitious? He envies no man, admires no man, flatters no man, dissembles with no man, despiseth no man, &c. That which *God* or friends can by no means effect, touching our amendment: a little sickness, or trouble from enemies will (as Saint *Crysostome* observeth.) Yea, how many will confess, that one affliction hath done more

more good upon them, than many Sermons? That they have learned more good in one dayes or weeks misery, than many years prosperitie could teach them? *untouched estates*, and *toucht consciences*, seldom dwell together: and it is usuall for them that know no sorrows to know no God: *repentance* seldom meets a man in jollity, but in affliction the heart is made pliable and ready for all good impressions.

True, if gentleness would serve, we should not smart; for God like a good Chyrurgeon, first strokes the arm, before he opens the vein: he sends for us by his Ambassadors of the Ministry, yet we come not: Let him strike our field, as *Abraham* did by *Joab*; we come presently: Or perhaps he assists another, to fright us: as great mens children are corrected, by seeing others whipt: or as *Apollonius* would tame Lions by beating Dogs before them. For as God preaches to us, no less in his judgements than his word; so when he strikes offenders; he would warn the standers by: and a wise man sees himself safe, or beaten in his neighbour. Yea, generous and ingenious spirits, desire to be taught, abide not to be forced. It is for Tyrants to compel: for Asses to be compelled, saith *Erasmus*. A good natured Horse, saith *Seneca*, will be governed even by the shadow of the wand; whereas a resty jade will not be ordered by the spur.

But if his word will not rule us; (as many, till God come with a strong hand will hold their corruptions as fast as *Pharaoh* the *Israelites*) his Rod shall: or if his Rod will not yet serve, his sword shall be drewh in our gall, and dashed in our blood, *Deut. 32. 41. 42*. Or if we scape for a time, yet our preservation from one judgement is but our reservation to seven more, *Levit. 26*. Yea, he will send a succession of crosses, seven more, and seven more, and seven to that; to the conversion of his own and the confusion of his enemies, *Vers. 14, to 39*. when singing will not still the Child, the Rod must. Hard knots, must have hard weaves: strong affections, strong afflictions: great corruptions, great calamities to cure them.

So that God (through thy stubbornness) is forced to let loose Satan and wicked men upon thee, lest thou shouldst sleep in security till thou didst sleep in death eternally; even for thy good: And affliction is but the Shepherds Dog, (as *Chrysostome* speaks) to fetch us into Christs fold: perhaps by barking onely; and then we are more scared than hurt: perhaps in his mouth; and then the poor sheep thinks he will surely worry it: but he is taught to fetch onely, and therefore gripes not, but onely carries and delivers it to his Master. When children have done a fault; Mothers use to fright them with *Bad-beggars*: the child thinks surely they will beat him, but the Mother hath a double policy, viz. to make them hate the fault, and love that the better: for they run to the lap to hide them, and then she make her own conditions. And so the very end which God aims at in setting those Adversaries upon thee, is that thou shouldst turn thine Eyes in-

ward, that thou mayest see for what thou sufferest; pry narrowly into thine own forepast actions; which if thou dost, an hundred to one thou wilt finde sin, it may be, this very sin, the cause of thy present affliction; and until thou dost find and try thine own beate for this *Adami*, and finde out which is thy *Isaac*, thy beloved sinne; look for no release: but rather that thy sorrowes should be multiplied, as God threatened *Boe*.

Wherefore liest thou on thy face; said God to *Yoshua* & *Israel* that sinned, up, search diligently, &c. *Josh. 7. 10, 11.* What evil hast thou done, said the Mariners to the distressed Prophet, that this evil is come upon us? Let every such *Jonas* reflect upon himself, and say, What evil have I done? What sin have I committed or admitted? or what good have I omitted or intermitted? be it but one single sin, whether spiritual pride; or talking upon heedless men in an handsome Language, or the like; and having found out the cause, grieves for it, turn from it. One flaw in a Diamond takes away the lustre and the price: one man in Law may keep possession: one Puddle, if we wallow in it, will defile us; one piece of wast-land makes the Heire liable to the King: one sin keeps possession for Satan: as well as twenty: one poison-full Herb amongst many good ones may put death in the pot; and so take away the goodnesse from the rest, as if there were none in it, wholesome.

Besides, how were the Angels in heaven punished for one fault? *Adam* for one sacrifice? *Miriam* for one slander? *Moses* for one wiselies? *Ananias* for one lie? *Ely* for his indulgencie only? *David* for his love to *Bathsheba* duely, &c. wherefore look to it, for if we spare but one *Agag*, it may cost us a Kingdom: and such a Kingdom as is far better than the Kingdom of *Saul*, 1 *Pet. 1. 4.*

Neither say of thy sin, as once *Lot* of *Moar*; Is it not a little one? for though men may, yet God will not wink at small faults, especially in his own. A little prick being neglected, may foster to a gangrene, as what is a mountain of Earth but an accumulation of many little dusts? or what is a flood, but a concurrence of many little drops? a small leak will sink the Vessel unstopt; whereas a great one will not do it, if well kept up. The weakest Instrument, be it but a Bodkin, can pierce the flesh and take away the life unarmed; whereas Armour of proof will even bear off a bullet. Besides, whereas our greatest goodnesse merits not the least glory; our least wickednesse deserves great pain. The wages of sin (small or great) is death, *Rom. 6. 23.* bad work, sad wages.

Wherefore let his correction bring forth conversion; change your hands to sinners, and pierce your hearts ye double-minded, *Jam. 1. 8.* Not your hands onely with *Pilate*, but your hearts with *David*; yea, and your eyes too, with *Mary Magdalen*, if it be possible, (though thy sorrow may be as good as we) whole eyes were a *Levee*, and hair a *Towell*, to wash and

and wipe the feet of Christ. Humble thy self like the Ninevites; *Jonah 3.* Who put sackcloth upon their loins, and ashes on their heads; as those that had deserved to be as far under ground, as they were now above it. A humble submission is the only way to disarm Gods indignation, and be vied of his God; *1 Pet. 5.6.* By such a course as this Jacob appeased that rough man *Esau*: *Abigail* diverted *David* from his bloody purpose; the *Syrians* found favour with *Ahab*, that none such; as the Scripture stiles him; *1 King. 20. 32, 33.* Sin bringeth judgement, and onely Repentance preventeth it: Thy sin hath kindled the fire of Gods wrath, and onely Repentance is as water to quench this fire.

King Edward the First riding furiously after a servant of his that had displeased him, with a drawn sword in his hand, as purposing to kill him, seeing him submit, and upon bended knee, sue for his life, not onely spared him, but received him into favour: Go thou and do the like: be thou but thoroughly sorry for thy sin, my soul for thine, God will be thoroughly satisfied; yea, grow better by it, and God will love thee the better for it. As Lovers are wont to be best friends after falling out: for as bones out of joynt, joyued again are stronger then before: so when God and we are reconciled by repentance, his affections are stronger to us then before. The repenting *Prodigal* received such tokens of favour as his elder brother, who never brake out into that Riot; never did. And whom did Christ honour with his first appearance but *Mary Magdalen*? and the Angel, but *Peter*? Go, saith he, and tell his Disciples and *Peter* that he will go before you into *Galilee*; *Mark 16. 7.* Though *Peter* had sinned above the rest, yet repenting he is named above the rest.

Otherwise; Contrition without reformation (which is but like the crouching of a Fox, that being taken in a snare looks lamentably, but it is onely to get out) will not prevail with God; he will never leave pursuing thee, till the traitors head be thrown over the wall.

None so lowd but will seem conformable, when apprehended: or if they Riot in the Gale of their deviance; yet when the Sessions comes, they begin to be a little calms: put off their disguises of dissoluteness, and put on some modesty, and semblance of humiliation; yea, then they change their apparel, their garbes, their looks and all to appear civil. Or let the Fox be chained up he will no more worry the Lambs: *Pharaoh* could relent when he felt the plagues; but when they were over, so was his repentance: but what saith the Scripture? He that confesseth and forsaketh his sinne shall finde mercy, *Prov. 28. 13.* Confession and confusion of sinne must go together: yea, there must be a parting with the right Eye in regard of pleasure, and the right Hand in regard of profit. As for example, hast thou swallowed some unlawful gain, and wouldest thou pacifie God and thy Conscience? Vomit it up again by restitution: for where is no re-

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situation of things unjustly gotten, their sins shall never be forgiven, as Saint Augustine speaks, *Non tollitur peccatum, nisi restituatur ablatum*. For repentance without restitution, is as if a thief should take away thy purse, ask thee pardon, say he is sorrie for it, but keeps it still; in which case, thou wouldst say; he did but mock thee. But *Pallas* with all the graces may call *Briareus* with his hundred hands to binde this *Jupiter*; and all in vain. Wherefore I proceed. The skilful *Chirurgion*, when he is lancing a wound, or cutting off a limbe, will not hear the patient, though he cry never so, until the cure be ended; but let there be once a healing of thy errors, and the plaister will fall off of it self; for the plaister will not stick on when the sore is healed. If the Fathers word can correct the child, he will sling away the rod, otherwise he must look to have his eyes ever winterly. Thus as the two *Angels* that came to *Lot*, lodged with him for a night, and when they had dispatched their errand, went away in the morning: So afflictions which are the *Angels* or the *Messengers* of God, are sent by him to do an errand to us; to tell us, we forget God, we forget our selves, we are too proud, too self-conceited, and such like: and when they have said as they were bid, then presently they are gone. Why then complaineest thou, I am afflicted on every side? Like a child that cries out of his shoe, when the fault is in his foot: or the sick patient who faults his bed when he should his back. Why groanest thou under thy burden, and cryest out of unremedied pain? Alas, thou repentest not; trouble came on this message, to teach thee repentance, give the messenger his errand, and hee'll be gone.

But if thou refusest to be reformed, thou hastst to be healed. Alas, every *Cain* will groan under the penalty, whereas a *David* will grieve for the iniquity: but the one trembles as a slave, whereas the other fears as a son; and he that mourns for the cause of his punishment, shall mourn but a while; but he that mourns onely for the punishment, and not for the cause, shall mourn for ever. The soul cannot live while the sin lives; one of the two must die, the corruption or the Person; but Repentance is a *Superfideus*, which discharges both sin and sorrow, moving God to be mercifull, the Angels to be joyfull, Man to be acceptable, and onely the Devil and his to be melancholy.

True, God doth not merely (though mainly) smile and chastise his children for sin, without any other respect; all his afflictive acts, are not punishments; some are for the benefit of the creature, whether for probation or purgation, or reformation: and for the praise, whether of his divine power, or justice, or mercy, as appears by our Saviours words, touching him that was born blinde, *John 9.3*. For though his Parents had sinned in themselves, and the man had sinned in his first Parents; yet it was not the guilt of either, that was guilty of this blindness; and the like we

may collect from *Jobs* example. Nevertheless, *sin* is still the *Original*; as when the head akes, and the members are sick, the fault is in the stomach. For this cause, saith the *Apostle*, (of the believing *Corinthians*) many are weak, (by lingering diseases) many sick, (by sharp and grievous maladies) and many sleep (are dead out-right) 1 *Cor.* 11. 30. Hence our so many diseases, miseries, maladies, troubles without, terrors within; it is this thief in the Candle that wastes us: this Fly in the Box that corrupts us: this traitor in the heart, that betrays and exposes us to all perils. In which regard it was a sound and savoury reply of an *English Captain* at the loss of *Calice*, who when a proud *Frenchman* tauntingly demanded, When will you fetch *Calice* again? answered, When your sins shall weigh down ours. What, saith *Saint Hierom*, in the like case? by our sins are these *Infidels* made strong; and therefore a mean to lessen our punishment is, to lessen our sins. Yea, even *Achior* a very *Ammonite* could say thus to *Holofernes*, Enquire if this people have offended their God: otherwise all our warring will come to nothing: and *Vespasian* the like: who when he had conquered *Jerusalem*, refused to have the Crown set upon his head, saying: I, indeed, am the rod in Gods hand, but it is their sins only, that hath subdued them.

And it is very rare in this case, if there be not some *Achan* in the Army, some *Sheba* in the Town, some *Jonas* in the Ship, some distemper in the soul, disorder in the life, that God would have removed and remedied: as for instance; *Jonas*, how came he into the whales belly? Was it not his own undutifulness? *David*, whence came all his troubles by *Abalom*, *Amnon*, *Adonijah*? Was it not his fondness and indulgence? And so of *Eli*, *Jacob*, what might he thank for all his afflictions (whereof God gave him not a draught, but made him a diet-drink: so that he had scarce a merry day, for one trouble or another:) whom had he to thank for it? Did he not thrust his own feet into the stocks by that threefold lie of his uttered in a breath to get the blessing?

Wherefore, if thou lovest thine own ease, deal freely and ingenuously with God and thine own soul; for sin and punishment are inseparable companions, and go tied together with chains of Adamant, as the Poet speaks, like individual twins, they are born together, live together, are attended one by the other, as the body by the shadow: where sin is in the Saddle, there punishment is on the Crupper; whence it is, that the *Hebrews* have but one and the same word for them both.

Objection. But thou hast repented and resolvest to be reformed.

Answer. Many in time of distress have strong resolutions and promise fair, even a Candle as big as a Mast: but trouble being over; one of ten in the pound were well: which proves; they never truly repented. Yea, in stead of being better, they grow worse, like one that falls in-

to a relapse from an Ague; so a burning Fever, which peradventure would be thy case, if God should now release thee: at least thou mayest fear it: for, to seek unto God only in affliction, is suspicious, and such seekers commonly are rejected with scorn, Proverbs 1.24, to 33. Indeed, if thou shalt persevere (when thou art released) in doing that which now thou purposest; it is an infallible signe, thy repentance is sound: otherwise: not.

CHAP. 6.

That it serves to work in us amendment of life.

SECondly, the malice of our enemies serves to work in us amendment of life. Every affliction sanctified, rubs off some rust, melts off some dross, straines out some corruption, &c. which done, we rise out of trouble, as Christ rose out of the grave: for when the cold is laid, the fire shall hold it no longer. The outward cold of affliction doth greatly increase the inward heat and fervour of the graces of God in us. Indeed no chastisement (saith the Author to the Hebrewes) for the present seems to be joyous, but grievous: But afterwards it bringeth the quiet fruit of righteousness to them that are thereby exercised, Heb. 12. 11.

We are dunged with reproaches, that we may prove a richer fall for grace, as Marcanzen speaks, (alluding to the parable of the Fig-tree,) God beats us, that he may better us: he beateth us about with thorns; that he may keep us within compass, lest we break over into Satans pictures: which indeed will fat us but to the slaughter. Yea, he pricketh us with goads, that he may let out our ill humours: and happy thorns or lancets of tribulation are those; which open a vein for sin to gush out at.

God strips the body of pleasure to cloath the soul with righteousness; and oftentimes strengthens our state of grace by impoverishing our temporall estate: for commonly the more prosperity, the lesse Piety. The poor (saith Christ) receive the Gospel, though the rich are more bound. It was an observation of Tacitus, that raising of the fortune did rarely mend the disposition: only Vespasian was changed into the better. Yea, if it make us not worse, it is a wonder: Evagrius gives it as a high praise of the Emperour Mauritius, that in the height of all his Majesty, he retained his ancient Piety. We serve God, as our servants serve us: of which many have too good cloaths, others too much wages, or are too fine fed to do work; as Esops Hen being over-fed, was too fat to lay: or perhaps too many under them; as a Gentleman having but one servant, thought him over-burdened with work, and therefore took another to help him: but having two, one of them so trusted to the others observance, that oftentimes they were both missing, and the work not done; then he chose a third; but was worse served then, then before: whereupon he told his friend, when I had one servant, I had a servant; when I had two, I had but half an one: Now I have three, I have never an one. Few men can digest more

felicity: Many a man hath been a loser by his gains, and found that, that which multiplied his outward estate, hath abated his inward, and so on the contrary. David was never so tender, as when he was hunted like a *Prey* (Judges 1 Sam. 26. 19. *Tonah* was at best, in the whales belly. *Stevens* fate never shone so fair, as when he stood before the Council, Acts 8. 15. Whilst the *Romans* had wars with *Carthage*, and enemies in *Affrick*, they knew not what vices meant in *Rome*.

Now if the misery of the one is found to be the spring of the others, and the corruption of prosperity the generation of piety: who will esteem those things good which make us worse, or that evil which brings such gain and sweetness? Before I was afflicted (saith David) I went astray, but now I keep the commandment, Psal. 119. 67. These evils do press us, but it is to God and our holiness. Yea, how much lower our afflictions weigh us down on Earth, so much the more earnestly our affections mount up to Heaven.

An Egg will swim in salt water, but sink in fresh: so we. King David among so many publick and private calamities and disasters, kept his head above water, and stood upright in his heart to God: But King Solomon, his son, even sunk in the midst of delights and pleasures. Too much rankness layeth the Corn: and Trees over-laden with Fruit, are their own ruin. Happy was he, John 9. in being born blinde, whose gain of bodily sight made way for the spiritual, who of a Patient became an Advocate for his Saviour, who lost a Synagogue and found Heaven, who by being abandoned of sinners, was received of the Lord of glory: God rarely deprives a man of one faculty, but he more then supplies it in another. The defect of corporall sight, hath not seldome mended the memory: for what is taken from one sense is divided amongst the rest. When Zachary was dumbe, John baptist the voice was a breeding. Hannibal had but one eye. Appius, Claudius, Timoleon, and Homer were quite blinde. So was Muleasses King of Tunis, and John King of Bohemia, but for the loss of that one Sense, they were recompensed in the rest, they had most excellent memories, rare inventions, and admirable other parts. Or suppose he send sickness; the worst Feaver can come, does not more burn up our blood than our lust; and together with sweating out the superfluous of nature, at the pores of the body; we sweep out the subtil corruption of our nature at the pores of the conscience: Yea, the Author to the Hebrews saith of Christ himself, that though he were the Son of God, yet (as he was man) He learned obedience by the things which he suffered, Heb. 5. 8. As in humane proceedings, Ill-manners beget good Laws; so in Divine, the wicked by their evil conquest beget good and holy lives in the goodly. Whence *Plutarch* adviseth us so carefully to demean our selves, as if our enemies did always behold

us. Nothing sooner brings us to the knowledge and amendment of our faults, then the scoffs of an enemy: which made Pharaoh acknowledge himself much beholding to his enemies (the Egyptians) for speaking evil of him, for (saith he) they have made me an honest man, to prove them liars: even barren Leah, when she was despised became fruitful.

So that we may thank our enemies, or must thank God for our enemies: Our souls shall shine the brighter one day for such rubbing: the cold wind cleanseth the good grain: the hot fire refines the pure gold. Yea, put case we be gold; they will but try us, if Iran, they will scower away our rust.

I say not that a wicked heart will be bettered by affliction: for, in the same fire that gold is made bright and pure; dross is burnt and consumed: and under the same flail that the grain is purged and preserved; the husks are broken and diminished. Neither are the Lees therefore confounded with the wine, because they are pressed and trodden under the same press or plank; but I speak of affliction sanctified, and of the godly.

Yet let not the wickedest man be discouraged, for as when Christ called the blinde man, the Disciples said, Be of good comfort, he calleth thee: so I may say to thee that art burthned with any kind of affliction; Be of good comfort, Christ calleth thee, saying, Come unto me by repentance and amendment of life, and I will ease thee of thy sins and sorrows, here and hereafter; only as the blinde man threw away his garment and followed Christ, so do thou answer him, I will forsake my sins and follow thee. For if God, like a prudent Prince, makes offers and fumes of war; it is but to mend the conditions of peace.

But farewell, I am for the already resolved; to whom I say, if the needle of affliction be drawn through us, by reason of wicked mens malice; it is but to convey with it the thread of amendment: and their worst to the godly, serves but as the thorn to the brest of the Nightingale, the which (if she chance to sleep) causeth her to warble with a renewed cheerfulness. For as blowes make balls to mount, and lashes make Tops to go, which of themselves would fall: so with their malice we are spurred up to duty, and made persevere in it, forecommonly (like Tops) no longer laste, no longer we go. Yea, these very tempestuous showers bring forth spiritual flowers & herbs in abundance: Devotion (like fire in frosty weather) burns hottest in affliction. Vertue provoked, adds much to it self: With the Ark of Noah, the higher we are tossed with the flood of their malice; the nearer we mount towards Heaven. When the waters of the flood came upon the face of the earth, down went stately Towers and Towers; but as the waters rose, the Ark rose still higher and higher. In like sort, when the waters of af-

gillion arise; down goes the pride of life, the lust of the eye; In a word all the vanities of the World. But the Ark of the soul trieth as these waters rise, and that higher and higher, even neerer and neerer towards Heaven.

I might illustrate this point by many observable things in Nature: We see well-waters arising from deep Springs, are hotter in winter than in Summer, because the outward cold doth keep in, and double their inward heat: And so of mans body, the more extreme the cold is without; the more doth the natural heat fortifie it self within, and guard the heart: The Corn receives an inward heat and comfort from the Frost and Snow, which lieth upon it: Trees lopp and pruned flourish the more, and bear the fuller for it. The Grape when it is most pressed and trodden, maketh the more and better wine: The drossie gold is by the fire refined; winds and Thunder clears the Air: Working Seas purge the wine: Fire increaseth the scent of any Perfume: Pounding makes all Spices smell the sweeter: Linnen when it is buckt, and washt, and wrung, and beaten becomes the whiter and fairer: the Earth being torn up by the Plough, becomes more rich and fruitful. Is there a piece of ground naturally good? Let it lie neglected; it becomes wilde and barren: yea, and the more rich and fertile it is of it self, the more waste and fruitless it proveth for want of Tillage and Husbandry. The Razor, though it be tempered with a due proportion of Steel, yet if it pass not the Grindstone or whetstone, is never the less unapt to cut; yea, though it be made once never so sharp; if it be not often whetted, it waxeth dul. All which are lively emblemes of that truth which the Apostle delivers, 2 Cor. 4. 16. We faint not, for though our outward man perish, yet the inward man is renewed daily. Even as a Lambe is much more lively and nimble for shearing. If by enmity and persecution (as with a knife) the Lord pareth and pruneth us; it is, that we may bring forth the more, and better fruit: and, unless we degenerate; we shall bear the better for bleeding: as Anteus, every time rose up the stronger; when Hercules threw him to the ground: because he got new strength, by touching of his Mother.

O admirable use of affliction! health from a wound; cure from a disease: out of grief, joy: gain out of loss: out of infirmity, strength: out of sin holiness: out of death life: yea, we shall redeem something of Gods dishonour by sin, if we shall thence grow holy. But this is a harder Riddle then Sampsons to these Philistims.

CHAP.

CHAP. 6.

That it stirs them up to Prayer.

THirdly, because they quicken our devotion, & make us pray unto God with more fervency: Lord (saith Isaiah) in trouble they will visit thee: they poured out prayers when thy chastening was upon them, Isay 26. 16. In their affliction (saith Hosea) they will seek thee diligently, Hosea 5. 15. That we never pray so feelingly, fervently, forcibly, as in time of affliction, may be seen in the examples of the children of Israel, Judges 3. 9, 15. Elisha, 2 Kings 6. 18. Hezekiah, 2 Kings 19. 15, 16. Stephen, Acts 7. 39, 60. And lastly, in Jehosaphat, who being told that there was a great multitude coming against him from beyond the Sea, out of Avam; it follows, That Jehosaphat feared, and set himself to seek the Lord, and proclaimed a Fast throughout all Judeah: Yea, they came out of all parts, and joyned with him to enquire of the Lord, 2 Chron. 20. 3, 4, 13.

Neither doth it make us alone which suffer; earnest in prayer, but it makes others also labour in prayer to God for us, 2 Cor. 1. 10, 11. Acts 12. 5, 12. As what true members participate not some way of the bodies smart? It is only a Nero can sit and sing while Rome burns. Whence we are taught to pray in the plural number, Our Father: and certainly he cannot pray or be heard for himself, that is no mans friend but his own. No prayer without faith, no faith without Charity, no Charity without mutual intercession. But I proceed, Crosses are the files and whetstones, that set an edge on our Devotions, without which they grow dull and ineffectual. Jonab sleeps in the Ship, but prays hard in the whales belly,

Prayer is the wing of the soul, wherewith it flies to Heaven, as meditation is the Eye wherewith we see God. But our hearts are like flint-stones, which must be smitten ere they will send out these sparks of devotion. Christ never heard of the Canaanitish woman, until her daughter was miserably vexed with a Devil; but then she comes to him, and doth not speak, but cry: need and desire have raised her voice to an importunate clamour. The God of mercy is light of hearing, yet he loves a loud and vehement solicitation: not to make himself inclinable to grant; but, to make us capable to receive blessings. And indeed the very purpose of affliction, is, to make us importunate: he that hears the secret murmurs of our grief, yet will not seem to hear us till our cries be loud and strong: as Demosthenes would not plead for his Client till he cried to him, but then answered his sorrow. Now I feel thy cause.

Prayer is as an arrow, if it be drawn up but a little; it goes not far: but if it be pull'd up to the head; flies strongly, & pierces deep: if it be but dribbled forth of careless lips; it falls down at our feet: the strength of our ejaculations, sends them up into Heaven, and fetches down a blessing. The Child hath escaped many a stripe by his loud crying; and the very unjust Judge can-

cannot endure the widows clamour : So unto fervent prayer, God will deny nothing. Whereas heartless motions do but teach us to deny, *Fervent suites* offer violence both to Earth and Heaven. So that if we ask and miss, it is because we ask amiss : we beat back the flame, not with a purpose to suppress it, but to raise it higher, and to diffuse it. We stop the stream, that it may swell the more, and a denial doth but invite the importunate, as we see in the *Canaanitish woman*, *Matth. 15*. Our holy longings are increased with delays : it whets our appetite to be held fasting : and whom will not Need make both humble and eloquent ? If the case be woful, it will be exprest accordingly : the despair of all other helps, sends us importunately to the God of power ; but while money can buy Physick, or friends procure enlargement ; the great Physician and helper, is not sought unto, nor thoroughly trusted in. It is written of the children of *Israel*, that so soon as they cried unto the Lord ; he delivered them from their servitude under *Eglon King of Moab* : yet it is plain, they were eighteen years, under this bondage, undelivered, *Judges 3. 14, 15*. Doubtless, they were not so unsensible of their own misery, as not to complain sooner then the end of eighteen years : the first hour they sighed for themselves : but now, they cried unto God. They are words, and not prayers ; which fall from careless lips ; if we would prevail with God ; we must wrestle ; and if we would wrestle happily with God ; we must wrestle first with our own dulness. Yea, if we felt our want, or wanted not desire ; we could speak to God in no tune but cries ; and, nothing but cries can pierce Heaven. The best mens zeal is but like a fire of green wood, which burneth no longer than whiles it is blown. Affliction to the soul is as plummetts to a Clock, or winde to a Ship : holy and faithful prayer, as oars to a Boat : And ill goeth the Boat without Oars, or the Ship without winde, or the Clock without plummetts. Now, are some afflicted in reputation ? as *Susanna* was ; others ; in childch ; as *Eli* : some, by enemies ? as *David* ; others by friends ? as *Joseph* : some, in body ? as *Lazarus* ; others, in goods ? as *Job* : others, in liberty ? as *John*. In all extremities, let us send this messenger to Christ for ease ; faithful and fervent prayer : if this can but carry the burthen to him, he will carry it for us, and from us for ever.

Neither can we want encouragement to ask : when as the sick of the Palsie but asked health, and obtained also forgiveness of sins : When *Solomon* but desired wisdom, and the Lord gave him wisdom, and honour, and abundance of wealth : When *Jacob* asked but meat and cloathing, and God made him a great rich man ; When *Zacheus* desired only to have a sight of Christ, and was so happy as to entertain him into his house, into his heart, yea, to be entertained into Christs Kingdom.

We do not, (yea, in many cases, we dare not) ask so much, as God

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is pleased to give : Neither doest thou & Saviour measure thy gifts by our petitions, but by our wants, and thine own mercies.

True, if the all-wise God shall fore-see that thou wouldst serve him as the *prodigall son served his father*, who prayed but till he had got his *patrimony*, and then forsook him, and spent the same in riot, to the givers dishonour; as too many use the *Ocean of Gods bounty*, as we do the *Thames*; it brings us in all manner of provision : cloaths, to cover us; fuel; to warm us : food ; to nourish us : wine; to chear us ; gold to enrich us; and we in recompence soil it with our *rubbish, filth, common shoares*, and such like excretions: even as the *Cloud* that's lifted up and advanced by the *Sun* ; obscures the *Sun*. In this case, he will either deny thee in mercy, as he did *Saint Paul*, 2 *Cor.* 12.8,9, and our Saviour himself, *Matth.* 16.39. or grant thee thy request in wrath, as he did a *King* to the *Israelites*, and *Quails* wherewith he fed their bodies; but withall sending leanness into their souls, *Psal.* 106.15. And well doth that *childe* deserve to be so served, who will lay out the money given him by his father, to buy poison : or weapons, to murder him with. Wherefore let thy prayers not onely be fervent, but frequent : for, thy wants are so. And be sure to ask good things to a good end: and then, if we ask thus according to Gods will in *Christs Name*; we know that he will hear us, and grant whatsoever petitions we have desired, 1 *John* 5.14,15.

CHAP. 7.

That it weanes them from the love of the world.

Fourthly, our sufferings wean us from the love of the world, yea, make us loath and contemn it; and contrariwise, fix upon heaven with a desire to be dissolved. *Saint Peter*, at *Christs transfiguration*, enjoying but a glimpse of happiness here, was so ravished and transported with the love of his present estate, that he breaks out into these words, *Master, it is good for us to be here*; he would fain have made it his dwelling place : and being loath to depart; *Christ* must make three tabernacles, *Mat.* 17.4. The love of this world so makes us forget the world to come, that, like the *Israelites*, we desire rather to live in the troubles of *Egypt*, then in the *Land of Promise*. Whereas *S. Paul* having spoken of his bonds in *Christ*, and of the spirituall combate; concludeth, *I desire to be dissolved, and to be with Christ, which is best of all*, *Phil.* 1.22,23. Yea, it transported him to Heaven before he came thither: as *Mary* was not, where she was, but, where her desire was, and that was with *Christ*. Prosperity makes us drunk with the love of the world, like the *Gadarens*, who preferred their swine before their souls : or him in the *Parable*, that would go to see his *jarme*, and lose Heaven : or the *Rich Glutton*, who never thought of Heaven, till he was in Hell : and thousands more, who if they have but something to leave behinde them, 'tis no matter whether they have any thing to carry with them.

But, as sleep composeth drunkenness; so the cross will bring a man to himself again: for when the Staff we so nourish to bear us, becomes a rudge to beat us: when we finde the world to serve us, as the Jews did Christ, carry us up to the top of the hill, and then strive to throw us down headlong: *Luk. 4. 29*. When the minde is so invested with cares, molested with grief, vexed with pain, that which way soever we cast our eyes, we finde cause of complaint; we more loath the world than ever we loved it, as *Amnon* did his sister *Tamar*: yea, when life which is held a friend, becomes an enemy; then death which is an enemy becomes a friend, and is so accounted: as, who, having cast *Anobor* in a safe Road; would again with himself in the storms of a troublesome Sea?

Yea; in case we have made some progress in Religion, and found a good conscience (sprinkled with the blood of Christ, (the marrow of all comforts,) and resolved with *Joseph*, to forsake our coat rather than our faith: yet if the World make new offers of preferment, or some large improvement of profits and pleasures; we begin to draw back, or at least we know not whether to chuse: like a horse that would, and yet would not, leap a ditch. And after a little conflict, having half yielded to forsake that with joy, which cannot be kept but with danger; we resolve thus. The same God, which hath made my crosses chearful; can as well make my prosperity conseasonable. Why then should I refuse so fair an offer? but alas, having made choice; it is not long, ere these pleasures and honours, these riches and abundance; prove as thorns, to choak the good seed of Gods word formerly sown in our hearts: as it is, *Matth. 13. 22*. For, prosperity to Religion, is as the Ivy to the Oake, it quickly eats out the heart of it: yea, as the *Mistletoe* and *Ivy* (sucking by their straight embraces the very sap that only giveth vegetation from the roots of the Oake and Hawthorn) will flourish when the Trees wither; so in this case, the corruption of the good is alwayes the generation of the evil: and soon the contrary, crosses in the estate, diseases of the body, maladies of the minde, are the medicines of the soul: the impairing of the one, is the repairing of the other.

When no man would harbour that unthrif-son in the Gospel; he turned back again to his Father, but never before. *Lais* of *Corinth* while she was young, doted upon her *Glass*, but when she grew old and withered; she loathed it as much: which made her give it up to *Venus*. When Satan is let loose upon us to shew us our sins, and the danger we are in; then farewell profit, farewell pleasure, treasure, and all, rather then I will endure such a rack, such a hell in my conscience.

Whereas, if we should only hear of misery, or read what is threatned in the word: though it might a little fright us; it would never amend us. Birds are frighted at first, with the Husbandmans scarecrows: but after a while, observing that they stir not; are bold

to sit upon them, and defile them.

Thus as harmonious sounds are advanced by a silent darkness; so are the glad tidings of salvation. The Gospel never sounds so sweet, as in the night of persecution, or private affliction.

When *Virtue* came down from Heaven (as the Poets feign) rich men spurned at her, wicked men abhorred her, Courtiers scoff at her, Citizens hated her: and being thrust out of doors in every place; she came at last to her sisters, poverty and affliction: and of them, found entertainment. When it ceased to be with Sarah, after the manner of the world; she conceived Isaac: so when it ceaseth to be with us after the manner of the world's Favourites; we conceive holy desires, quietness, and tranquillity of minde, with such like spiritual contentments. Yea, we make faith our only option: whereas before; we kept open house for all vices, as the States are said to keep open house for all Religions: or if not; it fares with piety as with holy water, every one praiseth it, and thinks it hath some rare virtue in it; but offer to sprinkle them with the same; they shut their eyes, and turn away their faces: and no marvel, for we never taste this Manna from Heaven, until we leave the leaven of this Egypt.

Now, better the body or estate perish, then the soul: though we are too sensual to consent unto it, *Plus Pastor, in vulnere gregis suis vulneratur.* The loss of a graceless childe, cannot but grieve the father, though the father him self were in danger of mischief by that childe: as David mourned for Absalom, that would have cut his throat. True prosperity is hearty meat, but not digestible by a weak stomach: strong wines, but naught for a weak brain: The prosperity of fools destroyeth them, Proverbs 1.31. So that all temporall blessings are, as they hit: but if the minde do not answer, they were better mist. The more any man hath, the more cause he hath to pray, Lord, lead us not into temptation: for we cannot so heartily think of our home above, whiles we are furnished with these earthly contentments below; but when God strips us of them straightwayes, our minde is homeward. Whiles Naomies husband and sons were alive, we find no motion of her retiring home to Judah: let her earthly stays be removed; she thinks presently of removing to her Countrey: a delicious life, when every thing about us is resplendent and contentful, makes us that we have no minde to go to Heaven: wherefore as a loving mother, when she would wean her childe from the dug; maketh it bitter with wormwood or Aloes: so dealeth the Lord with us, he maketh this life bitter unto us by suffering our enemies to persecute & oppress us; to the end we may condemn the world, & transport our hopes from Earth to Heaven: he makes us weep in this veil of misery, that we may the more eagerly long for that place of felicity, where all tears shall be wiped from our eyes. Our wine (saith Gregory) hath some gall put into it, that we should not be so delighted with the way

way, as to forget whither we are going. And this is no small abatement to the bitterness of adversities, that they teach us the way to Heaven: for the lesse comfort we finde on earth, the more we seek above, and the more we esteeme the best things: and we are very ungratefull, if we do not thank him for that which so overcomes us, that it overcomes the love of the world in us.

Experience shewes, that in Countreys where be the greatest plenty of fruits, they have the shortest lives, they do so surfet on their abundance, Sicily is so full of sweet flowers, if we believe Diodorus Siculus, that dogs cannot hunt there: and it is questionable, whether the enjoying of outward things, or the contemning of them; be the greater happinesse: for, to be deprived of them, is but to be deprived of a Dye, wherewith a man might either win or lose: yea, doth not a large portion of them many times prove to the owner, like a treacherous Dye indeed, which flatters an improvident Gamster with his own hand to throw away his wealth to another? Or to yield it the uttermost; gold may make a man the richer, not the better; honour may make him the higher, not the happier: and all temporal delights are but as flowers, they onely have their moneth, and are gone; this morning in the bosome, the next in the besome. The consideration whereof, made the very Heathen Philosophers hate this world though they saw not where to finde a better. Yea, it made Themistocles so undervalue transitory things in comparison of vertue, that seeing rich Bracelets of precious stones lie in his path, he bade his friend take them up, saying, Thou art not Themistocles. And indeed it is Heaven onely that hath a foundation, Earth hath none: God hath hanged it upon nothing: and the things therein are very nothing.

Nothing feeds pride, nor keeps off repentance so much as prosperous advantage. 'Tis a wonder to see a Favourite study for ought but additions to his Greatnesse; God shall have much ado to make him know himself. The cloth that hath many stains must pass through many lathers. If Musk hath lost its sweetness, there is no way to recover it, except you fling it into the sink among filth. No less then an odious leprosie will humble Naaman, wherefore by it the only wise God thought meet to sawce the valour, dignity, renown, victories, of that famous General of the Syrians. If I could be so uncharitable as to wish an enemies soul lost, this were the only way, let him live in the height of the worlds blandishments, for how can he love a second Mistressse that never saw but one beauty, and still continues deeply inamoured on it? Why is the Lapwing made an Hieroglyphick of infelicity? but because it hath a little Coronet upon the head, and yet feeds upon the worst of excrements. The Peacock hath more painted Plumes, yet is the Eagle accounted the Queen of Birds, because the flesh nearest heaven. We often see, nothing carries us so far from God, as those

those favours he hath imparted to us. 'Tis the misery of the poor, to be neglected of men: 'tis the misery of the rich, to neglect their God. The Badger being wounded with the prickles of the Hedgehog his invited guest, whom at first he welcomed and entertained in his Cabin, as an inward friend, mannerly desiring him to depart in kindness, as he came, could receive no other answer then that he for his own part found himself very well at ease, and they that were not, had reason to seek out another feast that might like them better. It is but a fable, yet the moral is very perspicuous, profitable. Many shall one day repent, that they were happy too soon. Many a man cries out, Oh that I were so rich, so healthful, so quiet, so happy, &c. Alas, though thou hadst thy wish for the present, thou shouldst (perhaps) be a loser in the sequel. The Physician doth not hear his Patient in what he would, yet heareth him in taking occasion to do another thing more conducive to his health. God loves to give, to break and beats in our desires: and will so allay our joys, that their mission hurt us not: he knows that as it is with the body touching meats, the greater plenty, the less dainty; and too long forbearance causeth a surfeit, when we come to full food: So it fares with the mind touching worldly contentments; therefore he feeds us not with the dish, but with the spoon, and will have us neither cloyed nor famished. In this life, mercy and misery, grief and grace, good and bad, are blended one with the other, because if we should have nothing but comfort, Earth would be thought Heaven: besides, if Christ-tide lasted all the year, what would become of Lent? If every day were Good-Friday, the World would be weary of Fasting. Secundus calls death a sleep eternal, the wicked mans fear, the godly mans wish. Where the conscience is clear, death is looked for without fear, yearned with delight, accepted with devotion: why? it is but a cessation of trouble, the extinction of sin, the deliverance from enemies, a rescue from Satan, the quiet rest of the body, and enfranchisement of the soul. The woman great with childe, is ever musing upon the time of her delivery: and hath not he the like cause, when Death is his bridge from sin to glory? Though it be the wicked mans ship wreck, 'tis the godly mans putting into harbour: And hereupon finding himself bated, persecuted, afflicted, and tormented by enemies of all sorts; he can as willingly leave the world, as others can forgo the Court: yea, as willingly die as die; yea, no woman with childe did ever more exactly count her time. No Jew did ever more earnestly wish for the Jubile, No servant so desires the end of his years, No stranger so longs to be at home, as he expects the promise of Christs coming. It is the strength of his hope, the sweet object of his faith, in the midst of all sorrows; the comfort of his heart; the heart of all his comforts; the encouragement of his wearied spirit; the common plank; the continual period, and shutting up of his Pilgrims: Come, Lord Jesus, come quickly.

Whereas

Whereas the worlds Favourite go as unwillingly from hence, as boys from the midst of a game. Neither hath the Rich man so much advantage of the poor; in enjoying, as the poor hath of the Rich, in leaving. True, Rich men may also learn this slight: for, the way to grieve less, is to love less. And indeed, what shouldst thou do in case thou seest that the world runs not on thy side, but give over the world, and be on Gods side? Let us care little for the world that cares so little for us. Let us cross sail; and turn another way: let us go forth therefore out of the Camp, bearing his reproach; for we have no continuing City, but we seek one to come, Heb. 13. 13, 14.

CHAP. 8.

That it keeps them alwayes prepared to the spiritual combate.

Fifthly, the Lord permitteth them often to afflict and assail us, to the end we may be alwayes prepared for tribulation: as wise Mariners in a calm, make all their tackling sure and strong; that they may be provided against the next storm, which they cannot look to be long without. Or as experienced Souldiers in time of peace, prepare against the day of battel, and so much the rather, when they look every day for the approach of the enemy. They (saith Socrates) that set sail into a calme Sea in a fair quiet weather, have, notwithstanding, all instruments and materials ready, which may be of use in a tempest: so he that enjoys a prosperous and happy estate, if wise, doth even in that time prepare for the harder and more cross occurrents: and so much the rather, because a great calme prelageth a sudden storme. The people of Laish being rich and wanting nothing, grew careless and secure: and being secure, and mistrusting nothing; they were smote with the edge of the sword, and had their City burnt, judg. 18. The way to be safe, is, never to be secure. The Walls of a City that are not repaired in peace, will hardly be mended in a siege. Alexander having set his Army in battel-array, and finding a Souldier then mending his Armes; cashiered him; saying, That was a time of dealing blows, not of preparing weapons.

We are oft-times set upon, to the end that we may continually buckle unto us the whole Armour of God, prescribed by Paul, Ephes. 6. 13, to 19. That we may be alwayes ready for the battel, by walking circumspectly, not as fools, but as wise, Ephes. 5. 15. Therefore redeeming the time, because the dayes are evil. Vers. 16. For as those that have no enemies to encounter them cast their armour aside and let it rust, because they are secure from danger; but when their enemies are at hand, and sound the Alarm, they both wake and sleep in their armour, because they would be ready for the assault: So, if we were not often in skirmish with our enemies; we should lay aside our spiritual armour: but when we have continual use of

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is; we still keep it fast buckled unto us; that being armed at all points, we may be able to make resistance, that we be not surpris'd at unawares.

Neither would it be good for us at present, if we had not these enemies to stand in awe and fear of; but much more inconvenient in divers respects: as wise *Scipio* (that mirror of wisdom) told some, who with no small joy avouched that the Common-wealth of *Rome* was now in safe estate, seeing they had vanquished the *Carthaginians*, and conquered the inhabitants of *Pontus*: Neither would he for that only reason have *Euthage* destroy'd; because it should hinder *Rome* from sleeping. Yea, God himself would have the *Hittites*, *Gargasites*, *Amorites*, *Canaanites*, *Perishtes*, *Hivites*, and *Jebusites* (strong and warlike Nations,) to be in the midst of *Israel*, lest *Israel* should sleep in sin, and want matter for exercise, fight, and conquest. Here may be felicity, with security: never, with safety. The time when the envious man did sow his seed, was, whilst men were in bed. No servants more orderly use their masters talent, then those that ever fear their Masters sudden return. No Householder more safe, than he who at every watch suspects the Thieves entring. *Sampson* could not be bound, till he was first got asleep: Wouldest thou not be overcome? be not secure. Fly from the works of darkness at a great distance, and consider as well the bitterness of what will follow, as the sweetness of a momentary pleasure: not unlike a great personage of this Land, who said to his Lady, (offering him a bribe in behalf of a suppliant) Gentle *Eve*, I will none of your Apple: Yea, in vigilancy and watchfulness, imitate the *Nightingale* which sleeps with her breast upon a thorn for fear of the Serpent which continually studies her ruine. We would not willingly a Tempest should take us without our Cloaks. *Seneca* reports of *Caesar*, that he did quickly sheath the sword, but he never laid it off: the sight of a weapon discourages a Thief. While we keep our Favelins in our hands, we escape many assaults, so that a Christians resolution should be like King *Alfrids*.

*Si modo victor eras, ad crastina bella pavebas,
Si modo victus eras, ad crastina bella parabas.*

If we conquer to day, let us fear the skirmish to morrow.

If we be overcome to day, let us hope to get the victory to morrow.

An assaulted City must keep a careful watch, or it will not long hold out: Yea, the provident Fen-man mends his banks in Summer, lest his ground be drowned in winter. And we must so take our leaves of all afflictions, that we reserve a lodging for them, and expect their return. And so much the rather, because what hath been long expected, falleth the easier: and evils preconcerted, strike us weakly.

CHAP. 9.

How it discovers whether we be true Believers
or Hypocrites.

Simply, that we may experimentally know our selves, and be known
of others; whether we be true Believers, or Hypocrites.

First, our selves: divers play Alexander on the Stage, but few or
none in the Field. Many can suffer Martyrdom in speculation, who, being
put to it, cannot concoct a fount word. We are all valiant Souldiers, till
we come to fight: excellent Philosophers, till we come to dispute: Good
Christians, till we come to master our own lusts: but, it is opposition that
gives the trial, when corruptions fight against the graces, and cause Ar-
gent to seeme more bright in a sable field. Many, while wealth lasts, are
very honest men and square dealers, at least seem so: yea, they will main-
tain that all hardnesse is to be endured, rather then Conscience violated, or
God offended: but fall they into poverty, and then that they may main-
tain themselves, they will lie, deceive, steal, prostitute their Chastity, sell
their Consciences, and what not. Even Hazael before he met with an
opportunity, could say, what? is thy servant a dog? And Balsam could
brag, *Though thou wouldest give me thine house full of gold, I would not,*
&c. Yet when it came to the triall, he did as bad for little or nothing:
but, a man is indeed, what he is in triall. If with the Pome-cicon, Limon,
and Orange-tree, we are alwayes green and fruitfull, Summer and winter:
if our souls shall like of Christ for a sutor, when we finde no other Joy-
ture but the Crosse, we are sure we are Christians.

That others may know us. A Souldier is best known in the front of
a Battell: A Pilot in a storm: a nimble active man in a Race: and a Cham-
pion in the lists. How well the strings of an instrument are tuned and set,
is best known when they are touched by the hand of a skilfull Musician.
There must be differences amongst you, (saith Saint Paul) that the approved
may be known, 1 Cor. 11. 19. For, as Thrashing separates the straw: and
Winnowing, the chaff from the Corn: So Persecution separates the Hy-
pocrite from the company of beleevers, Luke 22. 31. When a serving-
man follows two men walking together, we cannot tell which is his master
till they part: so when the Gospel and outward prosperity go together; it
is hard to judge which is most respected. Our Churches are full (blessed
be God:) but, come we not to please others, as the Poet made his Plays?
or, as Simon Magus was christened for company? or, is it not more for fear
of the Law, then for love of the Gospel? It is a great question, until per-
secution arising because of the Word, puts it out of question: but then is
that of Claudius Taurinensis more then verified, *They worship the dead*
Saints in a cold profession, while they worry the living in a cruel persecution:
so that if the Bramble had been the King of Trees, the Vine could not
have met with worse usage.

We

We all call our selves christians? Why? it is an honourable thing to be so accounted: but who are such? is known onely where the power of godlinesse is in contempt: Where (as Saint Augustine speaks) a Christian in name will scoff at a Christian indeed: for Christ, (saith Nazianzen) is stoned by many that are called Christians, though no otherwile then the Heathen Images are called gods, as Justine Martyr notes: or, as another hath it, many superstitiously adore the Crucifix, that are enemies to the Cross of Christ.

That Childe (saith old Simeon, meaning Christ) is appointed for a sign to be spoken against, that the thoughts of many hearts may be opened; Luke 2.34,35. O how wicked men manifest their hatred and enmity against God and his people, so soon as Persecution ariseth, because of the Word? Yea, it would put a wise man into an extasie; to think how prophane men in such times will rail upon those, whom one day they will wish they had imitated; as Justine Martyr speaks.

But it's well enough: for, by this means, both the malice of Satan and the World are better known and avoided. Demetrius the Silver-smith resisted Paul, perhaps not so much for great Diana's sake, as the little Silver Shrines by which his gain came in. The carnal Capernaies followed Christ while he fed them, John 6.26. Pamathius an Heathen could say to the Pope, Make me a Bishop, and I'll be a Christian.

Agolandus (the better to make his peace with Charles the Great) would become a Christian, and be baptized: But when he came to the Court, where he saw at a table in a room, thirty poor people, (in mean habits; and at ordinary fare,) which the Emperour told him were the Servants of God; he replied, That if God kept his servants so poorly, he would be none of his servant. Judas can be content to bear the cross, so he may bear the bag: but, Job will trust in God, though he kill him, Job 13.15. and David in deepest distress or desertion, will hang on still, Psal. 43.5. Now, who will not say, Give me the Bird that will sing in winter, and seek to my window in the hardest frost?

There is no trial of friendship but in adversity: he that is not ashamed of my bonds, not daunted with my checks, not alienated with my disgrace; is a friend for me: one dram of that mans love, is worth a world of inconsistent formality. But, that friend is self-hated, who observes me onely for his own ends; like those the Philosopher speaks of, who were not his friends, but friends to his wealth: or like him in Clemens, not his, but his riches kinsman. For these wasps that make such Musick about the Gally-pot, shew, it was but the Honey they came for. And even the most hoggish Gadarens will worship Christ, during the spring-tides of Gods favours: not when they enjoy the light of his countenance, but when his steps drop saltness; and their Corn and Wine increaseth.

C

But

But alas! they are but bad works that need rewards to exalt them up
withall: for neither pain nor loss, much less, the censure of *blond persons*;
will trouble a well planted minde.

An Hypocrite, like a *fresh-water souldier*, may be *Sea-sick* in a calm:
but the *honest Christians stomach* endures all weathers: great changes ne-
ver charge him: Neither the Kings favours, or honours, nor the Lions den,
could make *Daniel* lose one dram of his integrity. Neither the prepos-
terous affection of the *Lycaonians*, when they would deifie *Paul* and *Barnabae*:
nor their *devillish rage*, when they go about to stone them, could pro-
duce either to yield one hairs breadth: and so of all the *Martyrs*, (that
humble Army) whom neither the threatnings of fire, nor the *few and large*
promises of their cunning and cruel adversaries, could cause them to shrink
from *Christ*.

Affliction trieth whether a man hath *grace* in his heart, or no. Set an
empty Pitcher (the resemblance of a wicked man) to the fire; it cracks pre-
sently: whereas the *shell* (which resembles the *Childe of God*) will abide
boiling: *Gold* embroidered upon *Silk*, if cast into the fire, loseth his fa-
shion, but not his weight. *Copper* loseth his fashion and weight also. *Perse-
cution* is the sword whereby our *Solomon* will try which is the true natu-
ral mother which, the pretended. *Afflictions* are the waters where our *Gi-
deon* will try whether we are fit *Souldiers* to fight the battel of Faith. A
faithful wife (said *Bradford*) is never tried so to be, until she be assaulted;
nor a faithful Christian so approved, till proved by affliction. Peace and
prosperity hides many a false heart, as the *Snow-drift* covers an heap of
dung: but when affliction like *Simeons sword*, pierceth through the soul;
then the thoughts of many hearts are discovered: then it appears plain-
ly, that the love of *Gods children* was not meretricious, nor their obedience
mercenary.

Many a man will do for another, that will not suffer for him: *light Stuff*
will shrink when it comes to wetting: counterfeit coin will prove dross
when it shall be rubb'd off the test, or cast into the crucible. Behold, (saith
the *Angel* to the Church of *Smyrna*) it shall come to pass that the *Devil*
shall cast some of you into prison, that you may be tried, *Revel. 2. 10.* Strong
drink trieth the brain, and hard meat; the stomach. *Gold* and *Silver* are
tried in the fire; men; in the furnace of adversity. As the furnace proveth the
Potters Kessel; so do temptations try mens thoughts, *Eccles. 27. 5.*

None but a regenerate heart can chuse rather to suffer affliction with the
people of *God*, then to enjoy the pleasures of sin. An easie importunity
will persuade *Orpah* to return from a mother in law, to a mother in nature:
from a toilsom journey, to rest; from strangers, to her kindred: from a hope-
less condition, to likelihoods of contentment. A little intreaty will serve to
move nature to be good to it self; but, to persist in actions of goodness,
though

though tyranny, torment, death and hell be in our way; this is that conquest which shall be crowned with glory. Nature is like *Glass*, bright, but brittle; the resolved Christian, like *Gold*, which if we rub it, or beat it, or melt it, it will endure the test, the touch, the hammer, and still shine more orient. For *Virtues*, like the *Stars*, shine brightest in the night; and fairest, in the frost of Affliction.

But this is not all: for affliction will try and make known the truth and measure of each grace in particular. A temptation is like a question, that examines; what is in a man: As *Balaam* was tried and examined; whether he feared God, or loved the world most; when *Balak* told him, am not I able indeed to promote thee to honour. And *Joseph* no lesse, when in the arms of his tempting Mistress: but, the one; basely yields, and is cashiered for an hypocrite; the other comes off with an holy scorn, and God seals him chaste, with a *probatus est*.

2 Again secondly, Affliction is a notable means, to try whether we have faith or not. The house built upon the sand, carries as good a shew as the house built on the Rock; and in a clear Sun-shine day glisters as gallantly: but, the windes and tempests, when they are up, will quickly shew the difference. Nothing is more easie then to trust God, when our *Barnes* and *Coffers* are full; And to say, give us our daily bread, when we have it in our *Cubbords*: But, when we have nothing, when we know not how, nor whence, to get any thing; then to depend upon an invisible bounty; This is a true and noble act of faith.

3 Thirdly & fourthly; what our wisdom and humility is. *Plato* being demâded how he knew a wise man; answer'd; When being rebuked, he would not be angry; and being praised; he would not be proud. Our disposition is never well known, untill it be crossed; nor did *Proteus* ever change shapes, till he was straightned and held fast. Magistracy and misery will soon shew what manner of men we be: either will declare us better or worse then we seemed. Indeed Prosperity (saith one) best discovers vice, but Adversity doth best discover Virtue: but he that is not good in both estates, would not be excellent in either: he who cannot bear honour with moderation, cannot bear contempt, with patience: whereas a true *Moses* can be a moderate favourite at Court: and, a well-contented Shepherd in the field, can turn and apply himself to any condition, and therewith be content, as *Saint Paul* was, *Phil. 4. 11*.

5. Fifthly; what patience we have: The Sea, when it is calme weather, is as still and quiet, as any river: but let the windes once arise, and you shall soon see a difference; then appears nothing but raging & foaming out mire and dirt. And that we are indeed, which we are in temptation: for, can we not abide a drawing plaster, to drain away corrupt blood, and humours? much less can we finde ease in cutting off joynts and members, and pulling out eyes: which Repentance must do.

C 7

6 Sixth-

6 Sixthly, a man is made known whether he be feeble or strong by the provocation of an enemy: even Calm tempers when they have been stirred, have bewrayed impetuosity of passion. And indeed, how shall a man shew his strength unless some burthen be laid upon his back? Now, he that overcometh his own anger (saith Chilo) overcometh a strong enemy: but he that is overcome by it, is a white-liver (saith Hermes) for wrath proceedeth from feebleness of courage, and lack of discretion, as may appear in that, women are sooner angry than men: the sick sooner than the healthy: and old men, sooner than young. Again, it's nothing to endure a small trial or affliction: every cock-boat can swim in a River, every Sculler sail in a calm, every man can hold up his head in ordinary gusts, but when a black storm arises, a tenth wave flows, deep calls unto deep: Nature yields, Spirit faints; Heart fails; Whereas grace is never quite out of heart; yea, is confident when hopes are adjourn'd, and expectation is delay'd.

7 Again, seventhly: How excellently was Jobs sincerity made known by Satans malice, when he brought forth those Angelical words! *What? shall we receive good at the hand of God, and not receive evil?* Job 2.10. When he stood like a Centre unmoved, while the circumference of his estate was drawn above, beneath, about him: when in prosperity; he could say, *If my mouth hath kiss my hand:* and in adversity; *The Lord giveth, and the Lord taketh, blessed be the Name of the Lord;* he was not so like the wicked as they are like Dogs, that follow the meat; not the man.

8 Again, eighthly: God suffers us to suffer much, more especially to try our perseverance, which is a grace so good and acceptable, that without it, there is nothing good, nor acceptable. The Spaniel which fawneth when he is beaten, will never forsake his Master: and Trees well rooted will bear all storms: The three Children walked up and down in the fiery flames praying God: And a Blade well tried deserves a triple price. How did the Church of Pergamus approve herself! Yea, how was she approved of God which hath the sword with two edges; when she held out in her works, even where Satan dwelt and kept his Throne! *I know thy works* (saith God) *and that thou keepest my Name, and hast not denied my faith, even in those dayes when Antipas my faithful Martyr was slain among you, where Satan dwelleth; yea, where his Throne is; and where some maintain the Doctrine of Balaam and the Nicolaitans, and teach that men ought to eat things sacrificed to Idols, and to commit fornication, &c.* Revel. 2.13, 14.

But, how can I lay down my life for Christ; when I cannot for his sake quietly digest a few reproachful speeches? he will scarce bear blows for him; that will not quietly put up, and digest ill words.

Finally: Affliction, and Persecution, is both a Whet-stone, and a Touch-stone to each particular grace: It humbleth the spirits of the repentant, trieth the faith and patience of the sincere Christian; but harden-

eth

eth the hearts of the ungodly: for, wicked men grow worse after affliction, as water grows more cold after an heat; yea, like some Beasts; they grow mad with basting: if crosses or losses rush in upon them; they fall to the language of *Jobs* wife, *Curse God and die*: or to that of the King of *Israel's* messenger, *Why should I serve God any longer?* 2 Kings 6.33.

CHAP. 10.

That it prevents greater evils of sin, and punishment to come.

Seventhly: the Lord by this evil of chastisement for sins past; preventeth the evils of sin, and greater punishments for the time to come. The Lord (saith *Elibu*) correcteth man, that he might turn away from his enterprize, and that he might keep back his soul from the pit, and that his life should not perish by the sword. Job 33.17, 18. This salt doth not only preserve from corruption; but also eat out corruption. We are chastened of the Lord, (saith the Holy Ghost) that we might not be condemned with the world, 1 Cor. 11.32. If we be not chastened here; we shall be condemned hereafter: Erring souls be corrected that they may be converted: not, confounded. If *Paul* had not been buffeted by *Satan* and wicked men; he had been exalted out of measure, 2 Cor. 12.7. Pride is so dangerous a Poison, that of another poison there was concocted a counterpoison to preserve him from it: God would rather suffer this chosen Vessel to fall into some infirmity, than to be proud of his singular priviledges. Lest I should be exalted above measure, through the abundance of Revelations; (there was the poison of Pride insinuating it self) I had a thorn in the flesh, the messenger of *Satan* to buffet me; There was the counterpoison or antidote which did at once make him both sick, and whole.

And this is no unusual thing with God, who in mercy doth so use the matter, that he cures one sin by another: how many proud men have been healed, by the shame of their uncleanness? how many furious men by a rash bloodshed? and so in many other cases: one Devil being used for the rejection of another

Yea, we gain strength by every new fall: for hence issues deeper humility, stronger hatred of sin, fresh indignation against our selves, more experience of the deceitfulness of our hearts, renewed resolutions until sin be brought under, &c. 2 Cor. 7.11. The Lord sets some messenger of *Satan* and our lusts together by the ears, as the Egyptians against the Egyptians: that while two poisons wrestle, we may live. But, my purpose is to speak of affliction: not, sin. Nodily sickness (saith *Saint Gregory*) cleanseth away sins committed, and curbeth and hindreth those, that in health might have been committed. The flesh indeed is nourished by softness, but the spirit; by hardness: that is fed by delights and pleasures; this groweth by bitterness. And hereupon when a Religious man (as *Ruffinus* relates) prayed

John the Anchorite, to free him of a certaine Ague; he answered him; truly thou desirest to have a very necessary companion cast out of doors: for, saith he, as cloaths are washed with sope; so is the minde purified by diseases. And the same may be averred of all kindes of crosses: For, is it not commonly seen, that the pleasures of the body are the poisons of the soul? heap riches and honours upon an evil man: you do but minister wine to him that hath a Feaver, saith Aristotle; Money to one oppressed with choler: and meat; to one troubled with morbus Cephalicus, which, increaseth the disease, saith Plutarch. For as Noah was drunk with his own wine; so the cup of prosperity hath intoxicated many a soul: and God hath no worse servants in our Land, then they that can live of their Lands, and care for nothing else.

Commonly, where is no want; is much wantonneß. And as we grow rich in temporals, we grow poor in spirituals. Nabal cannot abound, but he must surfet: Tertullus cannot be eloquent, but he must turn the edge of his wit against the Gospel. Many cannot have beauty, but they must love their faces more then their souls. We use Gods blessings, as Jebu did Jehovams messengers: David; Goliaths sword: We turn them against their owner and giver: and fight against Heaven with that health, wealth, wit, those friends, means, mercies that we received thence: abusing peace, to security: plenty; to ease: promises; to presumption: gifts; to pride: for commonly, so much the more proud, idle, secure, wanton, scornful, impatient; by how much the more we are enriched, advanced, and blessed. And it is just with God to make us know what we had, by what we want; But I proceed:

The enjoyment of the worlds peace might add to my content; but, it will endanger my soul: how oft doth the recovery of the body, state, or minde, occasion a Relapse in the soul? Turn but the Candle, and, that which keeps me in, puts me out. The younger brother shal not have all his portion, lest he run Riot. All the life of Solomon was full of prosperity, & therefore we finde, that Solomon did much forget God; but the whole life of David had many enemies, & much adversity: and therefore we see by his penitential Psalms, and others, that David did much remember God: And indeed if God did not often visit us, we should serve him as the women of Tartary do their husbands: who marry, if they be absent but twenty dayes. But the fire of correction, eats out the rust of corruption. And as Vineger with its sharpness, keeps flowers from corrupting: so their malice keeps our souls from festering. Bees are drowned in Honey, but live in Vineger. Now if sweetmeats breed surfets, it is good sometimes to taste of bitter: it is good somewhat to unlade when the Ship is in danger by too liberat a ballast. I will tell you a Paradox: (I call it so because few will believe it, but it is true) many are able to say, they have learned to stand; by falling: got strength;

strength; by weakness. The *buried Child* dreads the fire; and a broken hope well set, is faster ever after. Like *Trees*, whom he deeper root; by shaking. And like *Torches*, we flame the brighter for *travailing* and *knocking*. God suffered *Satan* to spoil Job of his substance; rob him of his children, punish him in his body; Yet mark but the sequel; Heals and you shall finde, that he was *cross*, with a blessing. As the *Physician*, in making of *Treacle* or *Mithridate* for his Patient, useth *Scorpions*, *Adders*, and such like poison, that he may drive out one poison with another; Even so our *spiritual Physician* is pleased to use the malice of *Satan*, and wicked men, when he tempereth us the cup of affliction; that hereby he may expel one evil with another; Yea, two evils with one; namely, the evil of *sin*, and the evil of punishment; and that both temporal and eternal, as to man.

Perhaps this byting plaster burneth the body, but it healeth the life. He suffers us to be afflicted; because he will not suffer us to be damned; such is the goodness of our heavenly Father to us, that even his anger proceeds from mercy; he scourgeth the flesh, that the spirit may be saved in the day of *Jesus Christ*; 1 *Corinthians* 11. 32. Yea, *Joseph* was therefore abased in the *dunghill*, that his advancement might be the greater. It is true; in our thoughts we often speak for the flesh, as *Abraham* did for *Ismael*; O that *Ismael* might live in thy sight! No, God takes away *Ismael* and gives *Isaac*; he withdraws the pleasure of the flesh; gives delight to the soul; crossing us in our will, that he may advance our benefit. As it fared with *Manasses*, whose *Chain* was more profitable to him than his *Crown*. The man sick of a burning *Fever*, cries to his Physician for drink; he pities him, but does not satisfy him; he gives him proper Physick, but not drink; A man is sick of a *Pleurisie*, the Physician lets him blood, he is content with it; the arm shall smart to ease the heart. The covetous man hath a *pleurisie* of riches; God lets him bleed by poverty; let him be patient; it is a counsel to save his soul; *Matthew* 13. 12.

But we are so sensual, that no reason can prevail. We are sorry to lose the proper cause of our sorrow; we are like whining children, that will not stay until their *Milk* be cold; but must have it, though they be scalded with it. Yea, it fares with many, as with the Mother of *Nero*; let them be damned, so they may be drunken. But our Heavenly Father will do us good; though we desire the contrary. Wherefore if he scourge us any way; so we bleed not; or till we bleed; so we faint not; or till we even faint, so we perish not; let us be comforted; for if the Lord prune his *Vine*, he means not to root it up; if he ministers Physick to our souls; it is because he would not have us die in our sins; all is for salvation. What if *Noah* were pent up in the *Ark*; sith he was safe in it; what if it were his *Prison*; sith it was his Fort against the waters.

I might illustrate the point, and make it plain by sundry and diverse comparisons. We know *one nail drives out another* : *one heat* ; *another* : *one cold* ; *another* : yea, out of admirable experience I can witness it, that for most constitutions, there is not such a remedy for a cold in the head, or extreme tendernesse, as a frequent bathing it (especially the temple) with cold water ; I can justly say, I am twenty years the younger for it. Yea, *one sorrow drives out another* : *one passion* ; *another* : *one rumour* is expelled by another : and though for the most part, contraries are cured by contraries, yet, not seldome will Physicians stop a Lask with a purge : they will bleed a patient in the Arme ; to stop a worse bleeding at Nose. Again, in some Patients they will procure a gentle Ague ; that they may cure them of a more dangerous disease. Even so deals God with us : he often punisheth the worse part of man (saith Saint Hierome.) That is, the body, state, or name ; that the better part, (to wit) the soul, may be saved in the day of judgement. Neither are abasements any whit lesse necessary for the soul ; then medicines are for the body : many a man had been undone by prosperity ; if they had not been undone by adversity : they had perished in their souls ; if they had not perished in their bodies, estates, or good names. It is probable, Naamans soul had never been cleansed ; if his body had not been leprous : but, his leprous flesh brought him to a white and clean spirit : and though affliction be hard of digestion to the natural man ; yet the sheep of Christ know, that to feed upon this salt Marsh ; is the only preservative against the Rot : the experienced Christian knowes, that it is good for the soul, that the body is sometimes sick : and therefore to have his inward man cured ; he is content his outward man should be diseased : and cares not so the sins of his soul may be lessened, though the soares of his flesh be increased. It is better (saith Saint Hierome) to have a sick stomach, then a grieved minde. Yea, he desires with Saint Austine, that God will send him any plague, rather then the plague of the heart.

And why is it not so with thee ? I hope thou desirest thy souls safety above all ; and thou knowest, the stomach that is purged, must be content to part with some good nourishment, that it may deliver it self of more evil humours. Of what kinde soever thy sufferings be ; it is doubtlesse the surest for thy souls recovery ; or else God (the only wise Physician) would not appoint it. Now who would not be willing to bleed, when by that means an inveterate sicknesse may be prevented ? Yea, it is a happy blood-letting which saves the life : which makes Saint Austine say unto God ; Let my body be crucified, or burnt, or do with it what thou wilt ; so thou save my soul. And another : let me swim a River of boiling brimstone ; to live eternally happy : rather then dwell in a Paradise of pleasure ; to be damned after death.

CHAP.

CHAP. II.

That it makes them humble.

Eighly, that we may have an humble conceit of our selves, and wholly depend upon God. *We received the sentence of death in our selves (saith the Apostle) because we should not trust in our selves, but in God, who raiseth us up from the dead, 2 Cor. 1.9.* When Babes are afraid; they cast themselves into the armes and bosome of their Mother. A Hen leading her chickens into the Sun; they fall a playing with the dust, she may cluck them to her long enough, they will not come: But when they see the Kite, then they come without calling; and so it fares with Gods children, till afflictions come. The Prodigall never thought of his Father, till he wanted buxks: The hemorhousse never made out to Christ, till all her money was gone. The widow that is left alone trusteth in God, saith the Apostle, 1 Tim. 5.5. who while she had an husband, leaned too much upon him. The poor man depends not upon the relief of others, untill he findes nothing at home. Till our means is spent, we are apt to trust in uncertain riches; but after, in the Name of the Lord, Zeph. 3.12. Asa bore himself bold upon his forces, as being five hundred and fourscore thousand strong: till he was over-matcht with an Army of a thousand thousand Ethiopians: this made him cry, *Help us O-Lord our God, for we rest on thee, 2 Chron. 14.*

God crosses many times our likeliest projects, and makes the sinews of the arme of flesh to crack; that being unbottomed of the creature; we may trust in the living God, who giveth us richly all things to enjoy, 1 Tim. 6.17.

The people of Laish, because they wanted nothing, would have businesse with no man, Judg. 18.7. Where is no want, is much wantonness: and to be rich in temporals; hastens poverty in spirituals. The Moon is never eclipsed, but in the full: but the fuller she is, still; the more remote from the Sun. *I thought in my prosperity (saith David) I shall never be moved, But thou didst hide thy face, and I was troubled, Then turned I unto thee, &c. Psal. 30.6,7,8.* It is high time to humble them, that do not finde themselves to stand in need of God.

When a stubborn Delinquent, being committed, was no whit mollified with his durance, but grew more perverse then he was before; one of the Senators said to the rest, *Let us forget him a while, and then he will remember himself:* Loving Spaniels, the more they are beaten; the more tractable, and gentle do they appear, and apply themselves more diligently to their Masters call.

The Heart is so hot of it self, that if it had not the Lungs as Fanner to blow winde upon it, and kindly moisture to cool it; it would soon perish with the own heat: and yet when that moisture growes too

redundant,

redundant; it again drowns the Heart. Who so nourisheth his servant daintily from his Child-hood; shall after finde him stubborn. In prosperity we are apt to think our selves men good enough; we see not our need of God: but let him send the Cross; it confutes us presently, and shews us our nothingness. Even Saint Paul was sick of this disease: he began to be puffed up until the Messenger of Satan was sent to take him down; 2 Corinthians 12. 7. And Saint Peter, Matthew 26. 33. Though all men should forsake thee; yet I will never forsake thee; bravely promised: but, Peter, the same night, swore I know not the man; cowardly answered. It is one thing to suffer in speculation, and another, in practice.

It is a wonder to see, how the best men may be mistaken in their own powers: When our Saviour propounds to James and John, Are ye able to drink of the cup that I shall drink of? And to be baptized with the Baptism that I shall be baptized with? Out of an eager desire of the honour, they are apt to undertake the condition: and answer accordingly, we are able, Matth. 20. 22. But, alas poor men! no thanks to them, that they were able to run away, (as they did) when their Master was apprehended. For, God must give us his daily bread to feed us, and his daily breath to quicken us, or we quickly perish: yet how common is it for men to brag and crack of what they can do! yea, one that hath but a wooden head, and a leaden heart: how will he help it out with a brazen face, and a golden hand! for, being as great in pride, as he is small in desert: he will keep ado in an audacious masterlineß, as if with Simon Magus he would bear down all with large proffers. But this cannot be so pleasing to nature, as it is hateful to God. Neither can there be a worse sign of ensuing evil, then for a man in a carnal presumption to vaunt of his own abilities. How justly doth God suffer that man to be foiled; purposely, that he may be ashamed of his own vain self-confidence!

When a great Prelate durst write, *Ego et Rex meus*, I and my King, the King subscribed in Act, *Ego et servus meus*, I and my slave: and quickly took down the main Mast of his Ambition: so will God do by all proud men, and make them know, that all their worthiness is in a capable misery: which he can soon do: for let him but make our Purfes light, our hearts will soon grow heavy: at least, let him with that deprive us of his other blessings: we become as dust, coagulated, and kneaded into Earth by tears. And certainly, if God own such a man, he will quicken his sight with this Copris: Yea, he will leave him to himself, and let him fall into some foul sin, as he did Peter: And Saint Augustine is peremptory that it hath been profitable for proud men, to fall into some gross offence; for they have not lost so much by their fall, as they have got by being down. It is better to be humble under sin, then be proud

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of grace. Of the two, to be a Pharisee, is worse; then to be a Publican: to be proud of good Endowments, is worse then to have neither pride nor good Endowments. Yea, in this case; the party is not only bettered; but others learn Humility thereby: for who can do other then yearn, and fear; to see so rich and goodly a Vessel split, as David or Solomon was!

Again, it makes us pitiful, and compassionate to others: They (said Sophocles) are usually the most compassionate to others, who have suffered miseries themselves. And what saith that Tyrian Queen? Evils have taught me to bemoan; all that affliction makes to groan.

And lastly, the Devil hereby is cheated, who if he cannot beat us down to sin; will blow us up with pride: he will undermine us; if he cannot overthrow us: like a most cunning wrestler; who if he cannot crush a man to the ground with plain strength; he will lift him up; that he may give him the greater fall.

And nothing doth more advantage Satan then Pride: for first, a man shall never be a Proficient, that thinks himself already sufficient. Secondly, when he can poison our good works with Pharisaism; he makes us by over-valuing them; to lose them.

Confidence in God, doth only support us: without him we are like Vines unprop'd, which on the Earth do crawl, And suppose a man is exempt from many vices; yet, he is not beholding to himself for it: Lord, saith Saint Augustine, thou hast forgiven me those sins which I have done, and those sins which only by thy grace I have not done: they were done in our inclination to them, and even that inclination needs Gods mercy, and that mercy he calls pardon. If we escape temptation; it is his mercy: if we stand in temptation; it is his mercy: if our will consent not; it is his mercy: if we consent, and the act be hundred, it is his mercy: if we fall and rise again by repentance; all is his mercy: Neither are we sufficient of our selves, to think, much less to speak, least of all, to do that which is good, 2 Cor. 3. 5. We have no good, we do no good; but we may, we must thank grace for it: which is all in all. Ye can bear no fruit (saith our Saviour) except ye abide in me: John 15. 4. Yea, more expressly, without me can ye do nothing, Verse 5.

So that we cannot put too much trust in him, nor too little in ourselves. O God, let me ever be humbly dejected in the sense of mine own insufficiency: let me give all the glory to thee, and take nothing to my self, but my infirmities; lest it fare with me, as it did with that Armenian, Tigraeus by name, who being encamped upon a Hill, with four hundred thousand men; and discovering the Army of the Romans, being not above fourteen thousand marching towards him: made himself merry with it,

it, saying, Yonder men are too many for an *Ambassage*, and too few for a *Fight*: when before the *Sun-set*, he found them enough to give him the *chase*, with infinite slaughter. And pride seldom speeds better: especially if *Herakliab's* heart be life up, God will pull him down again.

By this time we see, that there is danger in being without dangers: that self-confidence is *pride* without wit: that the best minde, troubled yield inconsiderate motions: that as water violently stirred sends up bubbles; so the vanities of our hearts, and our most secret and hidden corruptions (as dregs in a glasse) shew themselves when shaken by an injury, though they lay hid before. And so the pride of man is beaten down, as *Job* speaks, *Job 33.17* The sharp water of affliction quickens our spiritual sight. So proud are we by nature, that before we come to the trial, we think that we can repel the strongest assault, and overcome all enemies by our own power; but when we feel our selves vanquished and foiled by every small temptation, we learn to have a more humble conceit of our own ability, and to depend wholly on the Lord: as is set down, *Deut. 8. 2. & 13.3.* to the end. We esteem our *Inches, Elles*; till, by triall of evils, we finde the contrary: but then alas, how full of feebleness is our body: and our minde of impatience? If but a Bee sting our flesh, it swells: and if but a tooth ake; the Head and Heart complain. How small trifles make us weary of our selves? what can we do without thee? Without thee, what can we suffer? If thou be not (O Lord) strong in our weakness; we cannot be so much as weak; we cannot so much as be. Yea, self-conceit, and desire of glory, is the last garment that even good men lay aside: *Pride* is the inmost coat which we put on first, and which we put off last; but sore affliction will make us give all to him, of whom whatsoever we have, we hold. And we cannot ascribe too little to our selves, nor too much to him, to whom we owe more then we can ascribe.

Are we then molested with this guest? and would we be rid of him? return we when we smart, to him that smiteth us, and not think to gain by standing out: The Bird in the gin, the Fish upon the hook, the faster she strives, the firmer she sticks. The Childe under his Fathers rod, the more he struggles, the more stripes he gets.

God will not give his over, till he hath broken their stomachs, and made them kisse that rod, which the wicked bites so, adding impatience to their impenitence, and passive disobedience to their active. And when he hath brought us to this, the greater submission, the more grace: if there be one hollow in the valley lower then another, thither the waters gather. And the more lowly we are in our own eyes, the more lovely we are in Gods: the more despicable in our selves, the more acceptable in him. O that we could be but as lowly, as we are unworthy. If then I be not hum-

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bled enough, let me want the peace or plenty I have: and so order my condition and estate, that I may want any thing, save my self.

CHAP. 12. How it makes them conformable unto Christ their head.

Ninchly, that we may be conformable to Christ our head, and like our elder Brother, who was consecrated through afflictions, revealed; buffeted, spit upon, crucified, and what not? For the Scribes were against him, the Pharisees against him, the Rulers banded themselves against him, the Atheists against him, Herod and all the spitefull and envious Jews against him: whose birth was mean, whose life was contemptible, and whose death was ignominious. Yea, his Pallace was a Stable: his Courtiers; Beasts: his Chair of State; a Manger: his Royall robes; a few rags: No Bells ring, no Banefires proclaim his birth through the populous streets: no great Ladies came to visit his Mother. And answerable to his ingresse into the world; was his progresse in it: And his egress out of it. And we must suffer with him, that we may be also glorified with him, Rom. 8. 17. When the Jewes offered Jesus, Gall and Vinegar, he tasted it, but would not drink: he left the rest for his Church; and they must pledge him. whosoever (saith our Saviour) beareth not his crosse, and cometh after me, cannot be my Disciple, Luke 14. 27. For hereunto are ye called, saith Saint Peter, For Christ also suffered for us, leaving us an example, that we should follow his steps, 1 Peter 2. 21. Again, The Disciple (saith Christ) is not above his Master; but whosoever will be a perfect Disciple shall be as his Master, Luke 9. 40. Yea, Saint Paul made this the most certain testimony and seal of his Adoption here, and glory afterwards; his words are these, having delivered, that the spirit of God beareth witness with our spirits, that we are the children of God: and having added, If we be children, we are also heires, even the heires of God, and heires annexed with Christ: if so be that we suffer with him, that we may also be glorified with him; making suffering as a principal condition annexed; which is as if he had said, it is impossible we should be glorified with him, except we first suffer with him, Rom. 8. 16, 17. Whereupon having in another place reckoned up all priviledges which might minister unto him occasion of boasting; he concludeth, that what things were gain unto him, those he accounted losse for Christ, that he might know the fellowship of his sufferings, and be made conformable to his death, Phil. 3. 10.

So that as he bare his crosse, before he wore his crown, and began to us in the cup of his Fathers displeasure: so we must pledge him our part, and fill up that which is behinde of his sufferings, Colos. 1. 24.

Whence the Church (which is mysticall Christ, 1 Cor. 12. 12.) is called Gods threshing-floor, Isa. 21. 10. A Brand taken out of the fire, Zach. 3. 2. compared

compared to Noahs Ark; which was tossed to and fro upon the waves, to Moses Bush burning with fire; Exod. 3. 1. to the Stoner of the Temple, which were first hewn in the Mountain, before set in the building: And set forth by that white Horse in the Revelation; that is ever followed and chased by the Red: Apoc. 6. 1. 4. by the sacrifices of the Law, which were to pass the fire, ere accepted, Rom. 12. 1.

So that there is no Heaven to be had without touching upon Hell coasts: as the Calender tells us, we come not to Ascension-day, till the Passion-week be past. Suffering is the way to reigning: Through many tribulations must we enter into the Kingdom of Heaven, Acts 14. 22.

And indeed, who would not be ambitious of the same entertainment, which Christ himself had? Godfrey of Boloigne refused to be crowned in Jerusalem with a Crown of Gold, because Christ his Master had in that place been crowned with a Crown of Thorns. It was told a poor Martyr in Queen Marijs dayes for a great favour forsooth; that he should put his leg in the same hole of the Stocks that John Philpot had done before. And yet thy sufferings, as they are nothing to what thy sin have deserved; so they are nothing to what thy Saviour hath suffered: for he endured many a little death all his life long, for thy sake; and at length that painfull and cursed death of the cross. To say nothing of the soul of his sufferings, which his soul then suffered, when he sweat clots of blood in the Garden.

Now why must we pledge our Saviour, and fill up the measure of his sufferings? Not, that Christs sufferings are incomplete: nor, to satiate Gods justice for sin; for, that's done already, once for all; by him who bare our sins in his body on the Tree: the just suffering for the unjust, and indenting for our freedom; as the Articles of Agreement fitly and fairly drawn out by himself declare, John 3. 15, 16. and 18. 8. And Gods Acquittance, which we have to shew under his own hand, Mat. 3. 17.

Neither doth God afflict his Church for any delight he takes in their trouble: for he afflicts not willingly, Lament. 3. 33. Jer. 31. 20. Isa. 63. 9. Nor yet to shew his sovereignty, Isa. 45. 9. Rom. 9. 20, to 24.

Nor, lastly, is it meerly for his own glory, without any other respect: but out of pure necessity, and abundant love to us; as, the Reasons both before and after, shew.

Again, by suffering; we become followers of our Brethren, who went before us. Brethren, (saith Saint Paul) ye are become followers of the Churches of God, which in Judea are in Christ Jesus, because ye have also suffered the same things of your own Countrey-men; even as they have of the Jews, 1 Thess. 2. 14. It was the lot of Christ, and must be of all his followers, to do good, and to suffer evil. Wherefore let us be exhortated in the words of Saint Peter, to rejoyce in suffering, forasmuch

we with all the Saints, are partakers of Christs sufferings, that when his glory shall appear, we may be glad and rejoyce, 1 Pet. 4. 13.

And what greater promotion can flesh and blood be capable of, then a conformity to the Lord of glory? Christ wore a Crown of Thorns for me; and shall I grudge to wear this Paper-cap for him? said John Husse, when they put a Cap upon him that had ugly Devils painted on it, with the Title of Heresie. Never did Neck-kerchief become me so well as this Chain (said Alice Drivers) when they fastened her to the Stake to be burnt. And what said a French Martyr, when a Rope was put about his fellow? Give me that Gold Chain, and dub me a Knight of that Noble Order.

CHAP. 13.

That it increaseth their faith

Tenthly, because the malice of our enemies serves to increase our faith for the time to come, when we consider how the Lord hath delivered us formerly God hath delivered me (saith Paul) out of the mouth of the Lion, (meaning Nero) and he will deliver me from every evil work, and will preserve me unto his heavenly Kingdom, 2 Tim. 4. 17, 18. When Saul tells David, Thou art not able to go against this great Philistine to fight with him, for thou art a boy, and he is a man of war from his youth; What saith David, Thy servant kept his fathers Sheep, and there came a Lion, and likewise a Bear, and took a Sheep out of the flock, and I went out after him and smote him, and took it out of his mouth, and when he rose against me, I caught him by the beard; and smote him, and slue him: so thy servant slue both the Lion and the Bear. Therefore, (mark the inference) this uncircumcised Philistine shall be as one of them; Yea, (saith he) the Lord that delivered me out of the paw of Lion, and out of the paw of the Bear, he will deliver me out of the hands of this Philistine, 1 Sam. 17. 33, to 37. Observe how confidently he speaks.

That Tree is deepest rooted in the Earth, which is most shaken by the windes; and they weak usually, that are planted in pleasant Valleys: so the Tree of Faith the more it is shaken with the violent storms of trouble, the faster it becomes rooted by patience. Alexander being trained up in huge and mighty enterprizes; when he was to fight with men, and beasts, haughty enemies and huge Elephants; said, Lo, a danger somewhat equivalent to my minde. He can never be a good Souldier, that hath not felt the toil of a battal: Ease and plenty made Hannibal say, he brought men into Campania; but carried women out again. Yea, the more deliverances David had; the greater was his faith: for, after the Lord had delivered him often out of extreame exigents, namely, from this great Goliath, the cruelty of Saul, the unnatural insurrection of Absalom, and the unjust curses of Shimei, he was able to say, I trust in God, neither will I fear what he can do unto me, Psal. 56. 4. And in Psal. 3. I will not be afraid for

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ten thousand of the people that should beset me round about; *Vers. 6.* And in *Psal. 18. 29.* By thee I have broken through an host, and in thy Name I will leap over a wall. His experience had made it so easie to him, that it was no more then a skip or jump. We men indeed therefore shut out hands, because we have opened them; making our former kindnesse arguments of sparing afterwards: but contrarily, God therefore gives, because he hath given; making his former favours arguments for more. It is *Dauids* onely argument, *Psal. 4.* Have mercy upon me (saith he) and hearken unto my prayer, Why? Thou hast set me at liberty, when I was in distresse, *Vers. 1.* I might likewise here shew from *2 Chron. 20. 29.* *Phil. 1. 12, 13, 14.* how the delivering of some increaseth the faith of others: but I passe that.

That we may live by faith, and not by sense; he first strips us of all our earthly confidence, and then gives us victory, and not before: lest he should be a loser in our gain, his help uses to shew it self in extremity: he that can prevent evils, conceals his aid till dangers be ripe, and then he is as careful, as before he seemed connivent. *Daniel* is not delivered at the beginning of his trouble, he must first be in the *Lions den*, and then he findes it. Those three *Servants*, *Dan. 3. 26.* are not rescued at the *Ovens mouth*: in the *Furnace*; they are. That is a gracious and well tried faith, that can hold out with confidence to the last: Like *Abraham*, who is said to hope against hope, *Rom. 4. 18.* which, with God, is a thing much set by: Yea, such he accounts his *Champions*, and *worthies*. Whence it is, many are trained up in trouble all their dayes, as it fared with *David*: for as a Beare came to *David* after a *Lion*: and a *Giant*; after a Beare: and a *King* after a *Giant*: and *Philistines*; after a *King*: and all to make him more hardy and confident in his God; so, when they that are intended for *Christs Champions*, have fought with the Devil, and their own lusts; they shall fight with envy: when they have fought with envy, they shall fight with poverty: when they have fought with poverty; they shall fight with infamy: when they have fought with infamy; they shall fight with sickness: and after that; with death. Like a *Labourer* that is never out of work: and this not only proves; but mightily, improves their faith: And indeed, till we have been delivered out of a lesser trouble; we cannot trust God in a greater. Resembling that peasant, who would trust God upon the Land; but not upon the Sea: where should be but an inch-board between him and death.

To hear a man in his best health and vigour, to talk of his confidence in God, and assurance of divine favour; cannot be much worth: but in extremities, we can believe above hope; against hope; our hope is so much the more noble, as our difficulties are greater. For *Jairus* to believe that his sick daughter should recover; was no hard task: but *Christ*

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will scruv up his faith to believe she shall again live, though he sees with his eyes she is fully dead. When we are in heavy Agonies, and feel a very bell in our conscience; then to apprehend mercy: when with *Jonas* in the whales belly, we can call upon God in faith, and see one contrary in another; in the very depth of Hell; Heaven: in the very midst of Anger; Love: When with the woman of Canaan, *Matth. 15.* we can pick comfort out of the reproachful name of Dog: and when nothing but war appears in Gods face; then by faith to pierce through all the thick clouds, and behold the sweet sun-shine of Gods favour, and grace in Christ; *Heb. 11. 1.* we are believers indeed.

And he, faith Saint Bernard, is to be reputed constant whose minde taketh fresh courage in the midst of extremities: Like the Palm-tree, which groweth so much the higher and stronger, and more fruitful; by how much the more weight it hath hanging upon it.

Not that the strongest faith is free from doubting: for, let a man look down from the top of the strongest steeple, admit the Battlements be breast-high, and he is sure he cannot fall; yet a kinde of fear possesles him. And well is it for us, that our assurance is mixed with doubting: Since the one makes us live, as though there were no Gospel: the other, to die, as if there were no Law.

The Lion seems to leave her young ones, till they have almost kill'd themselves with roaring and howling, but at last gasp she relieves them, whereby they become the more courageous. When the Prophet could say, *Out of the depths have I cried unto thee;* instantly follows (and not till then) *the Lord heard me:* the Lord saw him sinking all the while, yet lets him alone till he was at the bottom. Every main affliction is our Red-sea, which while it threatens to swallow, preserves us: now when it comes to a dead list, (as we say) then to have a strong confidence in God; is thank-worthy. Hope in a state hopeles; and love to God under signes of his displeasure, and heavenly mindedness in the midst of worldly affairs and allurements, drawing a contrary way; is the chief praise of faith: to love that God who crosseth us, to kiss that hand which strikes us, to trust in that power which kills us; this is the honourable proof of a Christian: this argues faith indeed. What made our Saviour say to that woman of Canaan, *O woman, great is thy faith!* but this; when neither his silence, nor his flat denial could silence her? *Matth. 15.* It is not enough to say, *God is good to Israel,* when Israel is in peace and prosperity, and neither feels nor wants any thing: but God will have us believe that he is good, when we feel the smart of the rod, and at the same time, see our enemies (the wicked) prosper. It best pleaseth him when we can say boldly with Job, *Though he kill me, yet will I trust in him,* When our enemies are behinde us, and the Red-sea before us, then confidently

to trust upon God; is much worth. When we are in the barren wilderness almost famished, then to believe that God will provide *Manna* from Heaven, and water out of the Rock; is glorious: when with the three Children, we see nothing before us, but a fiery Furnace; to believe that God will send his Angel to be our deliverer, this is heroicall, *Dan. 3. 20.* And those which are acquainted with the proceedings of God, well know; that, cherishing ever follows stripes, as cordials do vehement evacuations, and the clear light of the morning; a dark night: yea, if we can look beyond the cloud of our afflictions, and see the sun-shine of comfort on the other side of it; we cannot be so discouraged with the presence of evil, as heartened with the issue. Cheer up then, thou drooping soul, and trust in God, whatever thy sufferings be; God is no tyrant, to give thee more then thy load: and admit he stay long, yet be thou fully assured he will come at length. *In thee do I trust* (saith the Psalmist) *all the day*: He knew that if he came not in the Morning, he would come at Noon: if he came not at Noon, he would come at Night: at one hour of the day or other he will deliver me: and then, as the Calm is greater after the Tempest then it was before; so my joy shall be sweeter afterwards then it was before; The remembrance of Babylon will make us sing more joyfully in Sion. If then I finde the Lords dealing with me to transcend my thoughts; my faith shall be above my reason, and think, he will work good out of it, though I yet conceive not how.

CHAP. 14.

That it increaseth their joy and thankfulness.

BECAUSE our manifold sufferings and Gods often delivering us, doth increase our joy and thankfulness, yea, make after-blessings more sweet; By this we have new Songs put into our mouthes, and new occasions offered to praise the Authour of our deliverance. When the Lord brought again the captivity of Sion; (saith David in the person of Israel) *we were like them that dream*, (meaning the happiness seemed too good to be true) *Then were our mouthes filled with laughter*, (saith he) *and our tongues with joy*, the Lord hath done great things for us whereof we rejoyce, *Psal. 126. 1, 2, 3, 4.* And how could their case be otherwise; when in that miserable exigent, *Exod. 14.* they saw the Pillar remove behinde them, and the Sea remove before them, they looking for nothing but death? Is any one afflicted? I may say unto him as that Harbinger answered a Nobleman complaining that he was lodged in so homely a Room; You will take pleasure in it, when you are out of it: For the more grievous our exigent, the more glorious our advancement. *A desire accomplished deligheth the soul*, *Prov. 13. 19.* We read how that lamentable and sad Decree of *Ahashuerus*, through the goodness of God, was an occasion exceedingly to increase the Jews joy and thankfulness; insomuch that

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(as the Text saith) the dayes that were appointed for their death and ruine were turned into dayes of feasting and joy, and wherein they sent presents every man to his neighbour, and gifts to the poor, *Ezra* 9. 17, 22, to 28. And this joy and thankfulness was so lasting, that the Jews cease not to celebrate the same to this day. Gods dealing with us is often harsh in the beginning, hard in the proceeding, but the conclusion is alwayes comfortable. The joy of Peter and the rest of the Church was greater after he was delivered out of Prison by the Angel, *Acts* 12. And the joy of Judith and the rest of Bethulia, when she returned with Holofernes head; then if they never had been in distress, *Judith* 13. The Lord deprives us of good things for a time, because they never appear in their full beauty, till they turn their backs and be going away. Again, he defers his aid on purpose to increase our desires before it comes, and our joy, and thankfulness when it is come: to inflame our desires, for things easily come by, are little set by: to increase our joy, for that which hath been long desired; is at last more sweetly obtained: What (think we) did he that was born blinde think, when his eyes were first given him? How did he wonder at Heaven & Earth, the strange & goodly varieties of all the Creatures, and chearfulness of the light! every thing did not more please, then astonish him. Lastly, our thankfulness: for, suddenly gotten; suddenly forgotten: hardly gotten; hardly forgotten: *Philoxenus* was wont to say, it will taste sweeter, if it cost me sweetly. We love that dearly, that cost us dear. As Mothers love their children, more tenderly then Fathers; because they stood them in more, *Abrahams* childe at an hundred years of age, was more welcome then if he had been given at thirty: And the same *Isaac* had not been so precious to him, if he had not been as miraculously restored, as given; his recovery from death made him more acceptable: The benefit that comes soon and with ease, is easily contemned: long and eager pursuit endears any favour: The wise men rejoyced exceedingly, to finde the Star: The woman to finde her piece of Silver: The Virgin Mary, to finde her and our **JESUS: CHRIST**, alwayes returns with increase of joy: He may absent himself for a time, but he intends it only as a preparative; to make us relish that sweet food the better: he may keep us fasting, but it is on purpose, that our trial may be perfect, our deliverance welcome, our ~~recovery~~ glorious. Yea, the delivering of some, increaseth the joy of others, and causeth them to praise God for, and rejoyce in their behalf that are delivered, *Acts* 12. 14. We never know the worth of a benefit so well, as by the want of it: want teacheth us the worth of things most truly. Contraries are the best Commentaries upon each other, and their mutual opposition; is the best exposition. Oh how sweet a thing is peace to them that have been long troubled with wars and tedious contentions! The thunder of the Cannon, is the best Rhetorick to com-

mend it to us. How sweet is *liberty* to one that hath been long *immured* within a case of walls ! A very *Bird*, never chants it so merrily, as when she is is got loose into the open air, having been long *encaged*. How dear a *jewel* is *health* to him that tumbles in *distempered blood* ! For then only we begin to prize it, when we have *lost it*. Let a man but fast a meal or two, & how sweet is *brown bread* ! though it would not down before. Yea, when *Darius* in a *flight*, had drunk *puddle water*, polluted with dead *carcasses*; he confest never to have drunk any thing more pleasant : the reason was, he always before used to drink ere he was a *thirst*. We are never so glad of our friends company, as when he returns after long *absence*, or a tedious *voyage*. The *nights darkness* makes the light of the *Sun* more desirable ; and brings of it *Letters of commendations*. A *calm* is best welcome after a *tempest*, &c.

Yea, what serves others sorrows for, but to increase our joy and thankfulness ? Thou hast *eyes* ; ask the *blinde*, whether that be not a *blessing* ? Thou hast *ears*, ask the *deaf*, whether that be not a great *blessing* ? Thou hast a *tongue*; what thinks the *dumbe* of that ? Thou hast *feet*, *hands*, *health*, *liberty*, *life*, *reason*, &c. is all this nothing ? Yea, others bleed ; we *sleep* ; others beg, we *abound* : others *starve*, we *surfet* : others *groap* in the dark, our *Sun* still shines : and shall not we rejoyce and be *thankful* ? Bless (saith our *Saviour*) when ye are *curst* : and shall not we *blest*, when thus *blessed* ? Yet wo is me, we *forfeit* many of Gods *favours*, for not *paying* that easie *Rent* of *thankfulness* : like those nine, *Luk. 17. 12. to 19.* we are more apt to pray, then to give *thanks* : because we are more sensible of our own *wants*, then of Gods *glory*. We can open our *mouthes* when we *want* any thing, either to *pray*, or at least to *murmur* : and why should not our *thanksgivings*, be as frequent as our *blessings* are ? The *Lepers voice* was not more loud in his *suit*, then in his *thanks*. It were happy for us *Christians*, if we could but learn of this *Samaritan*.

And thus we see, that *good things* then appear of most *worth*, when they are known in their *wants* : When we have lost those invaluable *comforts* which we cannot well be without ; the *minde* hath time to recount their several *worths* : and the *worths* of *blessings* appear not till they are *vanisht*.

No wonder then that our estates and conditions are so *variable*, like the face of the *Heavens*, or the *Sea* ; or like the weather about *Michaelmas*, which is now *fair*, and presently again *foule* ; or rather the hard *winter*, which for one *fair Sun-shine* day, hath oftentimes *ten*, *soul* : For God sees that it is very good for us ; for as seeds that are deepest covered with *snow* in *winter*, *flourish* most in the *Spring*, or as the *winde*, by beating down the *flame*, raiseth it higher, and hotter : and as when we would have some *fires flame* the more ; we *sprinkle water* upon them : even so when the *Lord* would increase our joy and *thankfulness*, he allayeth it with

with the tears of *affliction*: misery sweetne th joy; yea, the sorrows of this life shall (like a dark veil) give a lustre to the glory of the next; when the Lord shall turn this water of our earthly *afflictions* into that wine of gladness, wherewith our souls shall be satiate for ever. We deceive our selves to think on earth, continued joys would please; Plenty of the choicest daintie is no dainty. When Pearls grew common at Rome, they wore them on their shoes, and they had much ado to save themselves out of the dirt, as *Tertullian* speaks. Nothing would be more tedious then to be glutted with perpetual jollities: were the body tied to one dish always, though of the most exquisite delicacies that it could make choice of; yet after a small time, it would complain of loathing and satiety: and so would the soul; if it did ever *Epicure* it self in joyes. I know not which is the more useful: Joy I may chuse, for pleasure; but adversities are the best for profit: I should without them want much of the joy I have. Well then, art thou vexed, persecuted, and afflicted by some cruel and malicious Saul? and is it grievous to thee for the present? Why, that which hath been hard to suffer, is sweet to remember: at last our Songs shall be louder then our cries.

CHAP. 15.

How it increaseth their spiritual wisdom.

11 **O**ur sufferings make us teachable, and increase in us spiritual wisdom. He delivereth the poor in his affliction, and openeth their ear in trouble, Job 36.15. And again, He openeth the ears of men, even by their corrections, Job 33.16. We are best instructed, when we are most afflicted. Pauls blindness took away his blindness, & made him see more into the way of life, then could all his learning at the feet of Gamaliel. And what faith Naaman upon the cleansing of his Leprosie? Now I know there is no God in all the Earth, but in Israel. O happy Syrian that was at once cured of his Leprosie, and his misprision of God. The prodigal son regarded not his Fathers admonition, so long as he enjoyed prosperity: when we smart not; we believe not: & God is not feared; till felt: but that which makes the body smart, makes the soul wise. It is good for me (saith David) that I have been afflicted: that I may learn thy Statutes. We grow wise by evils, whereas prosperity besots us. Even to lose is some ways profitable; it makes a man wary. Yea, St. Basil calls want & penury, the inventor of all Arts: And St. Augustine, the Mistress of all Philosophy. The best wisdom is dearest bought: *Algerius* the Martyr could say out of experience, he found more light in the dungeon, then without in all the world.

The Scottish King, prisoner in Mortimers hole, learnt more of Christ, then in his Palace he could all his life. Gaspar Olevianus a Germane Divine sayes, I never learned how great God was, nor what the evil of sin was, to purpose; till this sickness taught me. There is a great deal of difference, saith Luther, between a Divine in outward pomp; and a Divine

under the cross: neither could he understand some *Psalmes*, till he was in affliction: the *Christ's* cross is no letter, yet it taught him more learning then all the letters in the rowe. The cross opens mens eyes; as the tasting of honey did *Fonathians*. Yea, what will not affliction teach us when even the savagest Beasts are made quiet and docible with abating their food, and rest, or by adding of stripes?

That Beef-brain'd Fellow in *Scaliger*, had his eare bored with thunder: when nothing else would do it. Yea (saith *Molinus*) *Bonifacius* his silly reasons for the Popes Supremacy, did well enough, being propounded with a sword in the hand. Even as the Clay with water, and the Iron with fire, are made pliable and apt to receive impression from the workman; even so when we are soaked in the floods of sorrow, and softened in the fire of affliction, we are aptest to receive the impression of Gods Law into our hearts, when he speaks unto us by his Ministers. If the Lord breaks us in pieces with the Plough of his Justice, then let the Seedsmen (his Ministers) sow the seed of his Word; we shall receive it through the furrows of our eares, into the ground of our hearts; and grow up in wisdom, and saving knowledge. Or when the hard heart is grown'd to powder between the upper and the nether Millstone of the two Tables; it will see, and imbrace that counsel, which before it slighted. We heare, and read much, of the corruption of our natures, odiousness of our sins, necessity of a Saviour, sweetness of Gods love in Christ, &c. but we never fully apprehend these things, or taste how good the Lord is, till some sharp affliction comes. A man knows not where his house is ill covered till winter: Crosses are like pinching Frosts, that will search us: we learn to know our selves by that we suffer.

Yea, Affliction so brings down our stomachs, that we can see even matter of thankfulness, where our former pride found matter of complaining. And that which formerly had no more taste then the white of an Egg (viz. the glad tidings of the Gospel) is now such a spectacle of unspeakable mercy, as ravisheth our souls with admiration.

Many a good word is even spilt upon us, till God sets it on with his Rod: *Naomi* will not look home-ward, nor we Heaven-ward, till the Almighty have dealt very bitterly with us. *Zippora* falls presently to circumcizing her son, when she sees her husbands life lies upon it.

Were it not for temptations, we should be concealed from our selves: like the enchanted *Ass* in *Lucian*, which returned to his proper shape again when he saw himself in a Looking-glass. So long as we prosper, like those wives in *Jeremy*, Chap. 44. 17, 18. We judge of things by their events, and raise our confidence according to the success we have: and so bless our selves, without being blest of God; like the Thief that applauded himself for merciful; because he had never kill'd any; and yet rather then lose a

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King, he would cut off the Travellers finger; but strong affections will give credit to weak reasons. O how blinde and partial are we, before affliction hath humbled us! even so stupid, that Narcissus-like, we are enamoured of our own shadows: bragging, we discharge a good conscience, when indeed we discharge it quite away: and this righteousness in opinion, is almost the only cause of all unrighteousness.

Before want came, poverty was more contemptible then dishonesty: but now, it is disgraceful to none except Fools and Knaves. Then we could censure things indifferent, and pass by heinous crimes: now we are able to distinguish them, and so, judge righteous judgement. Before trouble came, we were either ungrounded in the principles of Religion, or unconscionable in the practice and by vertue of our mother-wit, could pass and pass sin from our selves, unto some other; as Adam laid the fault upon Eve his wife, she upon the Serpent, and the Serpent upon God, Or excuse, or extenuate it: which (saith Fabius) is to double it.

As for original corruption, that never troubled us, which now we bewail as the Mother, and Nurse of all the rest: thinking it worthy our sighes, yea, of our tears, and not without need: it being the great wheel in the Clock, that sets all the wheels a moving: while it seems to move slowest. Though not one of a hundred taketh it sufficiently to heart: as not seeing the evil of it. But never did any truly and orderly repent, that began not here: esteeming it the most foul, and hateful of all, as David, Psal. 51. 5. and Paul crying out of it, as the most secret, deceitful, powerful evil, Rom. 7. 23, 24. And indeed, if we clearly saw the foulness, and deceitfulness of it, we would not suffer our eyes to sleep, nor our eye-lids to slumber, until a happy change had wrought these hearts of ours, (which by nature are no better then so many Sties of unclean Devils) to be habitations for the God of Jacob.

Apt we were to measure our own good by anothers want of it, and to scoff at others infirmities: but now; other mens sins shall rather be the subjects of our grief, then of our discourse. Before fear of the law; shame of men, and such like base ends bare the greatest sway with us: yea, to please men, we could be like certain Pictures, that represent to divers beholders, at divers stations, divers forms: but now it is enough to regulate our thoughts, words and actions, that God seeth: and indeed where are brains; there needs no more. We read that Paphnutius converted Thais, and Ephron another famous Strumpet from uncleanness, only with this argument; That God seeth all things in the dark, when the doors are fast, the windows shut, the curtains drawn.

Before, too much devotion was made an argument of too little discretion: and mischief called vertue; when it was happy in the success: as with the Papists, the ostentation of the prosperity of their estate, is the best

demonstration of the sincerity of their Religion: yea, and think also they have clipped the wings of prosperity (as the Athenians did the wings of Victory) that she cannot flie away. Before; we thought drinking and jovial company, the best receipt to drive away sadness: but now, nothing like living well, as an Heathen hath confessed. Once we thought Earth Heaven; but now we apprehend the World, and glory thereof to be (like a beautiful Harlot) a Paradise to the eye, a Purgatory to the soul.

Yea, he that before was indifferent in nothing but conscience, and no cause so bad, but he would undertake it for gain, or glory, & think it well done: As Satan prevails chiefly by deception of our reason, whereby we mistake vertue for vice, and vice for vertue: wherein he imitates Hannibal; who having overcome the Romans, put on their Armour, and so his Souldiers being taken for Romans, won a City by that policy: and to this purpose, what stone so rough, but he can smoothe it? What Stuff so pitiful; but he can set a gloss upon it? Like a Bear, he can lick into fashion, the most misshapen and deformed lump: or like a Dog, heal any wound he can reach with his tongue: yea, what golden Eloquence will he whisper in our ear? What brazen impudence? What subtil shifts? What quaint quirks? What cunning conveyances? What juggling, shuffling, and packing will he use, to make any sin feazable? (like the Hare, which if she dare not trust to her speed, she will try the turn;) and so on the contrary to discourage us in good; shewing each thing as it were in triangular Glasses among the Opticks, which will represent a way so foul, so deep, that 'tis impassable; as if it were all covered with Tapistry. But as he pleads now with Eloquence, so when he sees his time, he will speak with Thunder. Even such a man I say now, hath his eyes opened to discern good and evil, when God speaks, and when Satan; for Gods chastisements are pills made on purpose, to clear the sight: and vertue if it be clearly seen, moves great love and affection as Plato speaks. Yea, when to our cost, we can (Adam-like) see good from evil clearly; the subtile Serpent can deceive no longer: whereas before, we were easily deceived, and led away with the multitude, into innumerable errors. Yea, if the fish did know of the hook, or the bird did but see the net, though they have but the understanding of fishes, and birds; yet they would let the bait alone, fly over the net, and let the Fowler whistle to himselfe.

Thus Gods covections, are our instructions: his lasses, our lessons: his scourges, our schoolmasters: his chastisements, our advertisements. And commonly the soul waxeth, as the body wayneth, & is wisest to prescribe, when the bones and sinews are weakest to execute: neither do we hereby become wise for our own souls good only, but affliction makes us wise and able to do others good also that are in any the like affliction. Blessed be God (saith Saint

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Saint Paul) which comforteth us in all our afflictions, that we may be able to comfort them which are in any affliction, by the comfort wherewith we our selves are comforted of God, 2 Cor. 1. 4. Yea, the whole Church, and every particular member thereof have their wisdom and knowledge improved, even by their greatest enemies. If Arrius and Sabellius had not vexed the Church; the deep mysteries of the Trinity had not bin so accurately cleared by the Catholike Doctors, Subtil Arguments well answered, breed a clear conclusion: Heresie makes men sharpen their wits the better to confute it; as wormwood though it be bitter to the taste, yet it is good to clear the Eyes: yea, further, the very storms of persecution make us look to our Tackling; Patience: and to our Anchor; Hope: and to our Helm; Faith: and to our Card; the Word of God: and to our Captain; Christ: whereas security, like a calm, makes us forget both our danger and deliverer. Experience is the best Informer, which makes Martin Luther say, When all is done; tribulation is the plainest and most sincere Divinity. And another, most emphatically (shewing that knowledge is in many respects cumulative, as well as original; like water, that besides his own spring-head, is fed with other springs and streams) That, Prayer, Reading, Meditation, and Temptations; make a Divine. So that to be altogether exempt from misery, is a most miserable thing.

CHAP. 16.

How it increaseth their Patience.

13 **B**Ecause the malice of our Enemies makes for the increase of our patience, we rejoyce in tribulation, saith Saint Paul, knowing that tribulation bringeth forth patience, Rom. 5. 3. My Brethren, saith Saint James, count it exceeding joy when ye fall into divers temptations, knowing that the trial of your faith bringeth forth patience, Jam. 1. 2, 3 Thus the malice of our enemies doth both prove and improve our patience: see it exemplified in Job and David, whose practice doth most excellently confirm this point; you know Job was not so miserable in his afflictions, as happy in his patience, Job 31. 35, 36, 37. And David after he had been so many years trained up in the School of affliction, and exercised with continual sufferings from innumerable Enemies of all sorts; became a wonder of patience to all succeeding ages: as take but notice of his carriage towards Shimei, and you will say so; when this his impotent subject cursed and cast stones at him, and all his Men of war: called him Murderer, wicked man, &c. he was so far from revenging it (when he might so easily) or suffering others; that you shall hear him make that an argument of his patience, which was the exercise of it: Behold my son (saith he) which came forth of my

my bowels, seeketh my life, how much more now may this Benjamite do it? 2 Sam. 16. 11. The wickedness of an *Absalom* may rob his Father of comfort, but shall help to adde to his Fathers goodness: it is the advantage of great crosses, that they swallow up the lesser. One mans sin cannot be excused by anothers: the lesser; by the greater: if *Absalom* be a Traitor, *Shimei* may not curse and rebel; but the passion conceived from the indignity of a stranger, may be abated by the harder measure of our own.

Indeed in the provocation of *Nabal*; he had his lesson to seek: but even that slip made him stand the faster afterward. And *Paul* being taken upon the sodain, reviled Gods High-priest: but he soon checkt himself for it, Acts 23. 3, 5. A weak heart faints with every addition of succeeding trouble, perhaps is like that Maid in *Scaliger*, who swooned at the sight of a Lilly: but the strong recollects it self, and is grown so skilful that it bears off one mischief with another. As in the Fable, "When the new and old Cart went together; the new made a creaking noise under the load, " and wondred at the silence of the old: which answered, I am accustomed to these burthens, therefore bear them, and am quiet: So, what a degree of patience have some men attain'd unto? What a load of injuries can some Christians digest, that have been frequent in sufferings, and long exercised in the School of affliction? Not that they bear them out of baseness or cowardliness, because they dare not revenge; but out of Christian fortitude, because they may not: they have so conquered themselves, that wrongs cannot conquer them. Nay, we read of some *Ethnicks* that could say this of themselves. When *Alcibiades* told *Socrates*, that he could not suffer the frowardness and scolding of *Xantippe*, as he did: *Socrates* answered, but I can, for I am accustomed to it. And we read, that *Aristides* after his exile, did not so much as note them that were the cause of his banishment; though he were now advanced above them. Yea, *Diogenes* rather than want exercise for his patience; would crave alms of dead mens statues: for, being demanded why he did so, he answered, That I may learn to take denials from others the more patiently. Now, if we can therefore suffer, because we have suffered; we have well profited by our afflictions otherwise not.

To shew that there is nothing so hard and difficult, but may be attain'd to by use and custome; give me leave to clear it by some familiar instances. We know the custome of any hardship (whether it be labour, cold, or the like) makes it easie and familiar: you shall have a common Labourer work all day like a Horse, without once sweating, or being weary: Let a Scholar or Gentleman, but dig one quarter of an hour; you must give him leave to take breath all the day after: The face that is ever open, yea, the eye that is twice as much open as shut, is able perpetually to endure the coldest winde can blow; when as the rest of the parts would complain of the

the least blast that is cold: Let him that is next neighbour to the Belfrey, tell me, whether Ringing doth so molest his silent sleep now, as formerly. Yea, the fall of the River Nilus, which makes a new commerce to his ears; to the natural inhabitants, is not so much as heard. At Milston, near Sittingborn in Kent, is (or lately was) one William Allen a Tailor, that eats between thirty and forty grains of Opium every day, the tythe whereof would kill him that is not accustomed thereunto; neither can he sleep (no, not live) without it: he began but with one grain, and so increased the quantity, as the operation and quality of it decreased. But this is nothing, for you have slaves in the Turkish gallies, that will eat neer an ounce at a time, as if it were bread. Neither, in my judgement, is it less rare for men to drink a pottle or a gallon of the richest old Canary every day, as is usual with some of our Sack-drinkers, and God-fellows; without the least inflammation: it hath no other operation in them than a copious bath with me, or hath had with them in diebus illis.

To conclude, as that Girdle which Aristotle writes of, being nursed with poison in her infancy, lived with it after, as we do with meat: and as that young woman at Cullen in Almain, who was frequently seen picking spiders off the wall, and eating them, digested the same into nourishment, as Albert an eye-witness affirms. And as Mitridates, by his accustomed eating of poison, made his body unpoisonable. So the Godly, notwithstanding they are by nature as a wilde Ass-colt, as Zophar speaks, Job 11: 12. Yet, by their frequent and accustomed suffering of injuries, these wilde Asses are made tame, and the ablest to carry burthens of any creature: yea, though they were once as fierce and cruell as wolves, Leopards, Lions and Bears; and as mischievous as Aspes and Cockatrices; yet Christ will so change their natures, partly by his word, and partly by his rod of affliction, that they shall now be as apt to suffer evill, as they have been to offer it: What else means the Prophet? when he tels us that the wolfe shall dwell with the Lambe, and the Leopard with the Kid, and the Lyon with the Calfe, so that a little childe shall lead them: that the Cow and the Beare, and the Lion and the Bullock shall eat straw together, that the sucking childe shall play upon the hole of the Aspe, and the weaned childe shall put his hand upon the Cockatrice hole, Isa. 11. 6. and so forward.

And so you see, that according to the ancient Proverbial speech, use makes perfectness; and that custom is not unfitly called a second, or new nature. Wouldst thou then attain to an unconquerable patience, & be able to undergo great trials hereafter? accustom thy self to a silent suffering of thy present and smaller griefs, tongue-provocations, and the like. If, with Milo, thou shalt take up a Calf, some small crosse; and enjoyn thy self to carry the like every day a little; in process of time thou shalt be able to carry an Oxe, the strongest and biggest affliction can come, For nothing

is miserable, saith Seneca, which once custom hath made natural. Familiarity even with Lions, taketh away the fear of them: and the being used to Tempests, giveth heart and courage to endure them: whereas any new disaster is tedious and irksome to the unexperienced: but hard occurrences fall heavily upon them, for that the yoke is most cumbersome to a tender neck.

An end of the first Part; fitted, and parted for the penurious: who usually offer for a considerable Book; the price of a Ballad.

The Second and Third follows: for their sakes, that are more generous and ingenious.

Pag. 15 line 40. for them read then. Page 49. line 35, for repentance read recompence.

The VICTORY

THE
VICTORY OF PATIENCE;
Extracted out of the choicest
Authors Ancient and Modern; both
Holy and Humane. Wherein are a multi-
tude of rare Examples, necessary to be read
of all that any way suffer Tribulation.

The Fourth Impression.

By R. YOUNG E Florilegus.

Imprimatur, THO. GATAKER.

Having shewn in the former Part, the severall Reasons, why God suffers the best of his Children to be afflicted; with the manyfold benefits and advantages they make thereof. I shall in this second Part, shew the Reasons, why the godly are so patient in their sufferings.

Reasons of Patience.

CHAP. XVII.

That the godly are Patient in suffering of wrongs, because innocent.

NOW that some may be perswaded to make this use of their sufferings, and that we may also put to silence the ignorance of others, (foolish men who are mistaken in judging of this matter, supposing it a base thing to suffer injuries unrevenged) see the Reasons which deservedly make Gods children so patiently to suffer wrongs that the men of the world never dream of: And how, through the study of virtue and Christian prudence, they make the servile passions of their minds (fear and anger) subject to the more worthy faculties of their souls, reason and understanding.

We bear their reproaches and persecutions patiently,

Our Selves.
Our Enemies.
Our Selves and our Enemies.
Our Enemies and Others.
GOD.
CHRIST and the Saints.

- (1) We are innocent.
- (2) It is more laudable to forgive, than to revenge.
- (3) Suffering is the only way to prevent suffering.
- (4) In regard of our selves, Because Our sins have deserv'd it, and a far greater affliction.
- (5) Our sufferings are counterpoysed (and made sweet, with more than answerable blessings.
- (6) Our patience brings a reward with it.

First, They bear the slanders and reproaches of wicked men patiently, for that they are false, and so appertain not unto them. *Socrates* being rayled upon, and called by one all to naught, took no notice of it; and being demanded a reason of his Patience, said, It concerns me not, for I am no such man. *Diogenes* was wont to say, when the people mockt him, They deride me, yet I am not divided; I am not the man they take me for. This reason is of more force from the mouth of an innocent Christian. If a rich man be called poor, or a sound Christian, an hypocrite, he slights it, he laughs at it, because he knoweth the same to be false, and that his Accuser is mistaken; whereas, if a Begger be called bankrupt; or a dissembler, hypocrite, he will wince and kick, and be most grievously offended at it. Yea, as sores and ulcers are grieved, not only at a light touch, but even with fear and suspicion of being touched; so will an exulcerate minde, saith *Seneca*. And as small letters offend bad eyes; so least appearances of contradiction will grieve the ill affected ears of guilty persons, saith *Plutarch*. For, let mens tongues, like Bells, give but an indefinite, and not a significant sound, they imagin them to speak and mean, whatsoever their guilty consciences frame in the fancy, and whisper in the ear: which are those evil surmises of corrupt mindes, the Apostle taxeth, 1 Tim. 6. 4. When like *Caius* the humanist, one thinks every word spoken, tends to his disgrace; and is as unwilling to bear, as forbear reproaches. But where the conscience is clear, the case is altered. *Marque* was never offended with any report that went of him, because if it were true, it would sound to his praise; if false, his life and manners should prove it contrary. And indeed, the best confutation of their slanders, is not by our great words, but by our good works. *Sophocles* being accused by his own children, that he grew Dotard, and spent their Patrimonies idly; when he was summoned, did not personally appear before the Magistrates, but sent one of his new Tragedies to their perusal, which being read, made them confesse, This is not the work of a man that dotes. So against all clamours and swelling opprobries, let but thine innocency and good life, thou needest do no more. That body which is in good health, is strong, and able to bear the great storms and bitter cold of Winter, and likewise the excessive and intemperate heat of the Summer; but with a crazie and distempered body, it is far otherwise: Even so, a sound heart, and clear conscience, will abide all tryals: in prosperity it will not be lifted up; in adversus, it will not be utterly cast down; whereas, the corrupt heart, and festered conscience,

Chap. 17.

The Victory of Patience.

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can endure nothing; even a word, if it be pleasing, puff him up with pride; if not, it frets him with passion. A guilty conscience (like Glasse,) will sweat with the least breath; and like a windy instrument, be put out of tune with the very distemper of the aire: but when the soul is steeld with goodnesse, no assaults of evil can daunt it. I more fear what is within me (sayes Luther) then what comes from without: The storms and wind without, do never move the Earth; only Vapours within, cause Earthquakes, Jam. 4. 1. No greater sign of innocency when we are accused, than mildnesse; as we see in Joseph, who being both accused and committed for forcing his Mistresse, answered just nothing that we can read of, Gen. 39. 17, 18. And Susanna, who being accused by the two Elders of an haynous crime (which they alone were guilty of,) never contended by laying the fault upon them, but appeals unto God whether she were innocent or no. (The History of Susanna, Vers. 42, 43.) And Hannah, whose reply to Ely (when he falsely accused her of drunkennesse) was no other, but, Nay my Lord, count not thine Hand-maid for a wicked woman; 1 Sam. 1. 15, 16. Neither is there a greater Symptome of guiltinesse, than our breaking into choler, and being exasperated when we have any thing laid to our charge; witnesse Cain, Gen. 4. 9. That Hebrew which struck his fellow, Exod. 2. 13, 14. Sam. 20. 32, 33. Abner, 2 Sam. 3. 8. Jeroboam, 1 King. 13. 4. Ahab, 1 King. 22. 27. Amariah, 2 Chron. 25. 16. Uzziah, 2 Chron. 26. 19. Herod the Tetrarch, Luk. 3. 19, 20: The men of Nazareth, Luk. 4. 28, 29. The Pharisees Joh. 8. 47, 48. And the High Priests and Scribes, Luk. 20. 19, 20.

Sinne and falshood are like an impudent strumpet, but innocency and truth will teile themselves, like a modest Virgin, 2 Per. 2. 18. The more false the matter, the greater noise to uphold it: Paul is nothing so loud as Tertullus: The weakest cause will be fure to forelay the shrewdest counsell, or the lowdest Advocates: Error hath alwayes most words, like a rotten house, that needs most props and crutches to uphold it. Simple truth evermore requires least cost, like a beautifull face, that needs no painting; or a comely body, which, any decent apparrell becomes. We plaister over rotten posts, and ragged walls; substantiall buildings are able to grace themselves. So that as sparks flying up, shew the house to be on fire, and as corrupt spittle sheweth exulcerate lungs; so a passionate answer argues a guilty conscience. Why doth the Hare use so many doublings? but to frustrate the sent of the Hounds. And this is one reason why the former are compared to Sheep and Lambes (Emblems of innocency) which being harmed, will not once bleat; and the latter unto Swine, which will roar and cry if they be but toucht. But to leave these Swine, and return to the men we were speaking of.

A good Conscience is not put out of countenance with the false accusations of slanderous tongues: it throweth them off, as St Paul did the Viper, unhurt. Innocence and patience are two Bucklers sufficient to repulse and abate the violence of any such charge; the Brestplate of Righteousnesse, the brazen wall of a good conscience, feareth no such Canons. The Conscienceable being railed upon, and reviled by a foul mouth, may reply as once a Jew did to his passionate Lord, when he called him Knaave &c. Your Honour

may speak as you please, but I beleevē not a word that you say, for I know my self an honest man. Yea, suppose we are circled round with reproaches, our conscience knowing us innocent, like a constant friend, takes us by the hand and cheers us against all our miseries. A good spirit, will be, as Simon to Christ, its Crosse-bearer. A just man saith Chrysostome, is impregnable, and cannot be overcome: take away his wealth, his good parts cannot be taken from him, and his treasure is above: cast him into prison and bonds, he doth the more freely enjoy the presence of his God: banish him his Country, he hath his conversation in Heaven: kill his body, it shall rise again: so he fights with a shadow that contends with an upright man.

Wherefore, let all who suffer in their good Names, if conscious and guilty of an enemies imputations, repent and amend: if otherwise, contemn them; own them not so much, as once to take notice thereof. A wicked heart, is as a barrill of powder to temptation; let thine be, as a River of water. Yea, seeing God esteems men as they are, and not as they have been, although formerly thou hast been culpable; yet now thou mayest answer for thy self, as Paul did for Onesimus, Though in times past I was unprofitable, yet now I am profitable: and oppose to them that sweet and divine sentence of sweet and holy Bernard, Tell me not, Satan, what I have been, but, what I am, and will be. Or that of Beza in the like case; Whatsoever I was, I am now in Christ a New Creature: and that is it which troubles thee, I might have so continued long enough ere thou wouldest have vexed at it, but now I see thou dost envy me the grace of my Saviour. Or that Apothegme of Diogenes to a base fellow, that told him he had once been a forger of money; whose answer was, 'Tis true, such as thou art now, I was once; but such as I am now, thou wilt never be. Yea, thou mayest say, by how much more I have formerly sinned, by so much more is Gods power and goodness now magnified. As St. Augustine hearing the Donatists revile him for the former wickedness of his youth; answered, The more desperate my disease was, so much the more I admire the Physician. Yea, thou mayest yet strain it a peg higher, and say, the greater my sinnes were, the greater is my honour: as, the Devils which Mary Magdalen once had, are mentioned for her glory. Thus, if we cannot avoid ill tongues, let our care be, not to deserve them, and 'tis all one as if we avoided them. For, how little is that man hurt, whom malice condemns on earth, and God commends in Heaven! Let the World accuse me, so long as God acquits me, I care not.

CHAP. XVIII.

That it is more laudable to forgive, than revenge.

2. **B**Ecause it is more generous and laudable to forgive, than revenge. Certainly, in taking revenge, a man is but even with his enemy; but, in passing it over, he is superior to him: for it is a Princes part to pardon: yea, quoth Alexander, there can be nothing more noble, than to do well to those that deserve ill. And St. Gregory, It is more honor to suffer injuries by silence, than to overcome them by answering again. Princes who are to child-

when *Embassadors* have offered them undesencies, but deny them audaciously, as if silence were the way royall to correct a wrong. And certainly, he enjoys a brave composednesse, that seats himself above the flight of the injurious claw: Like the *Emperour Augustus*, who though of a most retentive and retentive memory, would forget wrongs, as soon as they were offered: Or *Agabocles*, *Antigonus*, and *Cæsar*, who being great Patcators, were as little moved at vulgar wrongs, as a *Lion* at the barking of *Curres*: yea, the *Orator* gives it as a high praise to *Cæsar*, that he could forget anything but wrongs, remember nothing but benefits; and who so truly noble as he that can do ill, and will not?

True, It is not rare to see a great man vex himself at the neglect of a peasant, but this argues a poor spirit: A true *Lion* would passe it by, with an honourable scorn. You'l confesse then 'tis Princely to disdain a wrong: and is that all? No, forgiveness, saith *Seneca*, is a valiant kinde of revenge: and none are so frequent in pardoning as the *courageous*. He that is modestly valiant, stirs not till he must needs, and then to purpose: Like the *Flin*, he hath fire in him, but it appears not, untill you force it from him: Who more valiant than *Joshua*? and he held it the noblest victory, to overcome evil with good: for the *Gibeonites* took not so much pains in coming to deceive him; as he, in going to deliver them. And *Cicero* more commends *Cæsar* for overcoming his own courage in pardoning *Marcellus*, than for the great victories he had against his other enemies. Yea, a dominion over ones self is greater then the *Grand Signiory* of *Turkie*. For as the greatest knowledge, is truly to know thy self; so the greatest conquest, is to subdue thy self. He is a wise man that can avoid an evil, he is a patient man that can indure it, but he is a valiant man that can conquer it. And indeed, for a man to overcome an enemy, and be overcome by his own passions, is to conquer a petty village with the losse of a large City. What saith a *Father*? Miserable is that victory wherein thou overcomest thine enemy, and the Divell in the mean time overcomes thee: thou slayest his body, the Divell thy soul. Now we deem him to have the honour of the warre, that hath the profane of it. But as an *Emperour* said of the means prescribed him to cure his *Leprosie* (which was the blood of Infants) I had rather be sick still, than be recovered by such a medicine: so wilt thou in this case, if thou hast either bowels or brains.

Yea, if the price or honour of the conquest be rated by the difficulty; then to suppress anger in thy self, is to conquer with *Hercules*, one of the *Furies*: To tame all passions, is to lead *Cerberus* in chains: and to indure afflictions and persecutions strongly and patiently, is with *Atlas* to bear the whole World on thy shoulders, as saith the Poet.

It is no shame to suffer ill, but to do it: to be evil, we are all naturally disposed: to be holy and good, is the difficulty. Yea, every beast and vermin can kill: it is true prowess and honour to give life and preserve it. Yea a beast being snarled at by a cur, will passe by as scornning to take notice hereof. I, but is it wisdom to so do? Yes, first, the ancient *oriental* custom is, that the fangs of wisdom, are flowells of love and patience.

None more wise then Salomon, and he is of opinion, That it is the glory of a man to passe by an offence, Prov. 19. 11. We fools think it ignominy and cowardise, to put up the lye without a stab: a wrong, without a challenge: but Salomon, to whose wisdom all wise men will subscribe, was of another judgement; and to this of Salomon, the wisest heathen have set their seal: Pindarus the Philosopher holds, That pardon is better than revenge, inasmuch as the one is proper to the spirit, the other to a cruell beast. And Demosthenes being reproached by one, answers, I will not strive with thee in this kinde of fight; in which he that is overcome is the better man. But, how Socrates, whom the Oracle of Apollo pronounced the wisest man alive, and all the rest of the Philosophers approved of it, both by judgment and practise; we shall have occasion to relate in the reasons ensuing. No truer note of a wise man than this; he so loves as if he were to be an enemy, and so hates as if he were to love again. We know a spark of fire falling upon a solid body, presently goes out, which falling upon combustible matter kindles and burns: Now as with fire, the light stuff and rubbish kindles sooner than the solid and more compact; so, anger doth sooner inflame a fool than a man composed in his resolutions. This the holy Ghost witnesseth, Eccle. 7. Be not thou of a hasty spirit to be angry; for anger resteth in the bosome of fools, ver. 9. So much fury, so much folly: the more chafing, the lesse wisdom.

Some have no patience to bear bitter scoffs; their noses are too tender to indure this strong and bitter Wormwood of the brain. Others again like tyed touses, can admit a falling spark unwarmed; it may be coals of Juniper, without any danger of burning: Now, what makes the difference? the one hath a good headpiece, and is more solid, the other are covered with such light, dry straw, that, with the least touch they will kindle and flame about your troubled ears: and when the house is on fire, it is no disputing with how small a matter it came. I confesse, I finde some wise men extremely passionate by nature, as there is no generall rule but admits of some exceptions: Even God himself, had particular exceptions, from his generall Laws: as the Cherubims over the Ark, was an instance against the second Commandment: the Israelites robbing the Egyptians against the eighth: the Priests breaking the Sabbath, Matth. 12. 5. against the fourth: and Phineas killing Zimry, against the sixth, Numb. 25. 6. And these, as they are more taken with a joy, so they tast a discontent more heavily: In whom Choler like fire in stubble is soon kindled, and soon out: for they are stung with a Nettle, and allayed with a Dock: being like Gun-powder, to which you no sooner give fire, but they fly in your face. And they say these hot men are the best natur'd: but I say; then the best are naught: And it is a strange fit that transforms a wise man (with Apuleius) into an Ass; yea, a Tyger. And others again, none of the wisest, who are free from being affected; And as they never joy excessively, so they never sorrow inordinately; but have together lesse mirth and lesse mourning; like patient Gamblers, winning and losing are all one. But for the most part, it is otherwise. Yea,

have been displeased with others, near the Name of their Maker in pieces?

And lastly, This of all others is the most divine and Christian-like revenge; witness our Saviour Christ, who by death overcame death; as David cut off the head of Goliath, with his own sword: and even then triumphed over his enemies, when most they seemed to triumph over him, Col. 2. 15. And the Martyrs, who are said by the holy Ghost, to overcome the great Dragon, that old Serpent called the Devil and Satan, in that they loved not their lives unto the death, Rev. 12. 11. Their conquering was by dying, not by killing: and, can the back of Charity now bare no load? are the sinews of Love grown so feeble? And holy David, who when he had Saul at his mercy, in stead of cutting off his head, as his servants perswaded him, only cut off the lap of his garment, and after thought that too much also. And at another time, when the Lord had closed him into his hands, finding him asleep in the Fort, in stead of taking away his life, as Abishai counselled him, he took away his spear, and in stead of taking away his blood from his heart, he takes a pot of water from his head. That this kinde of revenge, for a man to finde his enemy at an advantage, and let him depart free, is generous and noble, beyond the capacity of an ordinary man: you may hear Saul himself confesse, 1 Sam. 24. 17, to 23. Again, when the King of Syria sent a mighty Host to take Elisha, and the Lord had smote them all with blindness, and shut them into Samaria; what doth the Prophet say them? No: indeed the King of Israel would fain have had it so, his fingers itcht to be doing: but Elisha commanded bread and water to be set before them, that they might eat and drink, and go to their Master, 2 King. 6. 22. So a Christian truly generous, will omit no opportunity of doing good: nor do evil, though he have opportunity: for to may, and will not, is the Christians said.

Which yet is not all, for besides that it is the most generous, noble, valiant, wise, divine and Christianlike revenge, to passe by and forgive injuries; our Saviour Christ, in whom is the fountain of all wisdom and knowledge, as all the senses are in the head, Zach. 4. 12. allowes none for magnanimous, but such as together with forgiving, blesse those that curse them, and do good to such as hurt them, Matth. 5. 44. The case of Moses, Steven, and many others; as I shall shew in Chapter 31. which is true generosity indeed. But how contrary is the opinion of the World, to the judgment of God, and the wisest of men concerning valour! For, should the greatest and gravest Divine in the Land preach this; our impatient Gallants would not beleieve, but that it consists in a brave revenge, and that an humble patience is an argument of baseness, and that every wrong or disgracefull word, is quarrell just enough to shed blood. And lest there should want offences, or they give place unto wrath, as the Apostle advileth, Rom. 12. 19. they will strive for the way, or contend for the wall, even to the death: which proves them to be as wise as a wall, for they come short of the wisdom of beasts. Pliny tells us of two Goats (Mutianus being an eye-witness) which meeting on a straight and narrow bridge, that the one could not passe by the other, nor turn aside to return back again: neither made his way by

overturning the other, but the *one lay down*, that the other might go over him. I pray God their *too much* turning to the right hand before man; cause them not to be set at *Christs left hand*, with those *Gosses* which are destined to everlasting fire. But certainly, if they amend not their course, God shall condemn them for invading his office, for vengeance is his, and that they call *courage*, he shall judge *outrage*.

Woe is me, into what unhappy times are we fallen, and how harsh the *devil* blinded and bewitched our *Gallants*; that the *wretchedest* and *basest* cowardise, should ruffle it out in the garb of valour; while the truly valiant pass for, and are reputed cowards. And how great is the corruption of many hearts, which is not ashamed of things shameful; and yet ashamed of things wherein they ought to glory. Is this courage, to kill one another for the wall? as though either of their honours were of more worth than both their souls. Yea, suppose they overcome, is not this power of theirs the greatest infamy? for whether they thus die or kill, they have committed murders; if they kill, they have murdered another; if they die, they have murdered themselves: surviving, there is the plague of conscience: dying, there is the plague of torments: if they both escape, yet it is homicide, that they meant to kill. O that they would take notice of this, and lay it to heart!

But what's the reason of this their mistake? what makes them judge *God a fool*? and count *David a coward*? for their *humble passions*? this is the difference; there was the *faith*, and *patience* of the *Saints*; here is the *infidelity*, and *impatience* of *sinners*, whom the *Devill* hath bewitched, to glory in their *shame*; or in plain English, a *reprobate judgment* is the only cause: for with them, every virtue is counted a vice, and every vice a virtue, as their own words witness: in nicknaming each vice and grace with opposite titles. But as when it was objected to a *Martyr*, that his *Christ* was but a *Carpenters sonne*; he answered, yea, but such a *Carpenter* as built *Heaven and Earth*: so we grant, we are *Cowards*, as they teach us, but such *cowards* as are able to prevail with God, Gen. 32. 26, 28. Exod. 32. 10. And overcome the *World*, the *Flesh*, and the *Devill*, 1 Joh. 5. 4. Gal. 5. 24. 1 Joh. 3. 14. which is as much valour and victory as we care for.

CHAP. XIX.

That suffering is the only way to prevent suffering.

3. **B**ecause suffering is the only way to prevent suffering? Revenge being one of those remedies, which, nor seldom, proves more grievous than the disease it selfe. When once *Xantippe*, the wife of *Socrates*, in the open street pluckt his cloak from his back; and some of his acquaintance counselled him to strike her: he answers, You say well; that while we are *brawling* and *fighting* together, every one of you may clap me on the back and cry; Hoc, well said, to it *Socrates*: yea well done *Xantippe*, the wisest of the twain. When *Aristippus* was asked by one in derision, where the great high friendship was become, that formerly had been between him and *Calpurnius*? he answers, It is asleep, but I will go and awaken it; and

did so, lest their enemies should make it a matter of *rejoycing*. When *Philip of Macedonia* was told that the *Grecians* spake evil words of him, notwithstanding he did them much good, and was withall counselled to chastise them; he answers, Your counsel is not good, for if they now speak evil of us, having done them good only; what would they then if we should do them any harm? And at another time, being counselled either to banish, or put to death one who had slandered him; he would do neither of both, saying, It was not a sufficient cause to condemn him: and for banishing, it was better not to let him stirre out of *Macedoneia*, where all men knew that he lyed; then to send him among strangers, who not knowing him, might admit his slanders for truth: better he speak where we are both known, then where we are both unknown. And this made *Chrysippus*, when one complained to him, that his friend had reproached him privately; answer, Ah, but chide him not, for then he will do as much in publicke. Neglect will sooner kill an injury, than Revenge. These tongue-squibs, or crackers of the brain, will die alone, if we revive them not: the best way to have them forgotten by others, is first to forget them our selves. Yea, to contemn an enemy, is better then either to fear him, or answer him. When the Passenger gallops by, as if his fear made him speedy, the Cur follows him with open mouth and swiftnesse: let him turn to the brawling Cur, and he will be more fierce; but let him ride by in a confident neglect, and the Dog will never stir at him, or at least will soon give over and be quiet. Wherefore, when asperfed, labour as the eclipsed Moon, to keep on our motion, till we wade out of the shadow, and receive our former splendor. To vex other men, is but to prompt them how they should again vex us. Two earthen pots flaking on the water, with this Inscription, If we knock, we crack; was long ago made the Emblem of England and the Low-Countries. When two friends fall out, if one be not the wiser, they turn love into anger and passion, passion into evil words, words into blowes; and when they are fighting, a third adversary hath a fair advantage to insult over them both. As, have you not sometimes seen two neighbours, like two Cocks of the Game pick out one anothers eyes, to make the Lawyers sport; it may be kill them? As while *Judah* was hot against *Israel*, and *Israel* hot against *Judah*; the King of *Syria* smote them both. At least *Saban* that common and arch enemy will have us at advantage. For as vain men delight when two Dogs, or two Cocks are a fighting, to encourage and prick them forward to the combat: Even so doth *Satan* deal with us; Controversies, like a pair of Cudgels, are thrown in by the Devill, and taken up by malicious; who baste one another while he stands by and laughs. And we cannot please the Devill better: for as the Master of the Pit oft sets two Cocks to fight together, unto the death of them both; and then after mutual conquest, suppeth perchance with the fighters bodies: Even so, saith *Gregory*, doth the Devill deal with men. He is an enemy that watcheth his time, and while we wound one another, he wounds and wins all our souls. Thus, like the Frog and the Mouse in the Fable, while men fight eagerly for a prey, the King comes (that Prince, and chief Soul that ruleth in the air.)

and snatcheth away both these great warriors. Or, like two Emmets in the mole-hill of this earth, we fight for the mastery; in mean while comes the Robin-red breast and picks both up, and so devours them. But on the other side, by gentleness we may as much pleasure our selves. It is said of *Aristides*, when he perceived the open scandall which was like to arise, by reason of the contention sprung up between him and *Themistocles*, that he besought him mildly after this manner: Sir, we both are no mean men in this Commonwealth; our dissention will prove no small offence unto others, nor disparagement to our selves: wherefore good *Themistocles*, let us be at one again; and if we will needs strive, let us strive who shall excell other in virtue and love. And we read of *Euclides*, that when his Brother (in a variance between them) said, *I would I might die if I be not revenged of thee*; he answered again, *Nay, let me die for it, if I perswade thee not otherwise before I have done*: by which one word he presently so won his Brothers heart, that he changed his minde, and they parted friends. Milde words, and gentle behaviour may be resembled to Milk, that quenchem Wild-fire; or Oyl, that quenchem Lime which by water is kindled. And this was *Dauids* way of overcoming, 1 Sam. 24. He whose Harp had wont to quiet *Sauls* frowne, now by his kindness doth calm his fury, so that now he sheds tears instead of blood: here was a victory gotten, and no blow stricken. The King of *Israel* set bread and water before the host of the King of *Syria*, when he might have slain them, 2 King. 6. 23. What did he lose by it? or, had he cause to repent himself? No, he did thereby so prevent succeeding quarrels, that as the Text saith, the bands of *Aram* came no more into the Land of *Israel*; so every wise Christian will do good to them that do hurt to him, yea blesse and pray for them that curse him, as our Saviour adviseth: neither is he a fool in it, for if grace comes (and nothing will procure it sooner than prayers and good examples) though before they were evil enemies; now they shall neither be evil, nor enemies. It was a witty answer of *Socrates*, who replied when one asked him, why he took such a mans bitter railing so patiently, 3 It is enough for one to be angry at a time. For if a wise man contend with a foolish man, saith *Salomon*, whether he be angry, or laugh, there is no rest, Prov. 29. 9. whereas gentle speech appeaseth wrath, and patience bridleth the secret prattling of mockers, and blameth the point of their reproach. Had not *Gideon*, Judg. 3. learned to speak fair as well as to smite, he had found work enough from the swords of *Fisheps* sonnes: but his good words are as victorious as his sword: his pacification of friends, better than his execution of enemies, Ver. 2, 3.

As it is not good to flatter or lye, no more is it in some cases, to speak the truth: we know the Ass and the Hound in the Fable, were both kill'd by the Lyon; the one for his flattery in commending the sweetness of his breath; the other for his plain dealing, when he affirmed, it had an ill-savour; whereas the Fox, by pretending he could not smell, by reason of a cold he had got, saved his life.

Rage is not ingendred, but by the concurrence of cholers, which are easily produced one of another, and born at an instant. When the stone and

the steel meets, the issue ingendred from thence is fire; whereas, the sword of anger being struck upon the soft pillow of a milde spirit, is broken. The shot of the Cannon hurts not Wool, and such like yielding things; but that which is hard, Subborn, and resisting. He is fuller of passion than reason, that will flame at every vain tongues puff: A man that studies revenge, keeps his own wounds green and open, which otherwise would heal and do well. Anger to the soul, is like a coal on the flesh, or garment; cast it off suddenly, it doth little harm; but, *let it lye*, it frets deep. Wherefore saith one, their malice shall sooner cease than my unchanged patience. A small injury shall go as it comes; a great injury may dine or sup with me, but none at all shall lodge with me; for why should I vex my self, because another hath vexed me? That were to imitate the fool that would not come out of the Pound, saying, They had put him in by Law, and he he would come out again by Law; or Ahab, who because he could not have his will on Naboth, would be revenged on himself. As the mad-man tears his own hair, because he cannot come at his enemies: Or Thamar, who defiled her self, to be revenged of her Father in law Judah. Or little children, who one while forbear their meat, if you anger them; another time, if you chance to take away but one of their gawaws, amongst many other toys which they play withall, will throw away the rest, and then fall a putting and crying out-right: Or the Hedg-hog, which having laden himself with Nuts and fruits, if but the least Filberd chance to fall off, as he is going to disburden them in his store-house, will sling down all the rest, in a preevish humour, and beat the ground for tinger, as Pliny writes: Or Dogs, which set upon the stone that hath hurt them, with such irefull teeth, that they hurt themselves more than the thrower hurt them; and feel greater smart from themselves, than from their enemy: which makes Archelaus say, it is a great evill, not to be able to suffer evill: And a worthy Divine of ours, I will rather suffer a thousand wrongs than offer one; I will suffer an hundred rather than return one; I will suffer many ere I will complain of one, and indeavour to right it by contending: for, saith he, I have ever found, that to strive with my superiour, is furious; with my equals, doubtfull; with my inferior, sordid and base; with any, full of unquietnesse. Sisyus, knowing himself cholericke, and in that whirly of minde apt to transgresse, when he but suspected ill language from any, he would stop his ears with wax, lest the sense of it should cause his fierce blood to seeth in his distempered skin, And good reason; if not for wisdomes sake, yet for a mans own bodily healths sake: For the Emperour Nerva, by passionate anger got a Fever that kild him. And the Emperour Valentinianus died by an eruption of blood through anger. And Vinceſlaus King of Bohemia, in his rage of choler against his Cup-bearer, fell into a Palsie that killed him. Again, Caesar, although he could moderate his passions, having in that civil garboyl intercepted a Packet of Letters written to Pompey from his Favorites, brake them not open but burnt them immediately. And Pompey committed those Letters to the fire before he read them, wherein he expected to finde the cause of his grief. Both upon wise and mature ground, that they might not

play booty against themselves, in furthering an enemies spite. And certainly if we well consider it, we shall meet with vexations enough that we cannot avoid if we would never so faine. We need not (like *Cercion* in *Suidas*) wrestle, or (with foolish *Pannus*) go to law with every man we meet. And yet some (as if they did delight to vex their own souls, like the *Ethiopians*, who, as *Diodorus* relates, *lame themselves* if their King be lame) will be very inquisitive to know what such a one said of them in private: but had they *as much wit as jealousie*, they would argue thus with themselves, Small injuries I would either not know, or not minde; or, knowing them, I would not know the Author; for by this I may mend my self and never malice the person.

I might go on, and shew you, that *Greece* and *Asia* were set on fire for an Apple: That, nor a few have suffered a sword in their bowels, because they would not suffer the lye in their throats: As, how few of these *Salamanders* who are never well but when they are in the fire of contention, are long lived? Like *Xenophilus*, who as *Pliny* reports lived a hundred and five years without sicknesse: Whereas the *Raven*, the *Elephant*, the *Hart* and the *Dove*, which have no gall [Patient Christians] one of them outlive many of the other. And lastly, I might shew, that if we suffer not here with patience, we shall suffer hereafter with grief; for the wages of anger is judgement, even the judgement of hell fire, *Mat. 5. 22.* But two and twenty yards is enough for a piece.

CHAP. XX.

That they bear injuries patiently, because their sinnes have deserved it, and a farre greater affliction.

4. **H**E suffers his enemies reproches and persecutions patiently, because his sinnes have deserved it, and a farre greater affliction. *David* felt the spite of his enemies, but he acknowledgeth his sinne to be the cause, (*2 Sam. 16. 11.*) and God the Author, *Psal. 39. 8.* From which consideration he drawes this inference; I should have been dumb, and not have opened my mouth, because thou didst it, *Verf. 9.* and so goeth on: Remove thy stroke from me, for I am consumed by the blow of thine hand, *Verf. 10.* Whatsoever is the weapon, it is thy blow. Whence it hath alwayes been the manner of Gods people, to look up from the stone to the hand which threw it; and from the effect, to the cause. What saith *Joseph* to his envious brethren that sold him into *Egypt*? Ye sent not me hither, but God, *Gen. 45. 8.* And *Job* being robbed by the *Sabeans*, they being set on by *Satan*; doth not say, the Devill took away, or the *Sabeans* took away, but the Lord hath taken away, *Job 1. 21.* And *David* speaking of his sonne *Absoloms* treason, I was dumb and said nothing; why? because it was thy doing, *Psal. 39. 9.* And what, think you, was the reason our Saviour *Christ* held his peace and answered nothing, as the Text saith, but suffered his enemies, the Chief Priests, Scribes and Pharisees, and *Pilate*, to revile him, and crucifie him? but to approve the equity and justice of God the Author thereof: for, although it were blasphemy to say he was

a *finer*; yet taking upon him the *finnes* of the whole world, he knew those *finnes* had deserved as much, and therefore he is silent, *Mat. 26. 62, 63.* It is true, other reasons are given, as that he answered nothing, because it was now his time to suffer, not to do; his work was now to be crucified, and not to be dignified: or, as another, he spake not a word to *Herod*, because *Herod had taken away his voice* in beheading *John Baptist*; but this without doubt was the main reason. Even in like manner it is with the truly gracious; they being wronged, do not suffer rage to transport them, as it doth *beasts* to set upon the stone or weapon that hath hurt them, like *little Children*, who if they fall, will have the ground beaten: their false grief is satisfied with feigned revenge. But, they look higher, even to God that occasioned it. Or if they be angry, they turn their malice from the person which punisheth them, to the sinne by which and for which he came to have leave and power to punish them; and to themselves, for committing such sins. The cause of their suffering doth more vex them, than the things which they suffer: and they grieve more for the displeasure of God, than for the stripes of his displeasure. It is not the punishment, but the cause of it, makes them sorrowfull: And indeed, to speak home to every mans conscience, why are we patient or impatient? it is worth the noting, when sinne lyes light, then reproaches and contempts lye heavy, whereas if we truly feel the weight of sinne; all indignities will be as nothing. Or thirdly, In case they do return an answer, it is after the manner of *Epictetus*, who would not deny the sins his enemy taxed him with; but reproves his ignorance rather in that being unacquainted with the infinity of his crimes, he layes only two or three to his charge, whereas indeed he was guilty of a million. Or as *Latimer* was wont; who rejoyced when any objected indiscretion against him in his Sermons: saying he knew by that, that they could not object against the matter it self. Or according to *Philip of Macedon* his example, who would not punish *Nicanor*, although he openly spake evill of him; saying, when he heard thereof, I suppose *Nicanor* is a good man, it were better to search whether the faults be in us, or no: so no sooner shall an holy mans enemy accuse him of *hypocrisie, pride, passion, covetousnesse*, &c. but he will go to God, and accuse himself, and complain, I am so indeed; yea with *Paul*, I am the chief of all sinners, I am more vile than his termes can make me, and I much marvell my punishment is no greater then to hear a few ill and bitter words. And indeed one would think whatsoever is not pain nor sufferance (or admit it be pain and sufferance,) so long as it is not a curse but a crosse, may well be borne without grumbling. What said that Gentleman in *Athens* to his friends? when *Ashuerus* came and took away half his plate, as he was at dinner with him, they admiring that he was not a whit moved thereat; I thank God, quoth he, that his Highnesse hath left me any thing.

Yea, suppose we lose all we have; our goods are furthest off us: and if but in these we smart, we must confesse to finde favour.

Or admit, they hurt our bodies, or kill us, which they may soon do if God but give leave; for our life (even the best of us) is but like a bubble,

which *boyes blow up in the ayre*, and presently again blow into meer ayre. *Caesar goes an Emperour to the Senate*, is brought a *Corps* home again. What ever, I say, befalls us, this would be our meditation; he that *afflicted me for a time*, could have held me longer; he that *touched me in part*, could have stricken me in whole: he that laid this upon my body, hath power to lay a greater Rod both upon my body and soul, without doing me the least wrong.

That all *crosses and curses, temporall, spirituall and eternall*, even from the pains of the damned, to the very Itch, as *Moses sets down*, Deut. 28. 27. are deserved, and come not upon us against equity (equity I say in respect of God, not in respect of men; they come from a just Author, though from an unjust instrument.) And that *sinne* is the ground of all our griefs, the source of all our sufferings, wickednesse the root of our wretchednesse: that we are disciplin'd, is from our defect; is a truth undeniable appears plainly: for, first God affirms it, Deut. 28. Isa. 57. 17. Hof. 13. 9. Jer. 30. 15. and 4. 18.

Secondly, His servants confirm it, 1 Chron. 21. 17. Isa. 64. 5. Dan. 9. 7, 8, 10. Lam. 1. 5, 8. and 3. 39, 40. Ezra 9. 13. Luk. 23. 41.

Thirdly, Good reason makes for it, sinfull men smite not their dogs, much lesse their children, without a cause: and shall we think the just God will smite without just cause? his judgements (saith a Father) are sometimes secret, alwayes just. No misery had ever afflicted us, if sinne had not first infected us.

What's the reason we all die? it could not be in justice if we had not all sinned; and so, of all other evils: even sicknesse originally proceeds from sinne, and all weaknesse from wickednesse: one man languisheth of a Consumption, another laboureth of a Fever, a third is rackt with the Gout, a fourth swoln with the Dropsie, a fifth hath his soul let out with a sword; every one hath a severall way to bring him to the common end, death: but, sinne is the universall disease, Death passed upon all, for all have sinned, Rom. 5. 12. James 3. 2. Yea as we brought a world of sinne into the world with us; so since, each man hath broken every one of Gods ten Laws, ten thousand times, and ten thousand wayes: which is far from a privative holinesse, in reforming that which is evill, and a positive holinesse, in performing that which is good, Eph. 4. 22, 23. and every sin helps: for as originall sin is the originall cause of death, so actuall sins hasten it.

But to conclude in generall, that sin is the cause we suffer, is not sufficient: for commonly no judgement comes from God, but, some particular provocation of man went before it: the band of Divine Justice seldom makes us smart, without some eminent cause foregoing: therefore, David feeling a famine in the Land, inquires for the particular provoking sin, 2 Sam. 21. 1. so when we suffer, our question should be, What have we done? yea, what have we done in the same kinde? for, oftentimes we may read our sin in our punishment, as it fared with *Adonibezek*, Judg. 1. 7. and many other mentioned in Scripture. *Sodom* was burnt with fire unnatural, as they burned with lust unnatural. *Abolons* chief pride lay in his

hair; and that became his halter. *Salomon* dividing Gods Kingdom, had his own Kingdom divided. *David* hath slain *Uriah* with the sword, therefore the sword shall not depart from his house. *Dives* would not give *Lazarus* a crumb, *Lazarus* shall not bring *Dives* a drop. *Judas* was the instrument of his Masters death, he shall be the instrument of his own death. Proud *Bojazes* vows to imprison *Tamberlaine* in an Iron Cage, and carry him about the world in triumph: But, *Tamberlaine* having conquered that bragging Turk, carried and carted him through all *Asia*; to be scorned of his own people. For instance, Is any one censured, reviled and persecuted of lewd men, for being religious? Let him reflect upon his life past, and happily their revilings and persecutions will bring to his remembrance, that he himself, before his conversion, hath likewise censured, reviled or persecuted others: It may be his naturall, spirituall or politicall parents, in some kind or other: as who can plead innocency herein? and he that is not humbled for his sin, is not yet justified from his sin. Yea, so often as thou remembrest thy sins without grief, so often thou repeatest those sins by not grieving. *Dion* of *Syracusa* being banished, came to *Theodorus* Court a suppliant, where not presently admitted, he returned to his companion with these words: I remember I did the like when I was in the like dignity: He called his deeds past to a new reckoning. So when thou receivest an injury, remember what injuries thou hast offered: look not to be exempt from the same wrongs which thou hast done; for he that doth wrong, may well receive it: we may well suffer patiently, when we know we suffer justly. To look for good, and to do bad, is against the Law of retaliation.

Or secondly; Is any one wronged in his good name, without giving the least cause of scandal, either at present or heretofore, which troubles him above measure? let him nevertheless reflect upon himself, and perhaps he shall finde the cause lie lurking in his own bosome: as thus it may be, thou hast not defamed thy neighbour; but hast thou not delighted to hear others speak evil of him? Hast thou been tender of his reputation, and as much as thou couldest vindicated his good name?

Or thirdly, Doth not a proud heart make thee over-apprehensive of the wrong? Does not the injury seem great to thee, because thou seemest great to thyself? If so; be but little and lowly in thy own eyes, and the wrong will seem lesse: for no man can sweetlier put up disgraces from others, than he who hath first learned to despise himself. Yea, this straw-diadem burts none, but the proud and impatient: for, suppose thou findest here but hard fare, and as ill dress; a poor hungry humble soul will down with all, well enough.

Or fourthly, Hath not self-conceit made broken thy credit? probably, if thou wouldest think worse of thy self, thou shouldest be better thought of: But commonly all is well while we are well esteemed; yea, with many, their reputation is more cared for, than their God. Neither would he be censured for sin, that fears not to be damned for it. If this hath been thy case; henceforward, let it trouble thee more to do a fault, than to lose of

it: and when thou art evil spoken of by another; call thy self to account before him: it may be thou deservest it; be more sorry that it is true, than that it is known.

Or lastly, Admit men charge thee wrongfully, and thou canst not finde out thy sin by thy punishment; yet know, that what thou sufferest is most just in respect of God who is the Author; and who does not alwayes punish sin in kinde: As for example, how many Murthers have been punished in a mutinous word? the tongue in some rash language, hath scourged the iniquity of the hand. One hath done many robberies, escap't many searches, at last when all hath been forgotten, he hath been hanged for accessary to a Theft he never knew: Suspected felony hath often paid the price of an unknown Rape. And they that have gone away with unnaturall filthinesse, have yet clipt off their dayes with their own Coyn: so that still Gods judgements are just, even when manis may be unjust: which in all cases would be acknowledged, as the godly ever do. *Mauricins* that good Emperour, when he, his wife and his five sons were taken, his wife and sons put to death, and himself waiting for the like fatall stroke, could conclude thus; Just art thou, O Lord, in all thy wayes, and holy in all thy works, as it is in the *Psalms*. And a Martyr, when he was burning at a stake; Welcome flames, my sin hath deserved more than here I can be able to suffer. And certainly, they are angry with Heaven for justice, that are angry with them for injustice. Wherefore, if thou hast been heretofore so simple as to return like for like; henceforward, lay thy hand upon thy mouth, and say with *Job*, Once have I spoken, but I will answer no more; yea twice, but I will proceed no further, *Job* 40. 4, 5 I will not so much consider how unjust man is that gives the wrong, as how just God is, that guideth it. And this would be our meditation in all other cases; namely, to think whose hand strikes, whether by a Plurise, or a Fever, or a Sword, or whatever the Instrument be; and to conclude the blow is Gods, whatsoever, or whosoever is used as the weapon. Yea it comes not without our desert, for God is just: nor shall be without our profit, for God is mercifull. And he that doth not argue thus, comes short of the very Heathen. For *Socrates* could tell the *Athenians*, when they condemned him to die, that they could do nothing but what the gods permitted, and nature had before ordained. And in common reason; can a Clock go without a weight to move it? or a Keeper to set it? No.

Now this being premised, namely, that we endure nothing from our enemies, but that we have justly deserved from God: Yea, that we are more beholden to our greatest enemies, touching the knowledge of our selves, than the best friends we have; how should we not with *David*, refuse to revenge our selves, in case any wicked *Shemei*, rayl, curse, or cast stones at us, have we never so much power and opportunity to do it? Yea, admit some *Abishai* would do it for us, how should we not say, Let him alone, suffer him to curse, for the Lord hath bidden him, 2 Sam. 16. 11.

Again secondly, If we make this use of our sufferings; what more precious than the reproaches of an enemy? for thereby we shall sooner

more plainly hear of our faults, than by a friend; although neither in a good manner, nor to a good end. We have great need (quoth *Diogenes*) of faithfull friends, or sharp enemies: Every one hath use of a Monitor: but friends in this kinde, are so rare, that no wise man would willingly forego his enemy at any rate. Wherefore saith one, He shall be no friend to me, that is a friend to my faults, and I am no friend to my self, if I think him my enemy that tells me of them.

CHAP. XXI.

They are Patient, because their sufferings are counterpoysed and made sweet with more then answerable blessings.

HE beareth the Crosse patiently, because it is counterpoysed and made sweet with more than answerable blessings. *Satan* and the world may take many things from us, as they did from *Job*, viz. health, wealth, outward peace, friends, liberty, credit, &c. but they can never take God from us, who gives all: and at the same time supplies the want of these, with comforts farre surpassing, and transcending them. And therefore in the midst of misery we say with *Job*, Blessed be the name of the Lord.

Quest. But with what comforts doth the Lord supply our losses?

Ans. The assurance of the pardon of sinne alone, is able to cleer all storms of the minde: it teacheth misery, as sicknesse, poverty, famine, imprisonment, infamy, &c. to laugh: not by reason of some imaginary epicycles, but by naturall and palpable reasons. Yea, let death happen, it matters not: When a Malefactor hath sued out his pardon, let the Assises come when they will, the sooner the better.

But, to this is added the peace of conscience (the marrow of all comforts,) otherwise called the peace of God, which passeth all understanding, and surpasseth all commending: and never did man finde pleasure upon earth, like the sweet testimony of an appeased conscience, reconciled unto God, cleansed by the blood of the Lamb, and quieted by the presence of the holy Ghost. Yea, hadst thou (who most dost upon the world) but these comforts, thou wouldest not change them for all that *Satan* once offered to our Saviour, and are now accepted by many. O good life (saith an Ancient Father) what a Joy art thou in time of distresse! And another, Sweet is the felicity of that man, whose works are just, and whose desires are innocent: though he be in *Phaleris* Ball. For these are priviledges which make *Paul* happier in his chain of Iron, than *Agrippa* in his chain of Gold, and *Peter* more merry under stripes, than *Caiphas* upon the Judgement-seat: and *Stephen* the like: For though he was under his persecutors for outward condition, yet he was far above them for inward consolation. Neither had *Cræsus* so much riches, in his coffers, as poor *Job* had, in his conscience. Yea, how can he be miserable, that hath *Christ* and all his merits made sure to him; that hath his Name written in Heaven, yea, that is already in Heaven! for, where our desires are, there our selves are. And the heavenly-minded live not so much, where they live, as where they love: that is to say,

in Christ: Surely, his soul must be brim full of brave thoughts, that is able to refresh himself with this Meditation, *God is my Father, the Church my Mother, Christ the Judge my elder Brother and Advocate, the holy Ghost my Comforter, the Angels mine attendance; all the Creatures mine, for use, the flock of the Churches Prayers mine for benefit; the world mine Iane; Heaven my home; God is alwayes with me, before me, within me, overseeing me; I talk with him in Prayer, he with me in his word, &c.* Sure if these be the accustomed meals of a good soul, it cannot chuse but keep naturall heat from decaying, and make it happy.

But behold yet a greater priviledge; These comforts do not only support and refresh us, and so supply our losses in common calamities; but even in the midst of tortures and torments, which otherwise were intollerable: The naturall mans stomach cannot (of all enemies) endure hunger: yea a prison, where he must alwayes lie under haubes, makes him all amort: but worthy Hawkes could clap his hands for joy in the midst of the flames. And Vincentius (as Luther reports) made a sport of his torments, and gloried, when they made him go upon hot burning coales, as if they had been Roses. And another that I read of, say; My good friends, I now finde it true indeed, he that leaveth all to follow Christ, shall have in this world centuplum, a hundred fold more; I have it in that centuplum peace of conscience with me at parting. And this made Ignatius say, he had rather be a Martyr then a Monark: Nor did he ever like himself, before he was thus tryed: for when he heard his bones crush between the wild beasts teeth, he said, now I begin to be a Christian. And Anaxarchus being laid along in a Trough of stone, and smitten with Iron sledges by the appointment of Nicodemus the Tyrant of Cyprus, ceased not to cry out, strike smite and beat, it is not Anaxarchus, but his vail you martyr so. And a Child in Josephus, being all rent to death with biting snippers at the commandment of Antiochus, could cry with a loud, assured, and undaunted voice; Tyrant, thou lovest time, loe I am still at mine ease: what is that smarting pain? where are those torments which whilome thou didst so threaten me withall? my constancy more troubles thee, than thy cruelty me. And how many more of those Martyrs in Queen Maryes Raign, were even ravished, before they could be permitted to die? so great, and so passing all expressing, is the peace and comfort of a good conscience.

Now as the Priests of Mercury when they eat their figgs and honey, cried out, O how sweet is truth! so if the worst of a Belcevers life in this world, be so sweet; how sweet shall his life be in Heaven! but Ile hold you no longer in this.

A man that hath his sins pardoned, is never compleatly miserable, till conscience again turns his enemy: whereas on the contrary; take the most happy worldling that ever was, if he have not his sins pardoned, he is compleatly wretched (though he sees it not:) suppose him Emperour of the whole world, as Adam, when he was in Paradise, and Lord of all; what did it avail him so long as he had a tormentor within, a self-condemning conscience? which told him, that God was his enemy, and knew no other

then that hell should be his everlasting portion? Certainly this like a damp, could not chuse but put out all the lights of his pleasure, so that Paradise itself was not Paradise to him: which is the case of all wicked men, be they never so great, never so seemingly happy.

True; wicked men think the godly lesse merry, and more miserable than themselves: yea some, that mirth and mischief are only sworn brothers, but this is a foundationlesse opinion. For first, no man is miserable, because another so thinks him. Secondly, Gods word teacheth, and a good conscience findeth, that no man can be so joyfull as the faithfull, though they want many things which others may have. S^t Austin before his conversion, could not tell how he should want those delights, he then found so much contentment in: but after, when his nature was changed, when he had another spirit put into him; then he sayes, O how sweet is it to be without those former sweet delights! Indeed, carnall men laugh more, but that laughter is only the hypocrisie, of mirth: they rejoyce in the face only, and not in the heart, as the Apostle witnesseth. 2 Cor. 5. 12. or as another hath it,

Where O God there wants thy grace,

Mirth is onely in the face.

Yea, their own consciences bear me witness, as that Spanish Judge well considered; who when a murd'rer was committed in a tumultuous crowd of people, bared all their bosomes, and feeling upon their breasts, discovered the guilty Author by the paining of his heart. And Tully who makes it an argument of Roscius Amerinus Innocency, that he killed not his Father, because he so securely slept. Yea, as in prophane joy, even in laughter the heart is sorrowfull; so in godly sorrow, even in weeping, the heart is light and cheerfull. The tears of those that pray, are sweeter than the joyes of the Theatre, saith S^t Augustin; for our cheeks may run down with tears, and yet our mouthes sing forth praises; the face may be pale, yet the heart may be quiet and cheerfull: so S^t Paul, as sorrowing, and yet alwayes rejoycing. 2 Cor. 6. 10. Neither can it be solid comfort, except it hath his issue from a good conscience. Indeed we therefore are not merry enough, because we are not Christians enough.

Now if all our sufferings are thus counterpoysed, and exceeded with blessings; have we any cause to be angry and impatient? What saith Job? Shall we receive good at the hand of God, and not evil? He was content to eat the crust with the crumme. Indeed his wife (like the wicked,) would only have fair weather, all peace and plenty, no touch of trouble: but it is not so with the godly, who have learnt better things. Who will not suffer a few stripes from a Father, by whom he receiveth so much good, even all that he hath? Diogenes would have no nay, but Antisthenes must enter: aim him his Scholer, insomuch that Antisthenes, to have him gone, was forced to cudgell him: yet all would not do, he stirs not, but takes the blowes very patiently, saying, Use me how you will, so I may be your Scholer and hear your daily discourses, I care not. Much more may a Christian say unto God, Let me enjoy the sweet fruition of thy presence: speak thou peace unto my conscience, and say unto my soul, I am thy servant, and

When afflicted me how thou pleasest, I am content; yea, very willing to bear it. Yea, if we well consider the commodity it brings, we shall rather wish for affliction, than be displeased when it comes, Col. 1. 24. For, it even bringeth with it the company of God himself: *I will be with you in tribulation*, saith God to the disconsolate soul, Psal. 91. 15. When *Sidrach, Misback, and Abednego*, were cast into the fiery furnace, there was presently a fourth came to bear them company, and that was God himself, Dan. 3. 23, to 27. And his presence makes any condition comfortable, were a man even in hell it self. Yea, as when St Paul was rapt up to the third Heaven; he was so ravished with the joy thereof, that he knew not whether he had his body about him or not, 2 Cor. 12. 2. *Whether in the body, or out of the body, I cannot tell, God knoweth.* So Gods presence so ravisheth the soul, that while a man suffers the greatest pain, he knows not whether he be in pain or no. Yea God is not only with them, to comfort them in all their tribulation, 2 Cor. 1. 4. but in them: for at the same time when the Disciples were persecuted, they are said to be filled with joy, and with the holy Ghost, Acts 13. 52. And as our sufferings in Christ do abound, so our consolation also aboundeth through Christ, 2 Cor. 1. 5. And lastly, he doth comfort us according to the dayes we are afflicted, and according to the years we have seen evil, Psal. 90. 15. So that a Christian gains more by his losses and crosses, than the happiest worldling by all his immunities: as it was said of *Demasthenes*, that he got more by holding his peace, than other Lawyers did by their pleading.

And if so; our sufferings require patience with thankfulness: (as it saied with Job.

Object. But what ever others finde, thy sufferings are not thus counterpoysed and sweetned?

Ans. What's the reason? get but the light of grace to shine in thy heart; thy prison shall be an Heaven: thy Keepers Angels: thy chains thy glory: and thy deliverance salvation: Grow but heavenly minded, and thou shalt be able to extract gain out of losse: peace out of trouble: strength out of infirmity: out of tears joy: out of sin holinesse: out of persecution profit: out of affliction comfort: For godlinesse in every sickness, is a Physician: in every contention, an Advocate: in every doubt, a Schoolman: in all heaviness, a Preacher, and a comforter unto whatsoever estate it comes, making the whole life, as it were, a perpetuall hallelujah.

Besides, we look for a Crown of glory, even that most excellent and eternall weight of glory, to succeed this wreath of Thorns: but if we are never tried in the field, never set foot to run the race of patience, how can we look for a Garland? Ten repulses did the Israelites suffer, before they could get out of *Egypt*; and twice ten more, before they could get possession of the promised Land of *Canaan*. And as many did *David* endure before he was invested in the promised Kingdom: many tears came before the Temple was re-edified.

All men would come to Heaven, but they do not like the way: they like well of *Abrahams* bosome, but not of *Dives* door. But, God teach us in

for us to tast of that Cup, of which his *Sonne* drank so deepe that we should feel a little what sin is, and what his love was; that we may learn patience in adversity, as well as thankfulness in prosperity; while one scale is not alway in depression, nor the other lifted ever high; while none is so miserable, but he shall hear of another that would change calamities with him.

CHAP. XXII.

That they are patient, because patience brings a reward with it.

BECAUSE Patience in suffering brings a reward with it. In reason a man would forgive his enemy even for his own sake, were there no other motive to perswade him: for to let passe many things of no small moment, as that, if we forgive not, we can do no part of Gods worship that is pleasing to him; for we cannot pray aright, 1 Tim. 2. 8. We cannot communicate in the Sacrament, but we make our selves guilty of Christs blood, 1 Cor. 11. 27. *Matth.* 5. 24. We cannot be good hearers of the Word, *James* 1. 21. and that it makes a man captive to Satan, *Ephes.* 4. 26, 27. and many the like: If ye forgive men their trespasses (saith our Saviour,) your heavenly Father also will forgive you; but if you forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses, *Mat.* 6. 14, 15. So he that will not be in charity, shall never be in Heaven: And why should I do my self a shrewd turn because another would? Yes, we desire pardon, as we give pardon; and we would be loath to have our own lips condemn us. When we pray to God to forgive us our trespasses, as we also forgive them that trespass against us, and do not resolve to forgive our brethren; we do in effect say, Lord condemn us, for we will be condemned: whereas he that doth good to his enemy, even in that act, doth better to himself. It is a singular sacrifice to God, and well-pleasing to him, to do good against evil, and to succour our very enemy in his necessity: but we may perchance heap coals of fire upon the others head, *Rom.* 12. 10. though we must not do it with an intent to make his reckoning more, but our reckoning lesse.

Again, Blessed is the man (saith *S^t James*) that endureth temptation (viz. with patience) for when he is tried, he shall receive the Crown of life, *James* 1. 12. And this made *Moses* not only patient in his sufferings, but joyfull, esteeming the rebuke of Christ greater riches than all the treasures of *Aegypt*: For, saith the Text, he had respect unto the recompence of the reward, *Heb.* 11. 26. And well it might; for whereas the highest degree of suffering is not worthy of the least and lowest degree of this glory, *Rom.* 8. 18. *S^t Paul* witnesseth, that our light affliction which is but for a moment (if it be borne with patience) causeth unto us a far more excellent and eternall weight of glory, while we look not on the things that are seen, but on the things which are not seen, 2 Cor. 4. 17, 18. Where note the incomparableness and infinite difference between the work and the wages: light affliction receiving a weight of glory; and momentary afflictions, eternall glory: answerable to the reward of the wicked, whose empty delight live and die in without

but their insufferable punishment is interminable and endless: As is
 fared with Pope Sixtus the fifth (who sold his soul to the Devil, to enjoy
 the glory and pleasure of the Popedom for seven years) their pleasure is
 short, their pain everlasting: our pain is short, our joy eternall. What will
 not men undergo, so their pay may be answerable? The old experienced
 Souldier fears not the rain and storms above him, nor the numbers falling
 before him, nor the troops of enemies against him, nor the shot of thun-
 dring Ordnance about him; but looks to the honourable reward promised
 him. When Philip asked Democritus, if he did not fear to lose his head,
 he answered, No: for (quoth he,) if I die, the Athenians will give me a
 life immortall: meaning, he should be statued in the treasury of eternall
 fame: if the immortality (as they thought) of their names, was such a
 strong reason to perswade them to patience, and all kind of worthinesse;
 what should the immortality of the soul be to us? Alas, vertue were a poor
 thing, if fame only should be all the Garland that did crown her: but the
 Christian knowes, that if every pain he suffers were a death, and every crosse
 an hell, he shall have amends enough. Why, said Ambrose on his death-
 bed, we are happy in this, we serve a good Master, that will not suffer us to
 be losers. Which made the Martyrs such Lambs in suffering, that their
 persecutors were more weary with striking, than they with suffering; and
 many of them as willing to die as dine. When Modestus the Emperours
 Lieutenant, told Basil what he should suffer; as confiscation of goods,
 cruell tortures, death, &c. He answered, If this be all, I fear not: yea had
 I as many lives, as I have hairs on my head, I would lay them all down
 for Christ, nor can your master more benefit me than in this. I could
 abound with examples of this nature. No matter (quoth one of them)
 what I suffer on earth, so I may be crowned in Heaven. I care not, quoth
 another, what becometh of this frail Bark my flesh; so I have the passen-
 ger, my soul, safely conducted. And another,

If (Lord) at night thou grant'st me Lazarus boon,

Let Dives dogs lick all my sores at noon,

And a valiant Souldier going about a Christian atchievement; My com-
 fort is, though I lose my life for Christs sake, yet I shall not lose my labour;
 yea, I cannot endure enough to come to Heaven. Lastly, Ignatius going
 to his Martyrdom, was so strongly ravished with the joyes of Heaven, that
 he burst out into these words; Nay, come fire, come beasts, come breaking
 my bones, racking of my body, come all the torments of the Devil together
 upon me, come what can come in the whole earth, or in hell, so I may enjoy
 Jesus Christ in the end.

They were content to smart, so they might gain; and it was not long,
 but light which was exacted of them, in respect of what was expected by
 them, and promised to them, 2 Cor. 4. 17. Neither did they think that God
 is bound to reward them any way for their sufferings; no, if he accepts me
 when I have given my body to be burned (saith the beleever) I may ac-
 count it a mercy.

I might shew the like touching temptations on the right hand, which

have commonly more strength in them, and are therefore more dangerous, because more plausible and glorious. When *Valence* sent to offer *Basil* great preferments, and to tell him what a great man he might be: *Basil* answers, Offer these things to Children not to Christians. When some bad, stop *Luthers* mouth with preferment: one of his adversaries answered; it is in vain, he cares neither for Gold, nor Honour. When *Pyrrhus* tempted *Fabritius*, the first day with an Elephant, so huge and monstrous a beast as before he had not seen, the next day with Money and promises of Honour; he answered, I fear not thy force, and I am too wise for thy fraud. But I shall be censured for exceeding.

Thus hope refresheth a Christian, as much as misery depresseth him; it makes him despise all that men or Devils can do, saying, Take away my goods, my good name, my friends, my liberty, my life, and what else thou canst imagin; yet I am well enough, so long as thou canst not take away the reward of all, which is an hundred fold more even in this world, and in the world to come, life everlasting, Mark. 10. 29, 30. As when a Courtier gave it out, that *Queen Mary* (being displeased with the City) threatened to divert both Terme and Parliaments to Oxford; an Alderman askt whether she meant to turn the Channell of the Thames thither or no: if not (saith he,) by Gods grace we shall do well enough. For what are the things our enemies can take from us, in comparison of Christ, the Ocean of our comfort, and Heaven the place of our rest? where is joy without heaviness or interruption; peace without perturbation: blessedness without misery: light without darkness: health without sickness: beauty without blemish: abundance without want: ease without labour: satiety without loathing: liberty without restraint: security without fear: glory without ignominy: knowledge without ignorance: eyes without tears: hearts without sorrow: souls without sinne: where shall be no evil present, or good absent: for we shall have what we can desire, and we shall desire nothing but what is good. In fine, that I may darkly shadow it out, such the lively representation of it is merely impossible, this life everlasting, is the perfection of all good things: for fullness is the perfection of measure, and everlastingness the perfection of time, and infiniteness the perfection of number, and immutability the perfection of state and immensity the perfection of place, and immortality the perfection of life, and God the perfection of all; who shall be all in all to us: meat to our tast, beauty to our eyes, perfumes to our smell, musick to our ears; and what shall I say more? but as the Psalmist saith; Glorious things are spoken of thee thou City of God: but alas such is mans parvity, that he is as far from comprehending it, as his arms be from compassing it; Heaven shall receive us, we cannot conceive Heaven. Do you ask what Heaven is (saith one?) when I meet you there, I will tell you; for could this ear hear it, or this tongue utter it, or this heart conceive it; it must needs follow, that they were translated already thither.

Now if this be so; how acceptable should death be, when in dying we sleep, and in sleeping we rest from all the travels of a toylsome life, to live in joy and rest for evermore! Let us then make that voluntary, which is

necessary, and yeeld it to God as a gift, which we stand bound to pay as a due debt saith *Chrysostom*: Yea, how should we not with a great deal of comfort and security, passe through a *Sea of troubles*, that we may come to that *haven of eternall rest*? How should we not cheer up one another? as the mother of *Melchior* did her sonne, when she saw his legs broken, and his body bruised, being ready to yeeld up his spirit in martyrdom: saying, O my sonne, hold on yet but a little, and behold *Christ* standeth by, ready to bring help to thee in thy torments, and a large reward for thy sufferings. Or, as Jewell did his friends in banishment; saying, This world will not last ever. And indeed we do but stay the tide, as a fish left upon the sands.

Ob. I, but in the mean time, my sufferings are intolerable, saith the fainting soul?

Sol. It is no victory to conquer an easie and weak crosse; these main evils have crowns answerable to their difficulty, *Rev. 7. 14*. No low attempt a star-like glory brings; but so long as the hardnesse of the victory shall increase the glory of the triumph; indure it patiently, cheerfully.

2. Secondly, As patience in suffering brings an eternall reward with it in Heaven, so it procureth a reward here also: Suffer him to curse, saith *David* touching *Shimei* (here was patience for a King, to suffer his impotent subject, even in the heat of blood, and midst of warre to speak swords, and cast stones at his Sovereign, and that with a purpose to encrease the rebellion, and strengthen the adverse part,) but mark his reason: *It may be the Lord will look upon mine affliction, and do me good*: Why? even for his cursing this day, *2 Sam. 16. 12*. And well might he expect it, for he knew this was Gods manner of dealing: as when he turned *Balaams curse* into a blessing upon the children of *Israel*, *Numb. 23*. And their malice who sold *Joseph*, to his great advantage. Indeed these *Shemois* and *Balaams*, whose hearts and tongues are so ready to curse and rail upon the people of God, are not seldom the very means to procure a contrary blessing unto them; so that if there were no offence to God in it, nor hurt to themselves; we might wish and call for their contempt, cruelty and curses: for, so many curses, so many blessings.

I could add many examples to the former, as how the malice of *Haman* turned to the good of the Jews: the malice of *Achitophel*, to the good of *David*, when his counsell was turned by God into foolishnesse: the malice of the *Pharisees* to him that was born blinde, when *Christ*, upon their casting him out of the *Synagogue*, admitted him into the *Communion of Saints*, *Joh. 9. 34*. The malice of *Herod* to the *Babes*, whom he could never have pleased so much with his kindness, as he did with his cruelty; for where his impiety did abound, there *Christs pity* did superabound, translating them from their earthly mothers arms, in this valley of tears, unto their heavenly Fathers bosome, in his Kingdom of glory. But more pertinent to the matter in hand is that of *Aaron* and *Miriam* to *Moses*, when they murmured against him, *Numb. 12*. where it is evident, that God had never so much magnified him to them, but for their envy. And that of the *Arians* to *Paphnuzius*, when they put out one of his eyes

withstanding their Heresie: whom *Constantine* the Emperour, even for that very cause, had in such reverence and estimation, that he would often send for him to his Court, lovingly embracing him, and greedily kissing the face which had lost his own light, for maintaining that of the *Catholike Doctrine*: so that we cannot devise to pleasure Gods servants so much, as by depriving them.

And thus you see how patient suffering is rewarded, both here and hereafter; that we lose what ever we do lose by our enemies, no otherwise than the husbandman loseth his seed: for whatever we part withall, is but as seed cast into the ground, which shall even in this life, according to our Saviours promise, return unto us the increase of an hundred fold, and in the world to come, life everlasting. Mark. 10. 29, 30. But admit patience should neither be rewarded here, nor hereafter; yet it is a sufficient reward to it self: for hope and patience are two sovereign and universall remedies for all diseases. *Patience* is a counterpoison or antipoison for all grief. It is like the Tree which *Moses* cast into the waters, *Exod. 15. 25.* for as that Tree made the waters sweet, so *Patience* sweetens affliction. It is as Larde to the lean meat of adversity. It makes the poor beggar rich, teacheth the bond-man in a narrow prison to enjoy all liberty and society: for, the patient believer, though he be alone, yet he never wants company: though his diet be penury, his sauce is content: all his miseries cannot make him sick, because they are digested by patience. And indeed, It is not so much the greatnesse of their pain, as the smallnesse of their patience, that makes many miserable; whence some have (and not unuely,) resembled our fancies, to those multiplying glasses made at *Venice*, which being put to the eye, make rowny men in Arms shew like a terrible Army. And every man is truly calamitous, that supposeth himself so: as oftentimes we die in conceits, before we be truly sick: we give the battell for lost, when as yet we see not the enemy. Now crosses are either ponderous or light, as the Disciples or scholars esteem them: every man is so wretched, as he believeth himself to be. The cast of goods or evils doth greatly depend on the opinion we have of them; and contentation, like an old mans spectacles, make those characters easie and familiar, that otherwise would puzzle him shrewdly. Afflictions are as we use them; there is nothing grievous, if the thought make it not so: even pain it self (saith the Philosopher) is in our power, if not to be disannulled, yet at least to be diminished through patience: very Gallie slaves, letting light by their captivity, finde freedom in bondage. *Patience* is like a golden shield in the hand, to break the stroke of every crosse, and save the heart though the body suffer. A sound spirit, saith *Salomon*, will bear his infirmity, *Prov. 18. 14.* *Patience* to the soul, is as the lid to the eye; for as the lid being shut, when occasion requires, saves it exceedingly; so *Patience* intervening between the soul and that which it suffers, saves the heart whole, and cheers the body again. And therefore, if you mark it, when you can passe by an offence, and take it patiently and quietly, you have a kind of peace and joy in your heart, as if you had gotten victory, and the more your patience is, still the less your pain is: for as a

light burthen at the arms end weigheth heavier by much, than a burthen of treble weight, if it be born on the shoulders which are made to bear : so if a man let patience to bear his crosse, the weight is nothing to what it would be if that were wanting : In a word, *Patience* is so sovereign a medicine, that it cures and overcomes all : it keeps the heart from envy, the hand from revenge, the tongue from contumely, the whole body from smart, it overcomes our enemies without weapons : finally, it is such a vertue, that it makes calamities no calamities.

But, what needs all this ? men commonly say in necessitated sufferings, what remedy but *patience* ? therefore *patience* is a confessed remedy. Wherefore, saith one ; Being unable to direct events, I govern my self, and if they apply not themselves to me, I apply my self to them ; if I cannot sing what I would, yet I will somewhat mend it, by playing the cast as well as I can.

O that all implacable persons, who double their sufferings through long study of revenge, would learn this lesson, and bear what they must bear patiently : then would they finde that *patience* can no lesse mitigate evils, than *impatience* exasperates them. A profitable prescription indeed (may some say) but of an hard execution ! Hard indeed to an impenitent sinner, that hath two burthens on his back at once (viz. his affliction, and his sin, which adds weight to his affliction,) to carry them so easily, as he that hath but one, namely his affliction. Yea, it is altogether impossible to flesh and blood : for our hearts are like the *Iste Pathmos*, in which nothing will grow, but on earth which is brought from other places : If the will be ours, the good will is Gods. Wherefore if thou art only beholding to nature, and hast nought but what thou broughdest into the world with thee, well mayest thou envy at it, but thou canst never imitate it ; for to speak the truth, *Faith* and *Patience* are two miracles in a Christian. A Protestant Martyr being at the stake, in the midit of furious and outrageous flames, cried out, Behold ye Papists, whom nothing will convince but Miracles ; here see one indeed, for in this fire I feel no more pain, than if I were in a bed of Down, yea it is to me like a bed of Roses : and *Cassianus* reporteth, that when a Martyr was tormented by the Infidels, and asked by way of reproach, What Miracle his CHRIST had done ; he answered, He hath done what you now behold ; enabled me so to bear your contumelies, and undergo all these tortures so patiently, that I am not once moved ; and is not this a miracle worthy your taking notice of ? Indeed, what have we by our second birth, which is not miraculous in comparison of our naturall condition ? It was no lesse than a miracle for *Zaccheus*, a man both rich and covetous, to give half his goods to the poor, and make restitution with the residue, and, all this in his health. It was a great miracle, that *Joseph* in the arms of his Mistresse, should not burn with lust. It is a great miracle for a man to forsake Houses, and Lands, and all that he hath ; yea, to hate Father, and Mother, and Wife, and Children, and his own life to be Christs Disciple. It is a great miracle to rejoyce in tribulation, and smile death in the face. It is a great miracle, that of fierce and cruel Wolves, Bears, Lyons, we should be transformed into meek Lambs, & have

lesse Doves: and all this by the foolishness of preaching Christ crucified. Indeed they were no miracles, if Nature could produce the like effects: but she must not look to stand in competition with Grace. St Paul before his conversion, could do as much as the proudest naturall man of you all: his words are, *If any other man thinketh that he hath whereof he might trust in the flesh, much more I, Phil. 3. 4.* Yet when he speaks of Patience, and rejoicing in tribulation, he sheweth, That it was because the love of God was shed abroad in his heart by the holy Ghost, which was given unto him, Rom. 5. 5. of himself he could do nothing, though he were able to do all things through Christ which strengthened him, Phil. 4. 13. Hast thou then a desire after this invincible patience? seek first to have the love of God shed abroad in thy heart by the holy Ghost; which love of God, is like that Rod of Mistle, which (as Pliny reports) makes the traveller that carries it in his hand, never to be faint or weary. Wouldst thou have the love of God? ask it of him by prayer; who saith, If any of you lack in this kind, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him, Jam. 1. 5. Wouldst thou pray that thou mayest be heard? Ask in faith and waver not, for he that wavereth is like a wave of the Sea, tossed of the winde, and carried away, vers. 6. Wouldst thou have faith? be diligent to hear the word preached, for Faith comes by hearing, Rom. 10. 17. Unto him therefore that is able to do exceeding abundantly above all that we can ask or think, I commend thee.

CHAP. XXIII.

Because our enemies are ignorant.

2. Reasons } 1 } Because { They are ignorant.
in regard of } 2 } { They are rather to be pitied, than malign'd or
our enemies } 3 } { reckoned of.
are three. } { Their expectation may not be answered.

1. HE well considers the ignorance of his enemy, who being carnall, fleshy, unregenerate, cannot discern the spirituall Objects at which they are offended. Father forgive them (saith our Saviour of his enemies,) for they know not what they do, Luk. 23. 34. Alas poor ignorant souls, they did but imitate Oedipus, who kild his Father Laim King of Thebes, and thought he had killed his enemy. Socrates being perswaded to revenge himself of a fellow that kicked him, answered, If an Ass had kickt me, should I have set my wit to his, and kicke him again? or if a Mustiff had bitten me, would you have me go to Law with him? And when it was told him another time, that such an one spake evill of him, he replied; Alas the man hath not as yet learned to speak well, but I have learned to content what he speaks. Diogenes being told that many despised him, answered; It is the wise mans portion to suffer of fools. Aristotle, being told that a simple fellow rail'd on him, was not once moved, but said, Let him say me also being absent, I care not: we may well suffer their words, while

God doth deliver us out of their hands : for if we go on in a silent constancy, say our ears be beare, yet our hearts shall be free. And this heroicall resolution had St Paul, that chosen vessell ; I passe very little to be judged of you (meaning blind sensualists:) or of mans judgement, he that judgeth me is the Lord. 1 Cor. 4. 3, 4. and indeed, an ounce of credit with God is more worth than a talent of mens praises. I regard not (quoth Paul) what every one saith ; but what he saith that seeth all things : he knew well enough, that the fame which is derived from fools and knaves is insupportable ; but else, what was reproved by opinion only, never troubled him : Yea, when a fool struck him in the Bath ; and after being sorry for it, craved him mercy ; he would not come so neer revenge, as to acknowledge he had been wronged. Light injuries are made none by a nos regarding. The ignorant multitude among the Jews said, that St Jobu had a Devill ; and that Christ was a Glutton, and a Wine-bibber : But what saith he by way of answer ? Wisdom is justified of her children, Matth. 11, 18, 19.

Let none object the Scribes and Pharisees joyning with them, who were great Scholers ; for no man knows so much, but it is through ignorance that he doth so ill. Neither doth our Saviour enquire, what the Pharisees or Priests repused him ; but whom say men (meaning those who minded his Doctrine) that I the sonne of man am ? Mar. 16. 13. But this point I have handled at large in another place, therefore to avoid a redundancy of discourse, I passe it.

If men shall hate and revile thee for thy goodnesse, it must needs follow, that they are as foolish as they be ungodly : Now ye suffer fools and Idiots to jest and play upon you ; yea, you take pleasure in it : so should ye suffer these fools gladly because ye are wise, as the Apostle speaks, 2 Cor. 11. 19. And certainly if the whole world do condemn a generous Christian, he will even contemn that contempt, and not think it worthy a room in his very thoughts, that common receptacle or place of entertainment. Much more if a single person, none of the wisest, will he hear with patience, and say with Tacitus, You are able to curse, and I to contemn : Tu lingue ego aurium sum Demianus, you are master of your tongue, and I of mine ears. What saith one advisedly ? When we are provoked to fight with women, the best way is to run away. And indeed, he that lets loose his anger upon every occasion, is like him that lets go his Hawk upon every bayt.

True, our Gallants that have more heart than brain, and more pride than either, think they play the men, when they dare one another to fight : like Hays, who shall go farthest into the dust : or vie to see who can do most Oathes, whereof the deepest is a winning Card in this their game of glory. But what saith Salomon ? If a wise man contend with a foolish man, whether he be angry or laugh, there is no rest, Prov. 29. 9. Besides, we may apprehend it a wrong, when it is none, if we take not heed : for those things passe many times for wrongs in our thoughts, which were never meant so by the heart of him that speaketh. Words do sometimes fly from the tongue, that the heart did never hatch nor harbour : wherefore, unles

we have proofs that carry might and conviction with them, let not our apprehension grow into a sufficiency of evil; else while we think to revenge an injury, we may begin one; and after that, repent our misconceptions. And it is alwayes seen, that a good mans constructions are ever full of charity and favour: either this wrong was not done, or not with intent of wrong; or if that, upon misinformation; or if none of these, rashness the fault, or ignorance shall serve for an excuse. Whence those Noble Emperours, Theodosius and Honorius, would not have any punished that spake evil of them; for (said they;) if it comes from lightnesse of spirit, it is to be contemned; if from madnesse, it is worthy of pity; if from intended injury, it is to be pardoned; for wrongs are to be forgiven. And indeed, in things that may have a double sense, it is good to think the better was intended; for so shall we both keep our friends and quietnesse.

CHAP. XXIV.

Because they are rather to be pitied than maligned, or reckoned of.

1. **B**Ecause their adversaries are rather to be contemptuously pitied than maligned or reckoned of; and that whether we regard their present, or future estate. Concerning the present; If a man distracted (and so are wicked men touching spirituall things) do rail on us, we are more sorry for him, than for our selves: Yea, who will take in evil part the reproaches and revilings of a man in his fever? or who will be angry with a Dogge for barking? (and such an one hath but the minde of a beast, in the form of a man:) Let us then do the like, in a case not unlike; and not resemble Ciccipho the wrestler, who would not put up a blow at the heels of an Ass, but like an Ass kick her again. When Julian in a mock asked Maurice Bishop of Chalcedon, why his Galilean God could not help him to his sight; he replied, I am contentedly blinde, that I may not see such a Tyrant as thou art. Anger alone, were it alone in them, is certainly a kind of basenesse and infirmity, as well appears in the weaknesse of those Subjects in whom it reigneth, as Children, Women, Old folkes, Sick folkes; yea, a sore disease of the minde. Socrates bidding good speed to a dogged fellow, who in requitall of his kinde salutation, returned him a base answer; the rest of the Company rayling on the fellow, were reprehended by Socrates in this manner: If any one (quoth he) should passe by us diseased in his body, or distracted in his minde, should we therefore be angry? or had we not more cause to be fill'd with joy and thankesfullnesse, that we our selves are in better case? What need we return rayling for rayling? All the harm that a common slanderer can do us with his fowle mouth, is to shame himself. For his words are like dust, that men throw against the minde, which flies back into the throwers face, and makes him blinde: For as the blasphemer wounds himself by wounding Christ: so the rayler shames himself, when he thinks to shame another. Neither have they power to hurt us; strong as lime in a weak breast, is but like a heavy house built upon slender crutches. True, they conceit of their slanders as the Peper of his enemies, who

he put a *Traitor* into the *Rabrick*, he is presently a *Saint in Heaven*; if he curse, or excommunicate a *Christian*, he must needs be *involved in hell*; but we know their words, meet *Idols*, which as the *Apostle* witnesseth, *are walking in the world*; and therefore trouble not thy self about them. What need had *David* to load himself with an unnecessary weapon? one sword can serve both his enemy and him; *Goliath's* own weapon shall serve to behead the *Master*: so this mans own tongue shall serve to accuse himself, and acquit thee. Yea, as *David* had *Goliath* to bear his sword for him; so thy very enemy shall carry for thee both sword and shield, even sufficient for defence, as well as for offence.

Wherefore in these cases it hath been usuall for *Gods people*, to behave themselves like *dead Images*, which though they be rayled on, and reviled by their enemies, yet have ears, and hear not; mouths, and speak not; hands, and revenge not; neither have they breath in their nostrils to make reply: *Psal.* 115. 5, 6, 7. If you will see it in an example, look upon *David*; he was as deaf and dumb at reproach, as any *stock* or *stone*. They that seek after my life (saith he) lay snares, and they that go about to do me evil, talk wicked things all the day. (sure it was their vocation to backbite and slander) but I was as deaf, and heard not; and as one dumb, which doth not open his mouth. I was as a man that heareth not, and in whose mouth are no reproofs, *Psal.* 38. 11, 13. This innocent Dove was also as wise as a *Serpent*; in stopping his ears and refusing to hear the voice of these blasphemous *Inchanters*, charmed they never so wisely.

And as their words are to be contemned by us, so are their challenges to fight. When a young Gallant would needs pick a quarrell with an ancient tried Souldier, whose valour had made him famous: it was generally held, that he might with credit refuse to fight with him, untill his worth should be known equivalent to his: saying, Your ambition is to win honour upon me, whereas I shall receive nothing but disgrace from you. The *Goshawke* scorns to fly at *Sparrows*: Those noble *Doggs* which the *King of Albany* presented to *Alexander*, out of an overflowing of courage, concerned to encounter with any beasts, but *Lions* and *Elephants*: as for *Staggs*, wilde *Boars* and *Bears*, they made so little account of, that seeing them, they would not so much as remove out of their places. And so the Regenerate man, which fighteth daily with their King, *Satan*, scorns to encounter with his servant and slave, the carnall man. And this is so far from detracting, that it adds to his honour, and shews his courage and fortitude, to be right generous and noble.

Again secondly, The wager is unequal, to lay the life of a *Christian* against the life of a *Ruffian* (and the blind sword makes no difference of persons) the one surpassing the other, as much as *Heaven*, *Earth*; *Angels* men; or men beasts: even *Aristippus* (being derided by a fearless souldier, for drooping in danger of shipwrack,) could answer, Thou and I have not the like cause to be afraid: for thou shalt only lose the life of an *Asse*, but I the life of a *Philosopher*. The consideration whereof, made *Alexander* (when he was commanded by *Philip* his Father to wastle in the games

of *Olympia*, answer he would, if there were any *Kings* present to strive with him, else not; which is our very Case: and nothing is more worthy our pride, than (that which will make us most humble if we have it,) that we are *Christians*. When an Embassadour told *Henry* the fourth that Magnificent King of *France*, concerning the King of *Spain* ample Dominions; First said he, He is King of *Spain*: is he so? (saith *Henry*; and I am King of *France*: but said the other, He is King of *Portugall*; and I am King of *France*, saith *Henry*: He is King of *Naples*; and I am King of *France*: He is King of *Sicily*; and I am King of *France*: He is King of *Nova Hispaniola*; and I am King of *France*: He is King of the *West Indies*; and I, said *Henry*, am King of *France*: He thought the Kingdom of *France* only, equivalent to all those Kingdoms. The application is easie, the practise usuall with so many, as know themselves better apparent, to an immortal Crown of glory. And as touching their future estate, Fret not thyself (saith *David*) because of the wicked men, neither be envious for the evill doers; for they shall soon be cut down like grass, and shall wither as the green herb, *Psal.* 37. 1, 2. This doth excellently appear in that remarkable example of *Samarita*; besieged by *Benhadad* and his Host, 2 *King*. 7. 6, 7. As also in *Haman* who now begins to cry, where half an hour since he had scorned: as what could so much vex that insulting *Agagite*, as to be made a *Lackie* to a despised *Jew*? yea, not to mention that which followed, stay but one hour more, the basest slave of *Persia*, will not change conditions with this great favourite, though he might have his riches and former honours to boot.

I might instance the like of *Pharash*, *Exod.* 15. 9, 10, 19. *Scanderib*, *Ila.* 37. 36, 37, 38. *Herod*, *Acts* 12. 22, 23, and many others; but experience shews, that no man can sit upon so high a Cogee, but may with turning prove the lowest in the wheele; and that pride cannot climb so high, but *Justice* will sit above her. And thus are they to be contemned and pined while they live, and when they die.

3. After death, the Lord knoweth how to deliver the godly out of temptation (saith *Peter*) and to reserve the unjust unto the day of judgement to be punished, 2 *Pet.* 2. 9. Alas, were thy enemy sure to enjoy more Kingdoms than ever the *Devill* shewed *Christ*: to be more healthfull than *Moses*: to live longer than *Methuselah*: yet being out of Gods favour, this is the end; to have his Body lye hid in the silent dust, and his Soul tormented in bell fire. And upon this consideration, when *Dionysius* the Tyrant had plotted the death of his Master *Plato*, and was defeated by *Platos* escape out of his Dominions: when the Tyrants desired him in writing not to speak evil of him, the *Philosopher* replied; That he had not so much idle time, as once to think of him, knowing there was a just God would one day call him to a reckoning. The Moon looks never the paler when *Wolves* howl against it; neither is she the slower in her motion, howbeit some *Sheep* or *Lyon* may watch them a good turn. Wherefore saith *S. Gregory*, Pray for thine enemies; Yea, saith *S. Paul*, be gentle toward, all that do thee evill, and instruct them with meekness, proving

If God at any time will give them repentance that they may know the truth, and come to amendment of life; out of the snare of the Devil, of whom they are taken prisoners to do his will, 2 Tim. 2: 25, 26. Which thing himself had formerly found of force, for with that contrary breath; I mean that one prayer which St. Stephen made at his death, he was of a foe made a friend, of a *Sail* a *Phil*, of a *Persecutor* a *Preacher*, of an *Imposter* a *Pastor*; a *Doctor* of a *Seducer*, of a *Pirate* a *Prelate*, of a *blasphemer* a *blesser*, of a *thief* a *shepherd*, and of a *Wolf* a *sheep* of Christ's fold.

And lastly, If we consider our own future estate, we have no less cause to condemn their evil words; for it is not material to our well or ill-being, what censures passe upon us; the tongues of the living avail nothing to the good or hurt of those that lye in their graves: they can neither diminish their joy, nor yet add to their torment (if they finde any). There is no Common Law in the New Jerusalem; there truth will be received, though either plaintiff or defendant speaks it. Yea, there shall be a resurrection of our credits, as well as of our bodies. Nay, suppose they should turn their words into blowes, and (in stead of using their tongues) take up their swords and kill us, they shall rather pleasure than hurt us. When John Baptist was delivered from a double prison, of his own, of Herods, and plac'd in the glorious liberty of the Sonnes of God, what did he lose by it? His head was taken off, that it might be crown'd with glory; he had no ill bargain of it, they did but hasten him to immortality: and the Churches daily prayer is, *Come Lord Jesus, come quickly*. Yea, what said blessed Bradford? In Christ's cause to suffer death, is the way to Heaven on Horseback; which hath made some even slight the sentence of death, and make nothing of it: It is recorded of one Martyr, that hearing the sentence of his condemnation read, wherein was express'd many severall tortures, of starving, killing, boiling, burning, and the like, which he should suffer; he turns to the People, and with a smiling countenance saies; *And all this is but one death*; and each Christian may say (of what kinde soever his sufferings be) *The sooner I get home, the sooner I shall be at ease*. Yea, whatever threatens to befall him he may answer it as once that noble Spartan, who being told of the death of his Children, answered, *I knew well they were all begot mortall*. Secondly, that his goods were confiscate, I knew what was but for my use, was not mine. Thirdly, that his honour was gone, I knew no glory could be everlasting on this miserable Earth. Fourthly, that his sentence was to dye, That's nothing, Nature hath given like sentence both of my condemners and me. Wicked men have the advantage of the way, but godly men of the end; Who fear not death because they feared God in their life.

So we see the cudgell is not of use when the Beast but only barks; nay tell me how wouldest thou endure wounds for thy Saviour, that canst not endure words for him? If when a man reviles thee thou art impatient, how wouldest thou afford thy ashes to Christ, and write patience with thine own blood?

CHAP. XXV.

That their expectation may not be answered.

3. **B**Ecause he will not answer his enemies expectation; in which kinde he is revenged of his enemy, even while he refuseth to revenge himself. For as there is no such grief to a Jester or Juggler, as when he doth see that with all his jests, tricks and fooleries, he cannot move mirth, nor change the countenances of them that see and hear him; so there can be no greater vexation to a wicked and malicious enemy, than to see thee no whit grieved nor moved at his malice against thee; but that thou dost so bear his injuries, as if they were none at all. Yea, he which makes the tryall shall finde that his enemy is more vexed with his silence, than if he should return like for like.

Dion of Alexandria was wont to take this revenge of his enemies; amongst whom there was one, who perceiving that by injuring and reviling of him he could not move him to impatience, whereby he might have more scope to rayl; went and made away with himself, as *Brussonius* reports. And *Montaigne* tells us of a Citizen, that having a Scold to his Wife, would play on his Drum when she brawled, and rather seem to be pleased with it, than angry; and this for the present did so mad her, that she was more vexed with her self, than with him: but when she saw how it succeeded, and that this would not prevail, in the end it made her quite leave off the same, and prove a loving wife, that so she might overcome him with kindnesse, and win him to her bow, by bending as much the other way; that so like a prudent Wife, she might command her Husband by obeying. And whosoever makes the tryall, shall finde, that Christian patience, and magnanimous contempt; will in time either drain the gall out of bitter spirits, or make it more overflow to their own disgrace.

At least it will still the barking tongue, and that alone will be worth our labour.

Satan and his instruments cannot so vex us with sufferings, as we vex them with our patience. It hath been a torment to Tyrants, to see that they were no way able, either with threats or promises, kindnesse or cruelty, to make the Christians yeeld: but that they were as immovable as a Rock; it being true of them which is but fained of Jupiter; namely, that neither Jove through her riches, nor Mercury through his eloquence, nor Venus through her beauty, nor Mars through his threats, nor all the rest of the gods, though they conspired together, could pull him out of Heaven. Neither feared they to die, knowing that death was but their passage to a state of immortality. But to go on; you cannot anger a wicked man worse than to do well; yea, he hates you more bitterly for this, and the credit you gain thereby, then if you had cheated him of his patrimony with your own discredit: nor do they more envy our grace, than they rejoyce to see us sin. For what makes God angry makes them merry. And they lo hunger and thirst after our wealth, that should we through passion but overthrow our selves in re-

turning like for like, or in doing more than befits us, they would feed themselves with the report of it : for like flesh-flies, our wounds are their chief nourishment, and nothing so glads their hearts, or opens their mowes, with insolency and triumph.

Besides, what is scarce thought a fault in other men, is held in us a heinous crime : When they could not accuse Christ of sinne, they accused him for companying with sinners, and doing good on the Sabbath day. When the Rulers and Governours could finde no fault in Daniel concerning the Kingdom, he was so faithfull, they alledged his praying to God, and brought that within compasse of a Premure, Dan. 6. 4. 13.

The World is ever taxing the least fault (yea no fault, or rather the want of faults) in the best men, because one imaginary cloud in a just man, shall in their censure darken all the starres of his graces ; yea the smallest spot in his face, shall excuse all the sores and ulcers in their bodies : so that by answering their expectation, or by returning like for like, we shall both wrong our selves and pleasure them ; which is like the setting of a mans own house on fire through carelesnesse, in which case he not only bears the losse, and scorches himself in it, but must give five pounds to the Sherifff also, if it be in London. So that the best answer is either silence or laughter ; or if neither of these will do, a cudgell. The best answer to words of icorn and petulancy, saith learned Hooker, is Isaacs Apologie to his brother Ishmael ; the Apologie which patience and silence make, (no Apologie) and we have our Saviours president for it : for when false witnesses rose up and accused him fasly before the Priests, scribes and Elders, it is said that Jesus held his peace : that infinitewildome knew well, how little satisfaction there would be in answers, where the Sentence was determined : where the Asker is unworthy, the Question captious, words bootlesse, the best answer is silence. Let our Answer then to their Reasons be, No ; to their scoffs, nothing. And yet, when the slanders which light on our persons, rebound to the discredit of our profession, it behoveth us not to be silent in answering truly, whenas our adversaries are eloquent in objecting fasly. An indignity which only toucheth our private persons, may be dissembled ; as Augustin replied to Petilian, *Possumus esse in his copiosi pariter, sed notamus esse pariter vani*. But in the other case, the restoring of a poysoned weapon into the adversaries own breast, is laudable.

It is the weaknesse of some good natures (the more is the pitty) to grieve and to be angry at wrongs received, and thereby to give advantage to an enemy. But what would malice rather have, than the vexation of them whom it persecutes ? We cannot better please an adversary, than by burning our selves : and this is no other than to humour envy, to serve the turn of those that maligne us, and draw on that malice, whereof we are already weary : whereas carelesnesse puts ill will out of countenance, and makes it withdraw itself in a rage, as that which doth but shame the Author, without hurt of the Patient. In a causelesse wrong, the best remedy is contempt of the Author.

CHAP. XXVI.

Because it is for our credit to be evil spoken of by them, and would be a disparagement to have their good word.

3. Reasons joyntly
respecting our selves
and our enemies are
two.

1 } Because it
2 } Were a *disparagement* to have their good word.
3 } Is the *greatest* praise to be *dispraised* of them.

THese two Reasons being neer of kin, in speaking of them, I will cast both into the similitude of a Y, which is joyned together at one end, branch in the middle. And first to joyn them both together.

The condemnation and approbation of wicked men, is equally profitable and acceptable to good men: for every word they speak of the conscionable, is a slander, whether it be good or evil: whether in praise or dispraise, his very Name is defiled by coming into their mouths; or if this do not hold in all cases, yet (as a Reverend Divine saith) it is a praise to the godly, to be dispraised of the wicked; and a dispraise to be praised of them: their dispraise is a mans honour, their praise his dishonour: so that when debauched persons speak ill of a man, especially their Minister, the worse the better, for to be well spoken of by the vicious, and evil by the vertuous; to have the praise of the good, and the dispraise of the bad, is all one in effect, as Salomon sheweth; *They that forsake the Law (saith he) praise the wicked; but they that keep the Law, set themselves against them,* Prov. 28. 4.

Thus much of both Reasons joyntly, now of each severally; and first, That it is a disparagement to a godly man to be well spoken of by the wicked.

When it was told Antisthenes, that such an one who was a vicious person, spake good words of him, he answered, *What evil have I done, that this man speaks well of mee?* To be praised of evil men (saith Bion the Philosopher) is as evil, as to be praised for evil doing: For such like Garlick, suck only the ill vapours from all they come neer. Out of which consideration, our Saviour Christ rejected the evil spirits testimony, which though it were truth, yet he would not suffer the Devill to say, *Thou art the Christ the Sonne of God, or that holy One*, but rebuked him sharply, and enjoyned him to hold his peace, Luk. 4. 35. No he would not suffer the Devils at another time to say, *That they knew him,* Vers. 41. And good reason, for he knew that the Devils commendations would prove the greatest slander of all. Neither would St Paul suffer that maid which had a spirit of Divination, to say, he was the servant of the most high God, which shewed them the way of Salvation, Acts 16. 17, 18. well knowing that Satan did it to this end, that by his testimony and approbation, he might cause them (which formerly beleaved his doctrine) to suspect him for an Imposter and deceiver, and that he did his miracles by the help of some Familiar spirits. And indeed, if the good report of wicked men, who are set on work by Satan, did not derogate from the godly, or from the glory of God, Satan

should be divided against himself : and if Satan be divided against himself, saith our Saviour, how shall his Kingdom stand? Now we know he seeketh to advance his Kingdom by all possible means, and consequently in this.

Wherefore if we enjoy any wicked mans love, and have his good word, we may justly suspect our selves are faulty in one kinde or other ; for it's sure he could not do so, except he saw something in us like himself. If every thing were unlike him, how is it possible he should love us? Difference breeds disunion, and sweet congruity is the Mother of love. This made Aristotle when a Rakeshame told him, he would rather be hanged by the neck, than be so hated of all men as he was, reply, And I would be hanged by the neck, ere I would be beloved of all, as thou art : And Phocion, to ask, when the people praised him, What evil have I done? It was a just doubt in him, and not an unjust in any that are vertuous like him ; which occasioned Luther to say, I would not have the glory and fame of Erasmus, my greatest fear is the praises of men. Yea, their reproaches and evil speeches are to me, matter of great joy. And another, Their hatred I fear not, neither do I regard their good will.

Secondly, A wicked mans tongue, is so farre from being a slander, that it makes for our credit, to be evil spoken of by them. To be evil spoken of by wicked men, saith Terence, is a glorious and laudable thing : And another, It is no small credit ; with the vile, to have a vile estimation. As a wicked mans glory is in his shame, so the godly mans shame (for doing good) is his glory ; and to be evil spoken of for well-doing, is peculiar to good men ; as Alexander used to speak of Kings. Yea, saith Epictetus, It is the highest degree of reputation, for a man to hear evil when he doth well. And Job is of his judgment, which makes him say, If mine adversary should write a book against me, would I not take it upon my shoulder, and binde it as a Crown unto me? Yes, I would, &c. Job 31. 35, 36, 37. And who having the use of Reason (especially sanctified) will not conclude, that Religion and Holinesse must needs be an excellent thing, because it hath such enemies as wicked men, and wicked spirits? What saith that Ethnick in Saueca, in this behalf? Men speak evil of me, but evil men : It would grieve me if Marcus Caro, if wise Lælius, if the other Caro, or either of the Scipioes, should speak so of me, but this as much comforts me : for to be disliked of evil men, is to be praised for goodnesse.

And Luther the like : I rejoyce, saith he, that Satan forages and blasphemes : It is likely I do him and his Kingdom the more mischief : whence Ferom told Austin, It was an evident sign of glory to him, that all Hereticks did hate and traduce him. Indeed, to hear that a good man speaks evil of us (as its possible (though rare) for him to credit a false report, and so crediting it, to report it too) goes to the very heart, and fetcheth from thence tears into the eyes, and into the mouth, words of passion and admiration : As when Caesar saw that Brutus was one of them that helped to stab him with bodkins in the Senate house, he cry'd out, And art thou there my Son ! but if a hundred other men do the same, if wise, we value it not. Why? O happy art thou, saith Pious Mirandula, who liv'st well

am on

amongst the bad; for thou shalt either win them, or silence them; or exasperate them: if thou win them thou shalt save their souls, and add to thine own glory: if thou silence them, thou shalt diminish of their torment, and prevent the contagion of their sin: if thou exasperate them thereby to hate and traduce thee for thy goodnesse, then most happy; for thou shalt not only be rewarded according to the good which thou do'st, but much more according to the evill which thou suffer'st. And *S^t Peter*, If any man suffer as a Christian (that is, for righteousness sake,) let him not be ashamed, but let him glorifie God in this behalf, 1 Pet. 4. 13, 16. The reason is given by *S^t Austin*, with whom this speech was frequent, They that backbite me, &c. do against their will increase my honour both with God, and good men. Alas, the dirty feet of such Adversaries, the more they tread and rub, the more lustre they give the figure graven in gold; their causelesse aspersions do but rub our glory the brighter. And what else did *Judas*, touching *Mary*, when he depraved her in our Saviours presence, for powring that precious oynment on his feet? Joh. 12. which was the only cause, that in remembrance of her it should be spoken to her praise, wheresoever the Gospel should be preached throughout the whole world, Mar. 14. 9. O what a glorious renown did the Traytors reproach occasion her? like as the treason of *Paufanias*, augmented the fame of *Themistocles*.

Yea, their evill report may possibly enrich a man; A friend of mine came to preferment by being reproached for his goodnesse, in the presence of a religious Gentleman.

And this is the hurt which lewd men do to the godly, if they are godly wise that hear them; when they think to tax, and traduce; they do in truth commend us: and we may say of their words, as he said of good fellows, the better the worse, and the worse the better.

Indeed, swinish men may beleve their misreports, because they are Judges which for the most part will enquire no further, but beleve at first: but the wise know their tongues to be no slander; yea, they will either smell out the Serpents enmity in the relator, or spy out in his lyes one lame leg or other; as lyes are rarely without. And indeed, if ill tongues could make men ill, good men were in a bad taking.

Now to make some use of this point: If the language of wicked men must be read like Hebrew, backward, and that all good men do so for the most part, it being a sure rule, that whosoever presently gives credit to accusations, is either wicked himself, or very childish in discretion; then let us count their slanders, scoffs and reproaches, the most noble and honourable badges and ensignes of honour and innocency that can be: And in case we are told that any such person doth rail on us, let our answer be, He is not esteemed, nor his words credited of the meanest believer, which understands any thing of Satans wiles.

Secondly, Care not to have ill men to speak well of thee, for if thou wert worse, thou shouldst hear better; if thou wouldst be as lewd as they are, thou shouldst never hear an ill word from them.

Thirdly, Look not to have every mans good word, since some are as deep

by in love with vice, as others are with virtue: Besides, a man may as well draw all the aire into his mouth with a breath, and keep it; as purchase every mans good word.

Indeed, if a man were able, and willing to be at the charge; he might stop their mouths with money: for Philip of Macedon having given a great reward to one that shake evill of him, was after that highly praised by him; which made him conclude, that it lieth in our selves, and in our own power, either to be well, or ill spoken of; but this is not a remedy of Gods prescribing: besides, a man had better endure the soar, than be at such cost for a plaister. And thus we see, that a man of a good life, needeth not fear any who hath an evill tongue, but rather rejoyce therein; for he shall be praised of Angels in Heaven, who hath, by renouncing the world, eschewed the praises of wicked men on earth.

CHAP. XXVII.

Because our enemies may learn, and be won by our example.

4. **I**N the fourth place, one Reason why we bear injuries so patiently, is, That our enemies and others may learn and be won by our example, which oft prevails more than precept: As, how many Infidels were won to the Christian Faith, by seeing Christians endure the flames so patiently? when their enemies were forc'd to confesse, *flain* they are, but not conquered. Those whom precepts do not so effectually move, we see them sometimes induced by examples. Saxomen reports, that the devout life of a poor captive Christian woman, made a King and all his family, imbrace the Faith of Jesus Christ. Eusebius from Clement reports, that when a wicked accuser had brought St James to condemnation; seeing his Christian fortitude, he was touched in Conscience, confessed himself a Christian, and so was taken to execution with him: where, after confession and forgiveness, they kissed, and prayed for each other, and so were both beheaded together. In the Duell of Essendon, between Canutus and Edmond Ironside, for the prize of the Kingdom of England; after long and equall combat, finding each others worth and valour, they cast away their weapons, embraced and concluded a Peace, putting on each others apparell and arms; as a ceremony to expresse the atonement of their mindes, as if they made transaction of their persons one to the other; Canutus being Edmond; and Edmond Canutus. Wherefore in all things (saith Paul to Titus) shew thy self an example of good works, Tit. 2. 7. Under the generall of good works is included Patience as one main speciall. The servant of the Lord must not strive (saith Paul to Timothy) but must be gentle towards all men, suffering the evill men patiently, instructing them with meeknesse that are contrary minded, proving if God at any time will give them repentance, that they may know the truth, 2 Tim. 2. 24, 25.

And it stands to good reason, for first every Christian is, or ought to be a crucified man.

Secondly, Love is Christs badge, the nature whereof is to cover offences with the mantle of peace.

And thirdly, Religion bindes us to do good unto all, even our enemies; so resembling the *Sunne*, which is not scornfull, but looks with the same face upon every plot of earth; not only the stately *Palaces*, and pleasant *Gardens* are visited by his beams; but mean *Cottages*, neglected *Boggs* and *Moates*. And indeed, *sincerity* loves to be *universall*, like a *light* in the window, which not only gives light to them that are in the house, but also to *passengers* in the street; well knowing that the whole earth, and every condition is *equidistant* from *Heaven*, if God but vouchsafe to shew mercy, in which case who would not do his utmost. *Aristippus* being demanded why he took so patiently *Dionysius* spitting in his face, answered, The fishermen to take a little Gudgeon, do abide to be imbrued with slime and salt water; and should not I, a Philosopher, suffer my self to be sprinkled with a little spittle, for the taking of a great Whale?

The House of God, is not built up with blowes. A word seasonably given, after we have received an injury, like a *Rudder*, sometimes steers a man quite into another course. The nature of many men is forward to accept of peace, if it be offered them; and negligent to sue for it otherwise. They can spend secret wishes upon that which shall cost them no endeavour: unless their enemy yeelds first, they are resolved to stand out; but if once their desire and expectation be answered, the least reflection of this warmth makes them yeelding and pliable: and that endeavour is spent to purpose, which either makes a friend, or unmakes an enemy. We need not a more pregnant example then the *Leuites* father in Law, I do not see him make any means for reconciliation: but when remission came home to his door, no man could entertain it more thankfully, seeing such a singular example of patience and good condition in his Sonne. *Aristippus* and *Æschines* two famous Philosophers, being fallen at variance, *Aristippus* came to *Æschines*, and saies, Shall we be friends again? Yes, with all my heart, saies *Æschines*; Remember then saith *Aristippus*, that though I be your elder, yet I sought for peace: true saith *Æschines*, and for this, I will ever acknowledge you the more worthy man; for I began the strife and you the peace. When *Iron* meets with *Iron*, there is a harsh and stubborn jarre; but let *wool* meet that rougher mettles, this yeelding turns resistance into embracing: Yea, a man shall be in more estimation with his enemy (if ingenuous) having vanquished him this way; then if he had never been his enemy at all. Thy greatest enemy shall if he have any spark of grace, yea, if he have either bowels or brains, confesse ingenuously to thee (as *Saul* once to *David*) Thou art more righteous then I, for thou hast rendred me good, and I have rendred thee evil; as what heart of stone could have acknowledged lesse: *Saul* would have killed *David*, and could not, *David* could have killed *Saul* and would not: Besides the approbation of an enemy (as one saith) is more then the testimony of a whole Parish of friends or neutrals. And such a conquest is like that which *Evagrius* recordeth of the *Romans*, namely, That they got such a victory over *Cosroes*, one of the *Persian* Kings, that this *Cosroes* made a Law, That never after, any Kings of *Persia* should move warre against

the Romans. Actions salved up with a free forgiveness, are as not done: yea, as a bone once broken is stronger after well setting, so is love after such a reconciliation.

Whereas by returning a bitter answer he makes his enemies case his own, even as a mad dog biting another dog, maketh him that is bitten become mad too.

But this is not all, for happily it may (and not a little) further Gods glory, and make Satan a loser; as thus let us shake off their slanders, as Paul did the Viper; and these Barbarians, which now conceive so basely of Gods people, will change their mindes, and say we are petty gods; Yea, will they say, surely theirs is a good and holy, and operative Religion, that thus changes and transforms them into new Creatures. The hope whereof should make us think no endeavour too much. For if Zopyrus the Persian was content (and that voluntarily) to sustain the cutting off his nose, ear, and tips, to further the enterprise of his Lord Darius against proud Babylon; what should a Christian be willing to suffer, what the Lord of Heaven and Earths Cause may be furthered against proud Lucifer, and all the powers of darknesse? But suppose thy patient yeelding produceth no such effect, as may answer these or the like hopes, yet have patience still, and that for three Reasons.

1. Seem you to forget him, and he will the sooner remember himself.

2. It oft falls out, that the end of passion is the beginning of repentance. Therefore if not for his sake, yet at least for thy own sake be silent; and then in case thou hearest further of it from another, if ill, beware of him, but condemn him not, until thou hearest his own Apology, for,

Who judgement gives, and will but one side hear;

Though he judge right, is no good Justicer.

Or lastly, if not for his sake nor thine own, then for Gods sake have patience, and bear with him because his maker bears with thee.

CHAP. XXVIII.

Because they will not take Gods office out of his hand.

5. Reasons in regard of God are three. The	$\left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\}$	hath respect to his	$\left. \begin{array}{l} \text{Office.} \\ \text{Commandment.} \\ \text{Glory.} \end{array} \right\}$
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Reason,

1. Because he will not take Gods Office out of his hand, who saith, *Avenge not your selves but give place unto wrath, for vengeance is mine and I will repay it*, Rom. 12. 19. Peter speaking of our Saviour Christ, saith, *When he was reviled, he reviled not again; when he suffered, he threatened not, but committed is to him that judgeth righteously*, 1 Pet. 2. 23. And the Pro-

phet David of himself, *I return not reviling for reviling for on thee O Lord do I wait, thou wilt hear me my Lord my God*; meaning, If I call to thee for a just revenge *Psal. 38. 13, 14, 15.* If the Lord see it meet that our wrongs should be revenged instantly, he will do it himself; as he revenged the *Israelites upon the Egyptians*: and so that all standers by shall see their fault in their punishment, with admiration. Now I know, saith *Job*, that the Lord is greater than all the gods; for as they have dealt proudly with them, so are they recompensed, *Exod. 16. 11.* And as once he revenged *David's* cause upon *Nabal*; For about ten dayes after, the Lord smote *Nabal* that he died, saith the Text: and it followes, when *David* heard that *Nabal* was dead, he said, *Blessed be the Lord, that hath judged the cause of my rebuke as the hand of Nabal, and hath kept his servants from evil; for the Lord hath recompensed the wickedness of Nabal upon his own head, 1 Sam. 25. 38, 39.* And that insolent and intolerable wrong of railing *Shimei*, being left to the Lord, he did revenge it; in giving *Shimei* up to such a stupidity, that he ran himself wilfully upon his own deserved and shamefull death.

Or if God do it not himself by some immediate judgement, nor by the hand of the Magistrate, yet he will see that some other shall do it, though the wronged party be willing to put it up; as for example, *Sampsons* Father in Law, for taking away his Wife, and she for her falshood, though they were not punished by him that received the wrong, yet the *Philistines* burnt both her and her Father, *Judg. 15.* Again, though the *Philistines* were not punished by the *Timnite*, or his daughter, whom they burnt with fire; yet they were by *Sampson*, who smote them hip and thigh with a mighty plague, *Judg. 15.* From which examples we may draw this argument, If the Lord thus revenge the cause of mens particular and personall wrongs, much more will he revenge his own cause: for in this case I may say to every childe of God which suffereth for Religion sake, as *Febeziel* by the Spirit of God said unto all *Judah*, the inhabitants of *Jerusalem*, and King *Jehosaphat*; *The battell is not yours, but Gods, wherefore you shall not need to fight in this battell, stand still, move not, and behold the salvation of the Lord towards you, 2 Chron. 20. 15, 17.* Yea; it stands upon Christs honour to maintain those that are in his work; And Gods too, to defend such as suffer for his sake; and he that traduceth, or any way wrongs thee, for thy goodnesse; his envy strikes at the Image of God in thee, because he hath no other way to extend his malice to the Deity it self: as is apparent by these Scriptures, which will be worth thy turning to: *Psal. 44. 22. & 69. 7. & 83. 2, to 10. Prov. 19. 3. Rom. 1. 30. Matth. 10. 22. & 25. 45. Luk. 21. 17. Zach. 2. 8. 1 Sam. 17. 45. Psal. 74. 22, 23. Acts 5. 39. Psal. 139 20. Isa. 54. 17. 1 Thes. 4. 8. Job. 15. 18, to 26. Numb. 16. 11. Saul, Saul, saith Christ, seeing him make havock of the Church, why persecuest thou me? I am Jesus whom thou persecuest, Acts 9. 4, 5. and Jesus was then in Heaven. Cain imbrews his hands in the blood of his own brother, because he was better, and better accepted than himself: God takes upon him the quarrell, and indeed it was for his sake that *Abell* suffered.*

Now if we may safely commit our cause, and our selves to God, in the

greater matters: much more in *petty things*, as are, *evill words*.

I but, saith the *weak Christian*, I am so *wronged, rouled and slandered*, that it would make a man speak, like *an Eagle* that *famous wrestler*, had never spake before in his life. Answer, There is no such necessity.

For first: Who ever was, that was not slandered?

Secondly, Let him *speak evill* of thee, yet others shall not *believe him*; or if the *evill* and *ignorant* do, yet report from *wise* and *good men* shall speak thee *vertuous*.

Yea, thirdly: Though of some the *slanderer* be *believed* for a while; yet at last *thy actions* will *outweigh his words*; and the *disgrace* shall rest with the *intender* of the ill. The *constancy* of a mans *good behaviour*, vindicates him from *ill reports*.

Fourthly, There's no cause of thy *answering*; *innocency* needs not stand upon its own justification; for *God* hath undertaken to *vindicate* it, either by *friends*, as when *Jonathan* and *Michol*, both *son* and *daughter*, opposed their own *Father* in his *evill intents* to take *Dauids* part, and vindicate his *reputation*, 1 Sam. 19. 4, 5, 11, 12. Or by *enemies*, as when *Pilate* pronounced him *innocent*, whom he condemned to die: which shewes that *innocency* cannot want abettors: and when *Caiaphas* was forc't to approve that *Christ* in the *Chair*, whom he condemned on the *Bench*. And when *Julian* was compelled to cry out, O *Galilean*, thou hast overcome. And when *Balaam* was forc't to *blesse* those for *nothing*, whom he was *hired* to *curse*. They that will *speak the evill* they should not, shall be driven to *speak the good* they would not.

Or by *strangers* that stand by; as when young *Daniel* stept up to clear *Susanna* of that foul aspersion.

Or lastly, by *himself*, as he often vindicated *Mary*: O holy *Mary*, I admire thy *patient silence*: thy *Sister* blames thee for thy *piety*; the *Disciples* (afterwards) blame thee for thy *bounty* and *cost*, not a word falls from thy lips in a just vindication of thine *honour* and *innocency*; but in an humble *resciturnity*, thou leavest thine answer to thy *Saviour*: How should we learn of thee, when we are complained of for well doing; to seal up our lips, and expect our righting from above! And how sure, how ready art thou O *Saviour* to speak in the cause of the *dumb*! *Martha*, *Martha*, thou art carefull, and troubled about many things; but one thing is needfull, and *Mary* hath chosen the better part. What needed *Mary* to speak for her self, when she had such an *Advocate*? she gave *Christ* an *unction* of *thankfullnesse*, he gave her an *unction* of a good *Name*; a thing better then *ornaments*, Eccles. 7. 1. Again, the *Lepre* praiseth *God*, *Christ* praiseth the *Lepre*.

True, ill tongues will be walking, but we need not *repine* at their *insolency*; why should we answer every *dog* that *barks*, with *barking* again?

But admit *God* should omit to *revenge* thy cause, yet, *revenge* not thy self in any case; for by *revenging* thine own quarrell, thou makest thy self, both the *Judge*, the *Witness*, the *accuser*, and the *Executioner*: only use for thy rescue, *Prayer* to *God*, and say as *Christ* hath enjoyned, *Lead me not into temptation, but deliver me from evil*, *Matth. 6. 13.* and it sufficeth. Yet if thou

thou wilt see what God hath done, and what he can and will do, if there be like need; hear what Ruffinus and Socrates write of Theodosius, in his wars against Eugenius.

When this good Christian Emperour saw the huge multitude that was coming against him; and that in the sight of man there was apparent overthrow at hand, he gets him up into a place eminent, and in the sight of all the Army, falls down prostrate upon the earth, beseeching God, if ever he would look upon a sinfull creature, to help him at this time of greatest need: whereupon there arose suddenly such a mighty wind, that it blew the Darts of the enemies back upon themselves, in such a wonderfull manner, that Eugenius with all his Host, was clean discomfited; and seeing the power of Christ so fight for his people, was forced in effect to cry out, as the Egyptians did, *God is in the cloud, and he fighteth for them.*

No forces are so strong as the spiritual; the prayers of an Eliab, are more powerfull than all the Armies of flesh: which made the Queen-mother of Scotland confesse, That she feared more the prayers and fasting of Mr Knox and his assistants, than an Army of twenty thousand men.

Thus God either preventeth our enemies, as here he did; or delivereth his servants out of persecution, as he did Peter; or else, if he crowne them with Martyrdom, as he did Stephen; he will in his Kingdom of glory, give them in stead of this bitter, a better inheritance; *pro veritate morientes, cum veritate viventes.*

Wherefore in this and all other cases, cast thy burden upon the Lord, and say with the Kingly Prophet, *I will lay me down in peace, for it is thou Lord only that makest me dwell in safety,* Psal. 4. 8.

CHAP. XXIX.

Because they have respect unto Gods Commandement.

2. **B**ecause they have respect unto Gods Commandement, who saith, *By your patience possesse your souls,* Luk. 21. 19. *Be patient toward all men,* 1 Thes. 5. 14. *And Let your patient minde be known unto all men,* Phil. 4. 5. More especially; *Let not the Sun go down upon your wrath, neither give place to the Devill,* Ephes. 4. 26, 27. From whence observe this by the way; that he which lies down in wrath hath the Devill for his bedfellow.

See, saith Paul, that none recompence evill for evill unto any man, 1 Thes. 5. 15. And again, *Be not overcome with evill, but overcome evill with goodnesse,* Rom. 12. 21. Yea, saith our Saviour, *Love your enemies, do well to them that hate you, blesse them that curse you, and pray for them which hurt you,* Luk. 6. 27, 28. And in case thine enemy hunger, instead of adding to his affliction, give him bread to eat; if he thirst, give him water to drink; or else thou breakest Gods Commandement touching patience; *Prov. 25. 21. Rom. 12. 20.* and consequently art in the sight of God a transgressor of the whole Law; and standest guilty of the breach of every Commandement, James 2. 10, 11. We know the frantick man, though he be sober eleven months of the year, yet if he rage out, he cannot avoid the imputation of madness.

Now as *Gods Children* should do whatsoever he commands cheerfully, and take whatsoever he doth thankfully; so *God suffers* such wrongs to be, that he may exercise thy patience; and he commands thee to forgive those wrongs, that thou mayest exercise thy charity, and approve thy sincerity: Many say, Lord, Lord, but if you love me, saith Christ, keep my Commandments. It is an idle ceremony to bow at the Name of *Jesus*, except we have him in our hearts, and honour him with our lives. *Phraates* sent a Crown as a present to *Casar*, against whom he was up in Arms; but *Casar* returned it back with this answer; Let him return to his obedience first, and then I'll accept of the Crown, by way of recognizance. God admits none to Heaven (saith *Justin Martyr*) but such as can persuade him by their works, that they have loved him.

And indeed, take a man that truly loves God, he will easily be friends, not easily be provoked.

True, take him unexpectedly, he may have his lesson to seek (even he that was the meekest man upon earth, threw down that in a sudden indignation, which in cold blood he would have held faster than his life, *Exod. 32. 19.*) but when he bethinks himself what God requires, it is enough. When *Terribazus* a noble Persian was arrested, at first he drew his sword, and defended himself; but when they charged him in the Kings Name, and enformed him they came from his Majesty, he yeilded presently, and willingly.

If then we will approve our selves true obedienciaries, let our revenge be like that of *Elisha's* to the *Aramites*, in stead of smiting them, set bread and water before them: Or like that of *Pericles*, who as *Plutarch* reports, when one had spent the day in rayling upon him at his own door, least he should go home in the dark, caused his man to light him with a Torch. And to do otherwise is *Ammonite-like*, to entreat those Embassadors ill, which are sent in kindnesse and love: for these afflictions are Gods Embassadors, and to handle them ruffly, yea, to repine or grudge against them, is to intreat them evill. And certainly, as *David* took it not well when the *Ammonites* ill intreated his Embassadors, so God will not take the like well from thee, *1 Chron. 19.* But secondly, as the Law of God bindes us to this, so doth the Law of Nature: Whatsoever you would that men should do unto you even so do you unto them, *Matth. 7. 12.* Our Saviour doth not say, Do unto others, as others do unto you; but as you would have others do unto you. Now if we have wronged any man, we desire that he should forgive us, and therefore we must forgive him. Nor would we have any man traduce us behind our backs: therefore *St Austin* writ over his Table thus,

To speak ill of the absent forbear:

Or else sit not at table here.

Lex talionis was never a good Christian Law. If I forgive not, I shall not be forgiven, *Mar. 11. 26.* So to say of our Enemies, as *Samson* once of the *Philistims*: even as they did unto me, so I have done unto them, is but an ill plea. For the Law of God, and the Law of Nature forbids it; and doth not the Law of Nations also? Yes, throughout the whole world: either they have no Law, or else a Law to prohibit men from revenging themselves. Or

pression or injury may not be righted by violence, but by *Law* (and to seek revenge by *Law*, when it is not expedient to passe it by, is lawfull :) the redress of *evill* by a person unwarranted, is *evill*.

Obj. But thou wilt say, *The Law* doth not provide a just remedy in all cases of injury, especially in case of reproach and slander, which is now the Christians chief suffering; or if in part it doth, yet he that is just cannot be quit in one Terme or two. Nay, if he have right in a year, it is counted quick dispatch, and he is glad that he met with such a speedy Lawyer.

Ans. If thou know'st the remedy to be worse than the disease; I hope thou wilt leave it, and commit thy cause to God; who (if thou wilt give him the like time,) will clear thy innocency, and cost thee nothing.

When we have suffered some evill, the flesh, our own wisdom, like the King of Israel, 2 King. 6. 21. will bid us return evill to the doer; but the Spirit or wisdom of God, like *Elisha*, opposeth, and bids us return him good notwithstanding his evill: But the flesh will reply, he is not worthy to be forgiven: I, but saith the Spirit, Christ is worthy to be obeyed, who hath commanded thee to forgive him. Now, whethers counsell wilt thou follow? It is not alwayes good to take our own counsell; our own wit often hunts us into the snares, that above all we would shun. We oft use means of preservation, and they prove destroying ones. Again, we take courses to ruin us, and they prove means of safety. How many flying from danger, have met with death; and on the other side, found protection even in the very jaws of mischiefe, that God alone may have the glory. It fell out to be part of *Mithridates* misery, that he had made himself unpoysenable. All humane wisdom is defective, nor doth the Fools bolt ever misse: whatsoever man thinketh to do in contrariety, is by God turned to be an help of hastning the end he hath appointed him. We are governed by a power that we cannot but obey, our miudes are wrought against our mindes to alter us. In brief, man is oft his own Traytor, and maddeth to unde himself. Wherefore take the Spirits and the Words direction. Render good for evill, and not like for like, though it be with an unwilling willingnesse; as the *Merchant* casteth his goods over-board, and the Patient suffers his arm or leg to be cut off: and say with thy Saviour, *Neverthelesse, not my will, but thy will be done.*

But yet more to induce thee hereunto; consider in the last place, That to avenge thy self, is both to lose Gods protection, and to incur his condemnation. We may be said to be out of his protection, when we are out of our way which he hath set us: he hath promised to give his Angels charge over us, to keep us in all our wayes, Psal. 91. 11. that is, in the wayes of obedience, or the wayes of his Commandements. But this is one of the Devils ways, a way of shame and disobedience; and therefore hath no promise or assistance of protection: we may trust God, we may not tempt him: if we do, what seconds soever we get, Christ will not be our second. Where is no commandement, there is no promise; if we want his word, in vain we look for his aid. When we have means to keep our selves, Gods omnipotency is for the present discharged. If *Eutychus* had fallen down out of a sawy murther,

I doubt whether he had been restored by *S^t Paul*, *Acts 20. 9.* *Wests* and *strays*, are properly due to the Lord of the *soyl*: and you know what the *Devill* said to our *Saviour*, *Luk. 4. 6.* which in a restrained sense is true. And therefore when one in *Gods* stead rebuked *Satan*, touching a *Virgin* whom he possesst as a *Theatre*, saying, *How durst thou be so bold, as to enter into my house?* *Satan* answers, *Because I found her in my house:* as *Chrysostom* delivers it. I am sure *Dinah* fell into *soul hands*, when her *Fathers house* could not hold her: and *Sampson* the like, when he went to *Dalilah*: and *Jonah*, when he went to *Tarshish*: and the seduced *Prophet*, when he went beyond his *Commission*, set him by *God*: and many the like, who left the path of *Gods protection*, where the *Angels guard* and *watch*, to walk in the *Devils by-way of sinne and disobedience*. The *chickens* are safe under the wings of their *moiber*, and we under the *providence* of our *Father*; so long as we hold the tenure of obedience, we are the *Lords Subjects*; and if we *serve him*, he will *preserve us*. A *Priest* might enter into a *Leprons* house without danger: because he had a calling from *God* so to do, and we may follow *God* dry-shod through the *Red-Sea*. Neither need we vex our selves with *cares*, as if we lived at our own cost, or trusted to our own *strength*: but when a man is fallen to the state of an *Out-Law* or *Rebell*; the *Law* dispenseth with them that *kill him*; because the *Prince* hath excluded him from his *Protection*. Now this being our case, say there shall happen any thing amisse, through thy taking revenge, what mayest thou not expect to *suffer*, and in thy *suffering*, what *comfort* canst thou have? Whereas, if *God* bring us into *crosses*, he will be with us in those *crosses*, and at length bring us out of them more refined. You may observe, there is no such *coward*, none so *valiant* as the *beleever*: without *Gods warrant* he dares do nothing; with it, any thing. Nothing without it. Those saith *Basil* (to a great man that perswaded him to yeeld) who are trained up in the *Scriptures*, will rather *die in amboly quarrell*, than abate one *syllable of divine truth*. Nor would any sollicite them to do ill, did they rightly know them: for what *Cicero* speaks of *Cato* (viz. O gentle *Cato*, how happy art thou to have been such an one? that never man durst yet presume, to sollicite thee in any dishonest cause, or contrary to duty) may be applied to every *Beleever*, rightly so stiled. When the *Tormentors* of *Marcus Arethusius* (who laid to his charge the pulling down of an *idolotrous Temple*) offered him his *pardon*, in case he would give so much as would build it up again, he refused it; and being further urged to give but *half*, he refused it: at last, being told that if he would give but a *little* towards it, they would release him; he refused to give them so much as an *half penny*, saying, No not an *half penny*; for it is as great wickednesse, said he, to confer one *half penny*, in case of impiety, as if a man should bestow the *whole*. A good conscience being in the greatest *toriture*, will not give one *half penny* to be released, with hurt to his *conscience*: he scans not the weight of the thing, but the authority of the *Commander*: and such have no good *consciences*, that dare *gratifie* man, in committing the least *sinne*, or neglect *God* in the smallest *precept*. The *conscionable* *Nathan*

Numb. 6. did not only make scruple of *gurgling*, and *quaffing* whole *Stagons of wine*, but of eating only an *husk*, or a *hervell of the grape*: knowing the one was as well forbidden as the other. Will any man eat *posson* because there is but a little of it? A small *bullet* may kill a man as well as a great one. *Goliath* was as much hurt by *Dauids* little stone, as *Sampson* by the weight of a whole house. And *Ely* died as well by falling back in his chair, as *Jezebel* by being thrown down from an high window. And what saith our *Saviour* to the *unjust steward*? He that is *faithfull* in that which is *least*, is *faithfull* also in *much*; and he that is *unjust* in the *least*, is *unjust* also in *much*, Luk. 16. 10. He that will *corrupt* his conscience for a pound, what would he do for a thousand? If *Judas* will sell his *Mhster* for *thirty pence*, what would he not have done for the *Treasury*?

Alas, there are no *sin*s small but *comparatively*: *These things* (speaking of *Ant* and *Cummin*) ought ye to have *done*, sayes our *Saviour*, and not have left the other *widowe*, Luk. 11. 42. Wherefore it is with a *good* and *tender* conscience, as it is with the *apple of the eye*, for as the least hair or dust grieves and offends that which the skin of the *eye-lid* could not once complain of; so a *good* and *tender* conscience is disquieted, not only with *beams*, but *motes*, even such as the *world* accounts *trifles*; it strains not only at *Cammels*, but *Gnats* also.

A sincere heart is like a neat spruce man, that no sooner spies the least speck or spot on his garments; but he gets it washed or scrap't off: the common *Christian*, like a nasty sloven, who, though he be all foul and besmeared, can indure it well enough: yea, it offends him that another should be more neat than himself. But such men should consider, that though they have *large* consciences, that can swallow down any thing, yet the sincere and tender conscience is not so wide. A strait shoe cannot indure the least pibble stone, which will hardly be felt in a wider; neither will *God* allow those things in his *Children*, which he permits in his enemies: no man but will permit that in another mans *Wife* or *Child*, which he would abhor in his own. A box of precious ointment, may not have the least fly in it; nor a delicate *Garden*, the least weed, though the *Wildernesse* be overgrown with them.

I know the blind world so blames the *Religious*, and their *Religion* also, for this nicenesse, that they think them *Hypocrites* for it: but this was *Jobs* comfort in the aspersions of *Hypocrisie*, My witness is in *Heaven*, and my record on high. And as touching others that are offended, their answer is, Take thou O *God* (who needest not our sinne to further thy work of *Grace*) the charge of thy *Glory*, give us grace to take charge of thy *Precepts*. For sure we are, that what is absolutely *evil*, can by no circumstance be made good; *posson* may be qualified and become medicinal: there is use to be made of an *enemy*; *sickness* may turn to our better health; and death it self to the *faithfull*, is but a door to *life*; but *sinne*, be it never so small, can never be made good.

Thus you have seen their fear, but look also upon their courage, for they more fear the least sinne, than the greatest torment.

All the fear of Satan and his instruments, ariseth from the want of the true fear of God; but the more a man fears God, the lesse he fears every thing else. Fear God, honour the King, 1 Pet. 2. 14, 17. He that fears God, doth but honour the King, he need not fear him, Rom. 13. 3. the Law hath not power to smite the vertuous.

True, many have an opinion not wise, That Piety and Religion abates fortitude; and makes valour Feminine: but it is a foundationlesse conceit. The true beleever fears nothing but the displeasure of the highest, and runs away from nothing but sinne.

Indeed he is not like our hot-furs, that will fight in no cause but a bad; that fear where they should not fear, and fear not where they should fear; that fear the blasts of mens breath, and not the fire of Gods wrath; that fear more to have the world call them Cowards for refusing; than God to judge them rebels for undertaking: that tremble at the thought of a Prison, and yet not fear Hell fire: That can govern Towns and Cities, and let a silly woman over-rule them at home; it may be a servant or a Child, as Themistocles Sonne did in Greece: What I will, said he, my Mother will have done, and what my Mother will have, my Father doeth. That will undertake a long journey by Sea in a Wherry, as the desperate Marriner hoyleth sayl in a storm, and sayes None of his Ancestors were drowned: That will rush fearlessly into infected houses, and say, The Plague never ceizeth on valiant blood, it kills none but Cowards: That languishing of some sicknesse, will strive to drink it away, and so make hast to dispatch both body and soul at once: that will run on high battlements, gallop down steep hills, ride over narrow bridges, walk on weak Ice, and never think what if I fall? but what if I passe over and fall not?

No, he is not thus fearlesse, for this is presumption and desperate madnesse, not that courage and fortitude which ariseth from faith, and the true fear of God; but from blindnesse and invincible ignorance of their own estate: As what think you? Would any man put his life to a venture, if he knew that when he died he should presently drop into hell? I think not. But let the beleiving Christian, (who knowes he hath a place reserved for him in Heaven) have a warrant from Gods word; you cannot name the service, or danger that he will stick at. Nor can he lightly fail of successe. It is observed that Trajan was never vanquished, because he never undertook warre without just cause. In fine, as he is most fearfull to offend, so he is most couragious in a good cause; as abundance of examples witness, whereof I'll be but instance two: for the time would be too short to tell of Abraham, and Moses, and Caleb, and David, and Gideon, and Baruck, and Sampson, and Jephtha, and many others; of whom the holy Ghost gives this generall testimony; that by faith, of weak they were made strong, waxed valiant in battell, turned to flight the Armies of the Alians, subdued Kingdoms, stopp the mouthes of Lyons, quenched the violence of the fire, &c. Heb. 11. 22, to 35. Nor will I pitch upon Joshua, whom neither Caesar, nor Pompey, nor Alexander the Great, nor William the Conquerour, nor any other ever came neare, either for valour or victories: but even Jonathan before,

and the *Martyrs*, after *Christ*, shall make it good. As what think you of *Jonathan*, whom neither steepnesse of *Rocks*, nor multitude of enemies, could discourage, or dissuade from so unlikely an assault? Is it possible, if the *divine power of Faith*, did not add *spirit and courage*, making men more than men; that *two* should dare to think of encountering so many thousands? and yet behold *Jonathan* and his *Armour-bearer* put to flight, and terrified the hearts of all the *Philistims*, being thirty thousand Chariots, six thousand Horse-men, and Foot-men like the sand of the Sea-shore, 1 Sam. 14. 15. O *divine power of faith*: that in all attempts and difficulties makes us more than men, and regards no more *Armies of adversaries*, than swarms of flies.

A naturall man in a project so unlikely, would have had many thoughts of discouragement; and strong reasons to dissuade him; but his faith dissolves impediments, as the Sunne doth dewes; yea, he contemns all fears, overlooks all impossibilities, breaks through all difficulties with a resolute courage, and flies over all carnall objections with celestiall wings; because the strength of his God, was the ground of his strength in God.

But secondly, To shew that their courage is no lesse passive, than active; look upon that Noble Army of *Martyrs*, mentioned in Ecclesiasticall History, who went as willingly and cheerfully to the stake, as our Gallants to a Play; and leapt into their beds of flames, as if they had been beds of down: yea, even weak women, and young striplings, who with one dash of a pen, they might have been released. If any shall yet doubt which of the two (the Religious or Profane) are most valiant and courageous; let them look upon the demeanour of the twelve Spies, Numb. the 13th and 14th Chapters; and observe the difference between the two faithfull and true hearted, and the other ten: then will they conclude, that Piety and Religion doth not make men Cowards; or if it do; that as there is no feast to the Churl; so there is no fight to the Cowards. True, they are not soon, nor easily provoked; but all the better, the longer the cold fit in an Ague, the stronger the hot fit.

I know men of the Sword will be loth to allow of this Doctrine; but truth is truth, as well when it is not acknowledged, as when it is: and experience tells us, that he who fears not to do evil, is alwayes afraid to suffer evil. Yea the Word of God is expresse; That none can be truly valiant, but such as are truly religious. The wicked fly when none pursueth, but the righteous are as bold as a Lyon, Prov. 28. 1. The reason whereof is, If they live, they know by whom they stand; if they die, they know for whose sake they fall.

But what speak I of their not fearing death, when they shall not fear even the day of Judgement, 1 Job. 4. 17. Hast not thou O Saviour bidden us, when the Elements shall be dissolved, and the Heavens shall be flaming about our ears, to lift up our heads with joy, because our redemption draweth nigh, Luk. 21. 25, 26, 27, 28, 29. Wherefore saith the valiant Believer, come death, come fire, come whirlwind, they are worthy to be welcome that shall carry us to immortality. Let Pagans and Infidels fear death, saith the Christian.

never feared God in their life, but let *Christians* go to it as travellers unto their native home; as *Children* unto their loving Father; willingly, joyfully. Let such fear to die, as have no hope to live a better life: well may the brute beast fear death, whose end of life is the conclusion of their being: well may the *Epicure* tremble at it, who with his life looketh to lose his felicity: well may ignorant and unrepentant sinners quake at it, whose death begins their damnation: well may all those make much of this life, who are not sure of a better; because they are conscious to themselves, that this dying life, will but bring them to a living death; they have all sown in sinne, and what can they look to reap, but misery and vanity: sinne was their traffique, and grief will be their gain; detestable was their life, and damnable will be their decesse.

But it is otherwise with the Godly, they may be killed, but cannot be hurt; for even death (that fiend) is to them a friend, like the Red Sea to the *Israelites*, which put them over to the Land of Promise, while it drowned their enemies. It is to the faithfull as the Angels were to Lot, who snatched him out of Sodom, while the rest were consumed with fire and brimstone. Every believer is *Christs* betrothed Spouse, and death is but a messenger to bring her home to her Husband: and what chaste or loving Spouse, will not earnestly desire the presence of her Bridegroom (as *S. Austin* speaks?) Yea, the day of death to them, is the day of their Coronation: and when Princely heir does not long for the day of his instalment, and rejoyce when it comes? Certainly it was the sweetest voice that ever the Thief heard in this life, when *Christ* said unto him, *This day shalt thou be with me in Paradise*, Luk. 23. 43. In a word, as death to the wicked, puts an end to their short joyes, and begins their everlasting sorrowes: so to the Elect, it is the end of all sorrow, and the beginning of their everlasting joyes.

The end of their sorrow; for whereas complaint of evils past, sense of presents, and fear of future, have shared our lives amongst them; death is

1. A Superfedeas for all diseases; the Resurrection knows no imperfection.

2. It is a writ of ease, to free us from labour and servitude: like *Moses* that delivered Gods people out of bondage, and from brick-making in *Aegypt*.

3. Whereas our ingresse into the world, our progresse in it, our egress out of it, is nothing but sorrow (for we are born crying, live grumbling, and die sighing) death is a medicine, which drives away all these, for we shall rise triumphing.

4. It shall revive our reputations, and cleer our Names from all ignominy and reproach; yea, the more contemptible here, the more glorious hereafter. Now a very Duellist will go into the field to seek death, and find honour.

5. Death to the godly is as a Goal-delivery, to let the Soul out of the prison of the body, and let it free.

6. Death frees us from sinne, an Innmate that (spite of our teeth) will haunt with us, so long as life affords it house-room: for what is it to the godly, but the funerals of their vices, and the resurrection of their virtues.

And thus we see, that *death* to the Saints is not a penalty, but a remedy; that it acquits us of all our bonds, as *sickness*, *labour*, *grief*, *disgrace*, *imprisonment*, and (that which is worse than all) *sinne*; that it is not so much the *death* of nature as of *corruption* and *calamity*. But this is not half the good it doth us; for it delivers us up, and lets us into such *joyes*, as eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive, 1 *Cor.* 2. 9. Yea, a man may as well with a coal, paint out the *sunne* in all his *splendor*, as with his pen, or tongue expresse; or with his heart (were it as deep as the Sea) conceive, the fullnesse of those joyes, and sweetnesse of those pleasures, which the Saints shall enjoy at Gods right hand for evermore, *Psal.* 16. 11. In thy presence is the fullnesse of joy, and at thy right hand are pleasures for evermore. For quality they are pleasures; for quantity, fullnesse; for dignity, at Gods right hand; for eternity, for evermore: and millions of years multiplied by millions, make not up a minute to this eternity.

Our dissolution is nothing else but *eterni natalis*, the birth-day of eternity (as *Seneca* calls it, more truly than he was aware,) for when we are born, we are mortall; but when we are dead, we are immortall; yea, even their mortall wounds make the sufferers immortall; and presently transport us from the contemplation of felicity, unto the fruition. Whereas, if the corn of our bodies be not cast into the earth by death, we can have none of this increase: which is the reason, first, that we celebrate the memory of the Saints, not upon their birth-dayers, but upon their death-dayers; to shew how the day of our death, is better than the day of our birth: And secondly, that many Holy men have wisht for death; as *Jeremy*, *Job*, *Paul*, &c. As, who can either marvell, or blame the desire of advantage? for the weary traveller to long for rest, the prisoner for liberty, the banished for home; it is so naturall, that the contrary disposition were monstrous.

And indeed it is our ignorance and infidelity; at least our imprecation, that makes death seem other than advantage. And look to it, for he hardly mourns for the *sinnes* of the time, who longs not to be freed from the time of sinne: he but little loves his Saviour, who is not willing to go unto him, and is too fond of himself, that would not go out of himself to God.

True, he that beleeveeth will not make haste, *Isa.* 28. 16. that is, he will not go out by a back-door, seek redresse by unlawfull means: for though here he hath his pain, and in Heaven he looks for his payment, yet he will not make more haste than good speed. Though he desires to be dissolved, and to be with Christ, which is best of all, *Phil.* 1. 23, 24. Yet he is content to live, yea, he lives patiently, though he dies joyfully: In his wisdom he would chuse the gain of death, but in his obedience he refuseth nor the service of life: and it is to be feared, that God will refuse that soul, which leaves the body before himself calls for it; as *Seneca* speaks (like a Divine.)

Now, what are we to learn from this double lesson, but a two-fold instruction? Is a calling a good woman, and can it not wait

unscut? is death to the godly no other then the Brazen Serpent to the Israelites? which was so farre from hurting them, that contrarily it healed them. And wouldest thou not fear death (for to labour not to die in labour in vain, and Kings in this are Subjects.)

First, Look through death at glory, as low but the unfolded Heavens give way to Stevens eyes, to behold Christ in the glory of his Father; how willing is he to ascend by that stony passage? Acts 7. 56, 59.

Secondly, Fear to commit the least sinne, which is forbidden by so great a God, and suffered for by so loving a Saviour.

Now God hath so farre forth forbidden revenge, that he hath forbidden all kinde of hatred and malice; for the Law in every Commandement is spirituall, and bindes the heart as well as the hand; and to thy power thou hast slain him whom thou hatest: he is alive; and yet thou hast kil'd him, saith St. Augustine: and therefore these two, hatred and murber, are coupled together as yoke-fellowes, in that long teame of the fleshes beastly works, which draw men to perdition, Rom. 1. 29. Gal. 5. 21. and wherein do they differ? but as the Father and the Sonne, or as Devill and evill, only in a letter. Yea, saith Christ, in the places before quoted, Love your enemies, do well to them that hate you, overcome evill with good, &c. Luk 6. 27. Rom. 12. 21. Be so farre from snatching Gods weapon out of his hand, that you rather master unkindnesse with kindnesse.

And as this is Gods word, so hearing what the word speaks, is an earmark of Christs sheep, as witnesseth the chief shepheard, Joh. 8. He that is of God, heareth Gods word: and he is of an uncircumcised ear, and one of the Devils Goats, that wants this mark: for he heareth it not, because he is not of God, Ver. 47. Wherefore lay it to heart, lose not the priviledge of Gods protection, by an unwarrantable righting of thy selfe. Do not like the Fool, that leapt in the water, for fear of being drowned in the boat. But above all fears, fear him, which, after he hath kil'd, hath power to cast into hell, Luk 12. 5. compare the present with the future, the action with the reward; think thou seest beyond pleasing thy appetite, and doing thine own will, sinne against God; beyond that, death; beyond death, judgement; beyond judgement, hell; beyond that, no limits of time, or torments; but all enfeesse, and endlesse. Thou cryest, God be mercifull to me; but be thou also mercifull to thy self: Fear God, fear sinne, and fear nothing; for sinne is the sting of all troubles: pull out the sting, and deride the malice of the Serpent. Yea, have but Gods warrant for what thou goest about, and then let death happen, it shall not happen amisse; for the assurance of Gods call and protection, when a mans actions are warranted by the Word, will even take away the very fear of death: for, death (as a Father well notes) hath nothing terrible, but what our life hath made so. He that hath lived well is seldom unwilling to die; life or death is alike welcome unto him; for he knowes, whiles he is here, God will protect him; and when he goes hence God will receive him. I have so behaved my self (saith St. Ambrose to the Nobles of Millain) that I am not afraid to live, neither having to grieve a Lord, am I afraid to die. And

Hilarion, These seventy years and upwards, thou hast served the Lord, therefore now go forth my soul with joy, &c. Whereas he that hath lived wickedly, had rather lose any thing even his soul, than his life: whereby he tells us, though his tongue expresse it not, that he expects a worse estate hereafter. How oft doth guiltinesse make one avoid, what another would wish in this case? Yea, death was much facilitated by the vertues of a well-led life, even in the Heathen. *Phocion* being condemned to die, and the executioner refusing to do his office, unlesse he had twelve Drachmes paid him in hand; *Phocion* borrowed it of a friend and gave it him: *ne mora fieret morti*. Again, *Cato* was so resolute, that he told *Caesar*, he feared his pardon, more than the pain he threatned him with. And *Aristippus*, as I take it (though I may be mistaken,) told the *Saylers* (that wondred why he was not, as well as they, afraid in a storm?) that the odds was much; for they feared the torments due to a wicked life, and he expected the reward of a good one. Its a solid and sweet reason, being rightly applied. *Vico* draws death with a horrid look, with a whip, and flames, and terrors; but so doth not vertue. Whence it was that death was ugly and fearfull unto *Cicero*; wished for, and desired of *Cato*; and indifferent to *Socrates*.

Obj. But a violent and painfull death, is by far, more terrible and intolerable than a naturall?

Ans. Seldom have the *Martyrs* found it so, but often the contrary: which made them kisse the wheele that must kill them, and think the stayres of the scaffold of their Martyrdom, but so many degrees of their ascent to glory. Besides *Elias* his fiery Chariot, or they which stoned *Steven*, took no more from them, than an ordinary sicknesse did from *Lazarus*; and le death any way crumble the body to dust, the Resurrection shall restore it whole again. Indeed if we live (and God by some lingering sicknesse, shall in mercy stay till we make us ready,) we shall do well: but if we die as the *Martyrs* did, half burns, and half blown up; we shall do better. And thus much to prove that the Godly indure reproaches and persecutions patiently, because God hath commanded them so to do.

CHAP. XXX.

That they are patient in suffering of wrongs, for Gods glory.

THE Children of God are patient in suffering wrongs, for Gods glory; lest *Philosophy* should seem more operative in her Disciples, than Divinity in hers; lest *Nature* and *Infidelity* should boast it self against Christianity. It is a saying of *Seneca*, He that is not able to set light by a foolish injury, is no Disciple of *Philosophy*. And the examples before rehearsed shew, that *Socrates*, *Plato*, *Aristippus*, *Aristotle*, *Diogenes*, *Epictetus*, *Philip* of *Macedon*, *Dion* of *Alexandria*, *Agasboles*, *Antigonus*, and *Caesar*, were indeed with rare and admirable Patience; whereunto I will add three other examples: *Philip* of *Macedon* asking the Embassadors of *Athens*, how he might please them; received this answer, It were the greatest pleasure

Achens that could be, if you would hang your self; yet was not moved a jot, for all his might was answerable to his patience: Why? he cared not so much to revenge the evil, as to requite the good.

Polemon was not so much as appalled at the byting of a Dogge that took away the brawn or calf of his leg; nor *Harpalm* to see two of his *Sonnes* laid ready drest in a silver charger, when *Astyages* had bid him to supper. And lastly, when it was told *Anaxagoras* (from the State) that he was condemned to die, and that his Children were already executed, he was able to make this answer; *As touching* (said he) *my condemnation*, nature hath given like sentence both of my condemners and me; and *as touching my Children*, I knew before that I had begot mortall creatures. But what of all this? Let every naturall man know, that a continued patience may be different from what is goodnesse: for as *Austin* well, There is no true vertue, where there is no true Religion; neither is it a naturall meeknesse which proceeds from a good constitution, nor a morall meeknesse which proceeds from good education and breeding; but spirituall meeknesse which is a fruit of the Spirit, Gal. 5. 22, to 25. That is the subject of our discourse, and will carry away the blessing.

But to give them the utmost advantage, let the vertues of all these Philosophers be extracted into one Essence, and that spirit powred into one man (as *Zeuxis* pourtraying *Juno*, chose the five Daughters of *Croton*, out of all the *Agrigentine Virgins*, that from their severall perfections, he might compose one excellent and most beautifull picture;) Yet this Philosopher must be acknowledged to fall short of a compleat Christian guided by the Spirit of God. Or if you will gather out of Histories the magnanimity of *Hector*, of *Alexander*, of *Cesar*, of *Scipio*, and of *Scavola*, put them to the rest; yet for patience and constancy, they come not near that one president laid down in the example of that holy man *Job*, and other servants of God in succeeding ages; and that in five main particulars.

1. One notable difference between the patience of a Philosopher and a Christian, is, They lacked a pure heart, truly sanctified by the holy Ghost, which is the fountain of all well doing: Now if the fountain be corrupt, the streams cannot be pure; but the best of them were but in the state of nature unregenerate, and consequently unreconciled to God in Christ, and so enemies to him, Rom. 5. 10. And our persons must first be justified and accepted of God, before our actions can please him: as of necessity the Tree must be good, before it can bear good fruit. Yea, saith our Saviour, as the Branch cannot bear fruit of it self, except it abide in the Vine, no more can ye, except you abide in me, Joh. 15. 4. Christian vertues are not naturall; a man is no more born with Grace in his soul, than with Apparell on his back.

Again, the best of our Works are imperfect, and mingled with corruptions; and therefore cannot abide the examination of Gods exact justice, till they be covered with Christs Righteousnesse, and their corruption washed away with his most precious blood. Neither can those works please God, which are done without him: for as it will be no excuse before

when the matter of the work is ill, to plead the goodness of the heart; so, neither when the heart is naughty, to plead that the matter of the work is good: as many notable examples prove, namely the Jews, urging God with their fasting, Isa. 58. and yet sent away empty. And those reproaches, Mark. 7. who alleadg their preaching in Christs Name, casting out Devils, &c. but receiving that fearfull answer, *Depars from me ye workers of iniquity, I know you not.* As also Cain, whose outward works in sacrificing were the same with his brothers; and yet St. John sayes, *Cains works were evil, and his brothers good;* which may serve to comfort poor Publicans, and confound all proud Pharisees, as St. Austin observes, *Qui vires in suis viciis a iudiciis bonorum.*

2. As the Christian bears injuries patiently, so he doth it and all other performances in knowledge of, and in obedience to Gods Word and Commandements; which obedience also proceeds from a true love of God, and a humble heart: thinking when he hath done that, he falls far short of performing his duty. Whereas they had neither knowledge in, nor love to, nor the least respect of God or his word, in their bearing injuries: and therefore as God said once to the Jews in matter of fasting, *Have ye suffered to me?* so he will say to them in the matter of suffering, *Have ye suffered in love and obedience to me, and my words?* No; but in love to your own credit, and other the like carnall respects. And indeed, how can they expect a reward from God, when they have done him no service? If in bearing with, or serving of men, we serve our selves, and seek our selves rather than God: when we come for our reward, Gods answer will be, *Let him reward you, whom ye have served;* thou servedst thy self, therefore reward thy self, if thou wilt: for I never reward any service but mine own. As; why will Christ at the latter day remember, and reward the duties of love and liberality done to men? but because they were done for his sake, and as to himself, *Matth. 25. 40. Ye have done them unto me,* there is the cause of the reward. Whence it is, St. Paul willetch Christian servants, yoked with cruell heathenish Masters, to be obedient unto them, *as unto Christ;* serving the Lord, and not men, *Col. 3. 22, 23, 24.*

3. What ever they did or suffered, was either to purchase fame to themselves, or to merit reward by it; their aym and end was not Gods glory, but their own honour and glory, and vertues are to be judged, not by their actions, but by their ends. Yea, they called vertue, *Bonum Theatralis,* as if a man would not be virtuous, if he had not spectators to take notice of him: but it is false, for vertue will be as cleer in solitude as in Theatre, though not so conspicuous; only it may grow more strong by the observation, and applause of others, as an heat that is doubled by the reflection.

But, O the difference between these naturall and meer morall men, and a true Christian: the Christian loves goodness for it self, and would be holy, were there no Heaven to reward it; he does all, and suffers all, out of sincere affection, and a zeal of Gods glory, and the Churches good, *Matth. 5. 16.* to the end his Name may be magnified, and others won and edified; 1 Pet. 2. 12. as most fit it is, that the profit being many, the burden should be

Gods: And this his *finer* the rather appears, in that he holds out more all *opposition, disgrace, persecution, &c.* whereas the other, like *windmills*, would not turn about to do any good service, but for the *wind of mans praises*.

Now it is one method to practise swimming with *Bladders*, and another to practise dauncing with *heavy shoes*. We read of some that in the *Monastery* could fast *whole dayes* together with ease, but in the *desert* they could not hold out untill *noon*, but their bellies would be craving presently.

The one doth it in *faith*, which only *crowns* good actions; for *whatsoever is not done in faith is sin*, Rom. 14. 23: and therefore cannot please God, Heb. 11. 6. the reason is this, If our best actions be not the *fruits of a lively faith*, they spring from *ignorance and infidelity*, as *herbs* may do from a *dung-hill*. And its evident they have not *faith*; for how should they believe in him, of whom they have not heard? Rom. 10. 14.

And its were well if all that are meer *civill* and *morall* men, would look to the *Rock* where our *works* are hewn; and to the *Pat*, where our *they* were digged: for God looketh at no *action* further, than it is the *work of his Spirit*, but the *Spirit* is no where but in the *sons of God*, Gal. 4. 6. and no sons but by *faith in Christ*, Gal. 3. 26. So that *obedience without faith*, is but as the *shell without the kernell*, the *hulk without the corn*, the *carcasse without the soul*, which the *Lord abhors*, as the *sacrifice of fools*, Isa. 66. 3. Whence it is, that all the *vertues of the Heavens* are called by *Divine Splendida peccata*, shining or glistering *sinnes*, sinnes as it were in a *steeven Robe*.

5. The sum of all *Morall Philosophy* is included in these two words, *fastain* and *abstain*, and a *wicked* man may *restrain* evil as do the *godly*; but here is the difference, the one keeps in *corruption*, the other kills *corruption*.

6. The *Philosopher*, and so all *civill* and *morall* men, can *forbear*, the *Christian forgive*; they *pardon* their enemies, we *love* ours; pray for them, and return *good for evil*: and if not, we no whit savour of *Heaven*. For if you *love them that love you* (saith our Saviour,) *what thanks shall you have?* for even the *sinners* do the same (such as see not beyond the clouds of humane reason:) But I say unto you which hear, *Love your enemies, blesse them that curse you, do good to them that hate you, and pray for them which hurt you, and persecute you*, Matth. 5. 44. Luk. 6. 27, 32, 33. shewing that if we will ever hope for good our selves, we must return good for evil unto others. In which words you may note a *triple injunction*, one to the *heart*, the *treasury of love*; another to the *tongue*, *loves interpreter*; the third and principall to the *hand*, which is *loves Factor or Almshouse*. Wherein our Saviour seems to set man like a *Clock*, whose master-wheel must not only go right within, nor the bell alone sound true above; but the *hand* also point straight without: as for the motion and setting of the wheel within, he sayes to the *heart*, *love your enemies*; for the *striking* and *sounding* of the bell above, he saith to the *tongue*, *blesse them that curse you*: and for the pointing of the hand, or *Index* without, he saith to the *hand*, *Do good to them that hurt you*.

Now, well may naturall man say with the wisd of their naturall passion and corrupt affections, in rendering evil for evil; but Carill the Master and Pilot of his Ship the Church, hath charged all passengers bound for Heaven, the Haven of their hope, and Harbour of their rest; like Saul Marston, Acts 27. to sayl with a contrary wind and weather, of doing good for evil; and like the Disciples on the Lake of Genesareth, Row through the raging waves of their enemies reproaches, with a contrary breath: not rendering rebuke for rebuke; but contrariwise, to bless. Mat. 5. 44. And the better to teach us this lesse, he practis'd it himself, adding example to precept: for his word and his work, like mercy and truth, were together; his precept and his practise, like righteousness and peace, kiss'd each other: for when they in devilish malice sought nothing but his condemnation, he in great love went about the work of their salvation; when they shed his blood to quench their malice, he sweated and bled to wash their souls. Yea, when the Jews were crucifying of him, he at the same time (though the torments of his passion were insupportable, incomparable, unconceivable), sollicited God for their pardon, Luk. 23. 34. Now his prayer could not but be efficacious, and a pardon for such murderers, was no mean good turn. And this likewise is the practise of the Saints, who strive to imitate their Master in all things which he did as man: St. Steven, at the instant, while his enemies were stoning of him, kneeled down and prayed, Lord lay not this sinne to their charge, Acts 7. 60. Where is one thing very remarkable; he stood when he prayed for himself, but kneeled when he prayed for his enemies; hereby shewing the greatness of their iniquity, which easily could not be forgiven, as also the greatness of his piety. And indeed, as to render good for good, is the part of a man; and to render evil for evil, the part of a beast; and to render evil for good, the part of a devil: so to render good for evil, is only the part of a Saint: *The mercifull as your heavenly Father is mercifull*, Luk. 6. 36. Is were easie to abound in examples of this kinde; How often did Moses return good unto Pharaoh for his evil, in praying to, and prevailing with God for him; to the removall of nine severall plagues, notwithstanding his cruell oppression? And David, what could he have done for Saul, that he left undone; notwithstanding he so cruelly persecuted him, and hunted after his life? And the like I might shew in that man of God, to Jeroboam, and they that went to Heaven by that bloody way of Martyrdom, who prayed for others, even their persecutors and murderers; an easie passage to Heaven: Yea, Gods people account it a *finne* in us, if we pray for their worst enemies, 1 Sam. 12. 23.

But what do I tell them of these transcendent examples; when I never yet heard or read of that Philosopher, which could parallel Dr. Cooper Bishop of Lynceus, in an act of pious suffering; who, when his Wife had burnt all his Notes, which he had been eight years gathering, least he should kill himself with overmuch study (for she had much ado to get him to his meales,) shew'd not the least token of passion, but only re-
Indeed wise it was not well done: so falling to work again, was

eighty years more in gathering the same Notes, wherewith he composed his Dictionary: which example, I confesse, more admires me, than any that ever I heard of from a man; not extraordinarily and immediately inspired, and assisted by the holy Ghost: and sure he that could endure this, could endure any thing, whether in body, goods, or good name: for of necessity there must be in that man that can patiently bear such a losse, somewhat more than man. I know there are some men (or rather two legged Beasts) that esteeme no more of Books and Notes, than Esops Coye did of the Pearle he found: and these accordingly will say, this was nothing in comparison of what they suffer: as when once a Horse was persuaded to be patient as Job was, he replied, What do you tell me of Job? Job never had any Sins in Chancery.

Yea, indeed the meanest of Christs royall Band, for patience, puts down all the generation of naturall men; as even their enemies will confesse. Constantine a Spanish Bishop and Inquisitor, wondered, how the Protestants had that Commandement, *Thou shalt love thy neighbour as thy self*, so indelibly printed in their hearts, that no torture could blot it out, and make them confesse, and betray one another. And indeed, how should it be otherwise? For

First, If *All* Principles cherished and strengthened by good education, will enable the soul against vicious inclinations; so that though some influence of the Heavens do work upon the aire, and the aire upon the spirit, and the spirit upon the humours; and these incline the temper, and thus inclines the soul of a man, such and such wayes: yet breeding in the remainder soft of vill persons, will teach prevail, to draw them another way: what may we think of grace, and faith, and Gods spirit, which are supernaturall

Secondly, Every Christian suffering for Christs sake, and for righteousness sake, hath Gods mighty power to support him, and Christ to suffer with him, and bear a part in his misery: whereas the naturall man suffers all himself as a delinquent or malefactor, whose guilty conscience adds weight to his punishment. A woman called *Fallicia* (whom St Austin much praiseth,) being brought to bed in the time of her imprisonment for the truth; (and by reason of the great pains she had in her labour, that she could not forbear screeching;) one of the Officers hearing her cry out, raucingly mocked her thus: Ah woman, if thou canst not bear these sorrows, without such cryings; how wilt thou endure, when thou shalt be burnt, or cut in pieces, or torn asunder? what thou now sufferest, is but sport, but the Tragedy is to follow: whom she answered: Nay, said she, I suffer for my self, and for mine; but then, Christ is to suffer for me, and I for him: And it fell out as she said, for when she was thrown to the wild beasts, she neither sent out screechings, nor so much as a sigh or groan; but entertained death with so merry and cheerefull a countenance, as if she had been invited to a Feast.

And thus you see in the first place, that Nature hath but a slow way to follow Religion close at the heels, that grace and faith transcend

as much as reason doth sense, that patience (rightly so called) is a *Pre-rogative-royall*, peculiar to the *Saints*. It is well if *Philosophy* have so much wisdom, as to stand amazed at it.

2. That it is not true *Christian* patience, except 1. It flow from a pious and good heart, sanctified by the holy Ghost. 2. Be done in knowledge of, and obedience to Gods command. 3. That we do it in humility, and sincere love to God. 4. That it be done in faith. 5. That we aim at Gods glory (not at our own,) and the Churches good in our sufferings. 6. That we forgive, as well as forbear; yea, love, pray for, and return good to our enemies for their evil: Which being so, what hath the *Smashbuckler* to say for himself? And what will become of him, if he repents not, who can afford to argue, but to execute? Yea, what hath the more temperate worldling to say for himself, who hath some small piece of reason for his guide? arguing thus, I would rather make shew of my passions, than smother them to my cost; which being vented and exprest, become more languishing and weak: better it is to let its point work outwardly, than bend it against our selves; and in reason, Tallying of injuries is but justice: To which I answer, it is not reason, especially carnall reason, but Religion, which all this while hath been disputed of, which is Divine and supernaturall; and that teacheth how good must be returned for evil, and that we should rather invite our enemy to do us more wrong, than not to suffer the former with patience, as our Saviours words do imply: If (saith he) they strike thee on the one cheek, turn to him the other also: If they sue thee at the Law, and take away thy coat, let them have thy cloak also. *Math. 5. 39, 40.* He speaks comparatively, as if he should say, Rather suffer two wrongs, than do one.

Indeed, the difficulty of the duty, the seeming danger, and want of faith in carnall men, weakeneth the force of the strongest reasons; for no more among *Russians*, but a word and a blow; among civill men, but a word and a Writ, can you expect. But as thrice Noble *Nehemiah* said to that false Belly-god betraying-Priest *Shemaiah*, Should such a man as I flee? So the true *Christian* will encounter all discouragements and frightening alarms thus; Should such a man as I, fear to do that which my Master, King and Captain *Christ Jesus* hath commanded me, which is of more necessity than life is self?

Yea, seeing *Heathens* could go so farre as to subdue their passions; for shame let so many of us as would be accounted *Christians*, go further, even to the mortifying of ours: or if we go not before *Publicans* and *Sinners*, in the Kingdom of grace, *Publicans* and *Sinners* shall go before us into the Kingdom of Heaven. And seeing the duty of the Child, is the Fathers Honour, let us that are *Christians*, be known from worldlings by our patience; as once the *Grecians* were known from the *Barbarians* by their virtuous lives, as *Quintus Curtius* notes. Shall a wilde Olive tree, growing upon the barren mounts of *Gilboa*; and nature, where neither dew of the spirit, nor rain of grace falleth, bear such fruit? and look not to thou, a green Olive tree, in the house of God, planted beside the

waters of comfort, bring forth this fruit of the spirit.

We see that civil honesty, covered from true piety, industry, facing knowledge, sincere love to God, true obedience to his word, justifying faith, a love of Gods glory, and desire to please and win others, God accepts nor; as proceeding from the love of our selves, and other carnall respects, namely, to obtain praise or profits thereby. So that to suffer as the Heavens did, without observing other circumstances, is but to imitate that foolish Patient, who when the Physician bade him take that prescribe, eat up the paper. Wherefore do not only subdue thy passions; but say with that contrary breath of the Apostle, 1 Cor. 4. 12. We are reviled, and we blesse; and with that of St. Steven, who rowed both against winde and tyde, not only through the raging waves of his enemies reproaches, but even in a storm of stones; being as earnest to save their souls, as they were to slay his body.

Meer Civill and morall men have speculative knowledge, if thine be saving, it will take away barrenness and make thee fruitfull in the works of obedience: Who planteth a Vineyard, and eateth not of the fruit thereof? we expect this of the Earth that hath only nature, and shall not God expect it of us, who have sense to govern nature, Reason to govern sense, grace to govern reason, Jesus Christ to govern all?

The little World Man, is so the compendium and abridgement of all creatures, that whatsoever is imprinted with Capitall Letters in that large Volume, as in Folio, is sweetly and harmoniously contracted in decimo sexto, in the brief text of man, who includes all: Planets have being, not life; Plants have life, not sense; Beasts have sense, not reason; Angels have being, life, reason, not sense; Man hath all, and contains in him more generalty than the Angels; Being with Planets, life with Plants, sense with Beasts, reason with Angels: But the believer hath over and above Gods Spirit, and faith, which are peculiar prerogatives belonging to the godly, which no man (being a meer man) is capable of.

Hence it is, if it were as orderly as pertinent, I might take occasion to shew another peculiar and proper adjunct belonging to the patience of a Christian, which a Philosopher may sooner envy than imitate; yea, it must put him besides his reason, before he can conceive it possible; namely, That a Christian rejoiceth in his sufferings: We rejoyce in tribulation (saith St. Paul,) knowing that tribulation bringeth forth patience, and patience experience, and experience hope, &c. Rom. 5. 3. Yes, he goeth yet further and saith; I am filled with comfort, I am exceedingly joyfull in all our tribulation, 2 Cor. 7. 4. which is to over-abound exceedingly with joy, such an exacerbation of joy, as brake forth into thankfulness. And St. James the like, saying, My brethren, count it exceeding joy, when ye fall into divers temptations; knowing that the trying of your faith, bringeth forth patience: and let patience have her perfect work, that ye may be perfect and entire, lacking nothing, Jam. 1. 3, 4.

Gods people do not only acknowledge that they suffer justly from God, even when they suffer unjustly from men, as Josephs brethren did, who

were no spies, nor informers, as they were accused; yet they had faithfully presented their *Monies* for their *Wheat*, neither had they stolen their *Loaves* *Supper*? yet say they, *justly* *God* will come upon us, because we have sinned against our brother, Gen. 42. 21. As a trespasser being committed, perhaps thirty or forty years ago, and no punishment till now inflicted; behold thy *creditor* is now come, and thou must pay the *debt*; hast thou any wrong done thee? I know not. But this is not all (though nature will scarce acknowledge so much) for we must proceed, and not always continue in the neathermost *Forme*, like droves: he is not uppermost in this *School of Patience*, who suffereth things patiently, that must be suffered; but he who doth it *willingly*, *cheerfully* and *thankfully*.

Paulus Diaconus relates, how the *Empresse Irene* being deposed from ruling, by her own *servants*, said, I thank God, who of his free mercy advanced me an unworthy *Orphan* to the *Empire*, but now that he suffereth me to be cast down, I ascribe it wholly to my *sins*: blessed be his Name, for his mercy in the one, in the other for his justice. And *St James* being cut into pieces limb by limb, was heard to say, God be thanked, upon the cutting off of each member or joint. The very *Heaven*, saith *St Hierome*, know that thanks are to be given for benefits received, but *Christians* only, give thanks for calamities and miseries.

But because this path leads from the way of my intended discourse, and you affect not to have mee digresse: come we to the sixteenth Reason.

CHAP. XXXI.

That they may follow *Christ's* example, and imitate the *Patience* of the *Saints* in all Ages.

16. Reason.

IN the sixth and last place, they bear the *slanders* and *persecutions* of wicked men *patiently*, that they may follow *Christ's* example, and imitate the *patience* of the *Saints* in all ages.

Christ also suffered for you (saith *St Peter*) leaving you an example that you should follow his steps, 1 Pet. 2. 21. And it is written of him, that When he was reviled, he reviled not again; when he suffered he threatened not, 1 Pet. 2. 23. He was called of his enemies *Conjurer*, *Samaritan*, *Wine-bibber*, &c. was scoffed at, scorned, scourged, crucified, and what not? yea, he suffered in every place, in every part.

First, In every place; hunger in the *desert*, resistance in the *Temple*, sorrow in the *Garden*, consumption in the *Judgement-hall*, Crucifixion without the *City*, &c.

Secondly, In every part, his eyes run down with tears, his temples with blood, his ears tingled with buffetings, glowed with reproaches; they afflicted his taste with Gall, spit in his face, piered his head with thorns, his hands with noyle, his side with a spear; his heart was full of sorrow, his feet of anguish; his whole body was sacrificed as an offering for sin.

yea he suffered all for us, to shew us he might leave us an example, that we should follow his steps. Neither was it so much what he suffered, as with what affection, willingness and patience he suffered, that did Nobilitate the merit of his sufferings.

As touching the first, Why descended he to take our flesh? but that we might ascend to take his Kingdom; he descended to be crucified, that we might ascend to be glorified; he descended to hell, that we might ascend to Heaven.

Touching the second, What King ever went so willingly to be Crowned, as he to be crucified? Who so gladly from execution, as he to it? What man was ever so desirous to save his life, as Christ was to lose it? witnesseth that speech, *I have a baptism to be baptised with, and how am I pained till it be accomplished*, Luk. 12. 50? His minde was in pain, till his body and soul came to it: And to him that dissuaded him from it, he used no other termes, than *avoid, Satan*.

And thirdly, With what patience he suffered all, let both Testaments determine; he was oppressed and afflicted, yet did he not open his mouth; he was brought as a sheep to the slaughter, and as a sheep before the shearer is dumb, so opened he not his mouth, Isa. 53. 7. His behaviour was so mild and gentle, that all the malice of his enemies, could not wrest an angry word from him. Yea, when his own Disciple was determined to betray him; I see not a frown, I hear not a check from him again: but *what thou doest, do quickly*. O the admirable meeknesse of this Lamb of God! Why do we startle at our petty wrongs, and swell with anger, and break into furious revenges, upon every occasion, when the pattern of our patience lets not fall one harsh word, upon so foul and bloody a Traytor? When the Jews cried out, *Crucifie him*, as before they cried out, *His blood be upon us and upon our Children*; he outcries, *Father, pardon them*: being beaten with Rods, crowned with Thorns, pierced with Nails, nayled to the Crosse, bathed all his body over in blood, filled with reproaches, &c. in the very pangs of death; as unmindefull of all his great griefs, he prayeth for his persecutors, and that earnestly, *Father forgive them*: *Penebas, & tamen petebas*, as St. Augustine sweetly: O patient and compassionate love! Yee wicked and foolish Jews, you would be miserable, he will not let you: His ears had been still more open to the voice of grief, than of malice: and so his lips also are open to the one, shut to the other.

Thus Christ upon the Crosse, as a Doctor in his chair, read to us all a Lecture of Patience, for his actions are our instructions: and the same that Gideon spake to Israel, he speaks still to us: *as ye see me do, so do you*: And no man be he never so cunning, or practised, can make a straight line, or perfect circle by steadinesse of hand, which may easily be done by the help of a Rule or Compass: Besides, is Christ gone before us in the like sufferings? what greater encouragement? When we read that *Cæsars example* (who not only was in those battels, but went before them) yea his very Eye made his Souldiers prodigall of their blood: when we read that young King Philip, being but carried in his Crosse,

the *Warren*, did greatly animate the *Souldiers*. Besides, what *Joan* will wish to fare better than his *Lord*? Is it meet that he who is not only thy *Master*, but thy *Sister*, should passe his time in continual travel, and thou in continual ease?

When a *lewd Malefactor* being condemned to die with just *Phobias*, rayled at the *Judge*, the *Law*, his *Accusers*, and looked on *Death* with terror and amazement: he thus cheered him with encouragement, Dost thou grudge to die with *Phobias*? so say I to thee: Dost thou grudge to suffer with thy *Saviour*? O blessed *Jesus*! O thou eternal Son of thine *Eternall Father*, why should I think strange to be scourged with *unquie or hand*, when I see thee *Manding*? what *labors* can I fear, either from *Heaven* or *Earth*, since thy *scourges* have been *born* for me, and have sanctified them to me?

True, it is *Satan*'s policy to make men believe, that to do and suffer as a *Christian*, is so extremely difficult for them, that it is altogether impossible; wherein he deals like the *inhospitable Savages* of some *Countreys*, who make *strange fires*, and a show of *dismall torments* upon the *shores*, keep *passengers* from *landing*. But if *Christ* be gone before us to the like, and it is for his *sake* that we *suffer*; then we may be sure to have him present with us (even within us by his *spirit*, *1 Pet. 4. 12, 13, 14*) to assist us, and prevent our *enemies*; and is not he able enough to undo all our wrongs?

Learn we therefore from him to suffer *patiently*.

Wilt thou (saith one) look to *reign*, and not expect to *suffer*? Why *Christ* himself went not up to his *glory*, until first he suffered *pain*. Or wilt thou (saith *Saint Cyprian*) be impatient, by seeking present *vengeance* upon thine *enemies*, when *Christ* himself is not yet revenged of his *enemies*? Do thou bear with others, God bears with thee. Is there a *too much*, which thou canst suffer for so patient a *Lord*? But to go on; wilt thou follow *God*'s example? Then note, whereas *Christ* hath in many particulars recommended us to follow his example; yet in no place (saith *Saint Chrysostome*) he inferreth we should be like our *Heavenly Father*, but in doing good to our *enemies*. And therein resemble we the whole three *Persons* in *Trinity*. *God* was only in the *still wilde*; *Christ* is compared to a *Lamb*, the *belly Ghost* to a *Dove*. Now if we will resemble these three *Persons*, we must be *softly*, *Lambs*, *Doves*; but if on the contrary we be *fierce*, *cruell*, and take *revenge*, so using *violence*; we resemble rather the *Devil* who is called a *roaring Lion*; and the *wicked*, who are termed *Dragons*, *Wolves*, *Tygers*, &c.

3. To adde to the *precepts of God*, and the *practice of our Saviour*, the example of *God*'s people; they are patient in suffering of injuries, that they might imitate the *Saints* in all ages. They were so; and we are likewise commanded to follow their steps, as in all things which are good; so especially in this, Take, my brethren the *Prophecy* (saith *Saint James*) for an example of suffering *adversities*, and of being *patient*. *James 5. 10.*

them, I wish Saint Paul to the Kinsmen. To be become followers of the
 Church of God, which is Iudea, in Christ Jesus, because ye have also suffered
 the same things of your own Countrymen, even as they have of the Gentiles.
 1 Thel. 2. 14. And to the Philippians, Be ye Followers of me, Brethren, and
 look upon which walk so, as ye have us for an example, Phil. 3. 17. And I too
 have followed his Masters example: for who, amongst us, so loves
 his benefactors, as Saint Paul loved his misdoers? He would do any thing
 (even he called out of the book of life) to save them that would do any thing
 to him. Amongst many examples intended for my imitation and mine,
 Behold the patience of Job, Jam. 5. 17. of Abraham, Gen. 20. 17. 18. of
 Isaac, Chap. 26. 15. of Joseph, Chap. 37. 33. 34. who notwithstanding
 his brethren hated him for his godliness, and could not speak peaceably
 unto him, conspired to kill him, strip him of his Coat, cast him into a
 pit, sold him for a slave, recompensed them good for evils: when he was
 armed with power to revenge: for when these his enemies did hunger,
 he fed them: when they were thirsty, he gave them drink: whereas
 they sold him of his party, coloured with the gave them all change of rap-
 tures: whereas they sold him for many pieces of money, he would not
 sell them Cores, but gave it them freely, and put their money again into
 their sack: whereas they cast him into a pit, without either bread or
 meat, he brought them into his own lodging, and feasted them sum-
 ptuously with delicate fare, and gave them of the best wine: Thus he
 gave them a good measure pressed down, and shaken together: yea, running
 over into their bosoms, of kindness for unkindness. And thus holy David
 stood in the steps of good Joseph, Psal. 38. 1. 2. 3. 4. 5. 1 Sam. 26. 20. For
 when Saul had beat his horse, and made ready the arrows within his quiver,
 to shoot at this upright in heart, and sweet singer of Israel: Yea,
 when this Hamlet loved him like a Partridge on the mountains: so that
 his soul was drawn out for the wings of a Dove, that he might fly away
 and be at rest: Not so, when his mortall foe was delivered into his hand
 in the Grotto, he would not lay hands on his enemy, nor suffer his blood
 to be followed in full upon him: but only to give him notice what he
 could have done, and cut the lap of his garment, and rendered him good for
 nothing, as he himself confessed, 1 Sam. 24. 4. 8. Yea, again, when he found
 him asleep in the field, he spared his life which was in his hand: and
 abiding him a second morning, only took away his pot of water, and his
 staff, 1 Sam. 26. And lastly of Steven, who when the Jews were ston-
 ing him to death, knelt down, and cried with a loud voice, Lord,
 lay not this sin to their charge, Acts 7. 60. A true scholar of CHRIST.
 For first, He prayed for enemies: Secondly, For mortall enemies that
 stoned him to death: In short blood, at the time when they wronged
 him most: as being more sorry for their riot, than for his own pain.
 Now what is it that we suffer, being compared with their sufferings?
 Even nothing in a manner: To have as it (saith St Paul to the Hebrews)
 yet rested unto blood: we have passion (saith the Prophet) through fire
 and sword: not fire only, as the Jews did: nor sword only, as the
 Israelites.

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Heathens; but *fire and water*, all kinde of *afflictions and adversities*. For shame then let us passe through a little *tongue-tryall*, without the least *answering or repining*. In which, take *M^r Calvin* for a pattern, who said, Though *Luther* call me a *Devill*, yet I will honour him as a dear servant of God.

Now, all ye *scorners*, behold the *patience of the Saints*, and stand amazed. That which you (not for want of *ignorance*) esteemed *base, sottish and unworthy*, ye see hath *sixteen solid Reasons*, as so many *pillars* to support it; and these hewen out of the *Rock of Gods Word*. Ye see the *Childe of God* is above nature, while he seems below himself: the vilest creature knowes how to turn again; but to command himself, not so resist, being urged, is more then *Heroicall*. Here then is matter worth your emulation, worthy your imitation.

Again, Behold the *Reasons* why God suffers you to *deride, hate and persecute* his people, which are likewise declared to be *sixteen* in number, and those no lesse *weighty*, of which *three* concern his own *glory*; *thirteen* our *spiritual and everlasting good, benefit and advantage*. Yea reflect yet further you *seed of the Serpent*, and see * the *Originall, continuance, properties, causes, ends*, and what will be the *issue* of your *devillish enmity* against the *seed of the Woman*; And then you will *acquit the Religions with Christ* and his *Apostles* for well doing; or confesse that you *condemn Christ* and his *Apostles* with them; as *Erasmus* said in his own defence. But if of the two, you will choose to go on, and perish; your blood be on your own *heads*, and not on mine; I have discharged my duty.

* In the Cause
and Cure of
Prejudice, &c.

CHAP. XXXII.

Rules to be observed touching Thoughts, Words and Deeds, when we are wronged.

I Must needs confesse (may some say) you have shewn *sixteen solid* and *substantiall Reasons* of *Patience*, sufficient to perswade any *reasonable creature* to imbrace it, at least in *affection*; but is it therefore in *all cases* necessary we suffer *injuries*, without righting of our selves, or being *angry*?

No: he that makes himself a *Sheep*, shall be eaten of the *Wolfe*. In some cases *tolerations* are more than *unexpedient*; they inspire the party with *boldnesse*, and are as it were *pullies* to draw on more *injuries*, bear one wrong, and invite more; put up this *abuse*, and you shall have your belly full of them. Yea, he that suffers a lesser wrong, many times invites a greater; which he shall not be long without. As how doth *David*s patience draw on the insolence of *Shimei*? *Evill natures* grow presumptuous upon forbearance. In *good natures and dispositions*, injury unanswered grows weary of it self, and dies in a voluntary remorse; but in those *dogged stomachs*, which are only capable of the *restraints* of fear, the silent digestion of a former wrong, provokes a second. Neither will a *Brave* brand

fellow be subdued with words. Wherefore mercy hath need to be guided with wisdom, lest it prove cruell to it self.

Neither doth Religion call us to a weak simplicity, but allowes us as much of the *Serpent*, as of the *Dove*. It is our duty indeed to be *simple as Doves*, in offending them; but we are no lesse charged to be *wise as Serpents*, in defending our selves: lawfull remedies have from God, both liberty in the use, and blessing in the sucresse; no man is bound to tender his throat to an unjust stroak. Indeed, when the persecuted Christians complained agaiast their adversaries, to *Julian* the Emperour, desiring justice; he answered them, as some of our *scoffers* may do in the like case, *It is your Masters commandment that you should bear all kinde of injuries with patience.* But what did they answer? It is true, he commands us to bear all *kindes* of injuries patiently, but not in all *cases*; besides, said they, we may bear them patiently, yet crave the *Magistrates* ayd for the repairing of our wrongs past, our present *rescue*, or for the preventing of what is like to ensue. But to make a full Answer to the Question propounded:

There are Rules to be observed, $\left\{ \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\}$ touching our $\left\{ \begin{array}{l} \text{Thoughts.} \\ \text{Words.} \\ \text{Actions.} \end{array} \right.$

First, Touching our *Thoughts*: He that deceiveth me oft, though I must forgive him: yet Charity bindes me not, not to censure him for untrusty; and though Love doth not allow suspicion, yet it doth not thrust out discretion; it judgeth not rashly, but it judgeth justly: it is not so sharp sighted, as to see a *moat where none is*, nor so purblinde, but it can discern a *beam where it is*: the same spirit that saith, *Charity beleeveeth all things*, 1 Cor. 13. 7. saith also, that a *fool beleeveeth all things*, Prov. 14. 15. and Charity is no fool: as it is not easily suspicious, so neither lightly credulous: It is neither simple, nor subtil, as *Bias* spake wisely of her; or rather not only simple as a *Dove*, to think no evil, but also wise as a *serpent*, to discern all things, and see what is evil.

2. For our tallying of words, as it argues little discretion in him that doth it, so it is of as little use, except the standers by want information of thy innocency, and his guiltinesse, which gives the occasion. Wherefore in hearing thy own private and personall reproaches, the best answer is silence; but the wrongs and indignities offered to God, or contumelies that are cast upon us in the causes of Religion, or the Church, may safely be repayed. If we be meal-mouthered in Christs, and the Gospels cause, we are not patient but zealous. Yea, to hold a mans peace when Gods Honour is in question, is to mistake the end of our Redemption, 1 Cor. 6. 10. What saith the Apostle? *Joyne with patience godlinesse*, 2 Pet. 1. 6. for else, *patience without godlinesse*, while it receives injury of man, may do more injury to God. Neither is there a better argument of an upri, heart, than to be more sensible of the indignities offered to God, than of our own dangers. And certainly no ingenuous disposition can be so tender of his own disgrace, as the true Christian is at the reproach of his God; as we see in

Moses, who when *Aaron* and *Miriam* offered him a private injury, it is said his meeknesse was such, that he gave them not a word, *Numb. 12*. But when the people had fallen to idolatry, and he heard them murmur against their Maker; he spares neither *Aaron*, nor the people, but in a godly fit of zeal, takes on at them; yea, breaks the *Tables* in pieces, *Exod. 32*. A meek Lamb in his own cause, a fierce Lyon in Gods. Yea, it was alwayes his manner, to plead the peoples cause to God, with prayers and tears; but Gods cause against the people, with sword and revenge. And thus it fared with *David*, who was a man deaf and dumb, and wholly senselesse at *Shemai's* private reproach; when he cursed him, cast stones at him, called him murtherer and wicked man, *2 Sam. 16*. But not so, at *Goliath's* publick revilings of God, and his Church; no, not at *Nichols* despising his holy zeal in the publick service of God, *2 Sam. 6*. In these cases, how full of life, and spirit, and holy impatiencie did he shew himself to be! And our Saviour Christ, who suffered himself to be spit upon, buffeted, crowned with Thornes, &c. without giving an angry word; but when he saw the Temple abused, he burned in a zealous anger against them; took a scourge, and whipt the buyers and sellers out, saying, *Ye have made my Fathers house a den of thieves*, *Matth. 21. 12. 13*.

3. Touching our actions; whether it be in thine own cause, or in the cause of God and Religion, thou maist not be a revenger. All that private persons can do, is either to lift up their hands to Heaven for redresse of sinne, or to lift up their tongues against the sinne, not their hands against the person. Who made thee a judge? is a lawfull question, if it meet with a person unwarranted. True, *Phineas* in the case of *Zimry* and *Gozby*, lift up his hand, and thrust them both through with a spear: And when *Moses* saw the *Ægyptian* smiting the Hebrew, he smote the *Ægyptian*: but they had peculiar warrants signed from Heaven, either by instinct, or speciall command, which we shall expect in vain.

Well may we flee from danger, as *Jacob* fled from *Esau*, *Moses* from *Pharaoh*, *David* from King *Saul*, *Elias* from *Jezebel*, *Paul* from the *Damascens*, and Christ himself from the Jews: And expect to finde comfort in our flight, even a City of refuge; as *Jacob* found favour in *Laban's* house, *Moses*, a rich Father-in-Law, *Elias*, an Angel to feed him, *Paul*, spirituall brethren to comfort him; besides the holy Ghost, the true Comforter. But the weapons of a Christian in adversity, ought only to be patience and prayer; for as *Theodoret* saith, If *Mucius*, and *Maximinian*, in the heat of zeal, shall rayl on wicked *Julian* at a Feast; justly may their deaths be cast upon their petulancy, but not upon their Religion. Yea, the Councell of *Eleberis* decreed, that if any man did rake upon him to break down the Heathens Idols, and were slain in the place, that he should not be reckoned among the Martyrs.

Indeed, God so loves this heat of zeal, in all the carrisges of his servants, that if it transports us too far, he pardoneth the errour of our fervency, rather than the indifferency of lukewarmnesse: as may be seen in that act of *Moses*, when being wroth with the people about the molten

Calf, he brake the *Tables* in pieces, *Exod. 31*. Nevertheless, if we shall either out of *superstition* or *presumption*, do that we have neither calling nor warrant for out of the *Word*: such our works (be our intention what it will) are but the *blinde whelps* of an *ignorant zeal*: and an *unadvised zeal* (when *knowledge* is not made the *Pilot of devotion*) may be more prejudiciall, than a cold *remissnesse*. *Swift horses* without a skilfull *wagoner*, and full sayls without a good *Pilot*, endanger more.

Object. Every base nature will be ready to offer injuries, where they think they will not be repaid: he will many times beat a Coward, that would not dare to strike him, if he thought him *valliant*: as a Cur that goes through a *Village*, if he clap his *tayl* between the *legs*, and run away, every Cur will insult over him; but if he bristle up himself, and stand to it, give but a counter-snarle, there's not a *Dog* dares meddle with him.

Ans. Nevertheless, *avenge not thy self, but give place unto wrath*, and that for conscience sake, *Rom. 12. 19*. If thou receivest wrong in thy person, goods or good Name; it is the Magistrates office to see thee righted; and for this cause ye pay also tribute. He is the Minister of God for thy wealth, to take vengeance on him that doth evil, and for the praise of them that do well: neither doth he bear the sword for naught, *Rom. 13. 4, 5, 6*, 1 *Pet. 2. 14*. Now in this case, he that hath endamaged me much (as you have some that will deprive men of their possessions, and then perswade them to be content,) cannot plead breach of charity in my seeking his Restitution: and because patience without discretion wrongs a good cause, I will so remit wrongs, as I may not encourage others to offer them; and so retain them, that I may not induce God to retain mine to him. Have you not seen a *Crow* stand upon a *Sheeps back*, pulling off wool from her side? even creatures *reasonlesse*, know well whom they may be bold with, that *Crow* durst not do this to a *Wolfe* or a *Mastiffe*: the known simplicity of this innocent beast, gives advantage to this presumption. Meeknesse of spirit commonly drawes on injuries, and the cruelty of ill natures usually seeks out those, not who deserve worst, but who will bear most. Wherefore patience, and mildnesse of spirit, is ill bestowed, where it exposes a man to wrong and insultation: Sheepish dispositions are best to others, worst to themselves. I could be willing to take injuries, but I will not be guilty of provoking them by lenity: for harmelesnesse, let me go for a *Sheep*; but whosoever will be tearing my *fleece*, let him look to himself.

Diogenes the *Stoick*, teaching his auditors how they should refrain anger, and being earnest in pressing them to patience; a waggish boy spit in his face, to see whether he would practise that which he taught others: but *Diogenes* was not a whit moved at it, yet said withall, I fear I shall commit a greater fault, in letting this boy go unpunished, than in being angry. In some cases, for reason to take the rod out of the hands of wrath, and chastise, may be both lawfull and expedient. The same which *Aristotle* affirmed in Philosophy, viz. That cholere doth sometime serve as a

whence to verbe, is made good Divinity by St Paul, *Be angry, but sinne not*, Ephel. 4. 26. that is, be angry with sinne only.

For *Cautions* and *Rules* to be observed, when we appeal to the *Magistrate*: First, Let it be in a matter of weight, and not for trifles.

True, thou canst not be more forward to *cast away* thy money, than some *Lawyers* are to *catch it*: but the *Physician* and *Lawyer*, are for necessity, not for wantonnesse. What said one to a *Lawyer*, offering to right his wrongs, and revenge him of his adversary, by Law? I am resolved rather to bear with patience an *hail shower* of injuries, than seek shelter at such a *thicket*; where the *brambles* shall pluck off my *sheepe*, and doe me more hurt by *scratching*, than the *storm* would have done by *beating*. I care not for that *Physick*, where the *remedy* is worse than the *disease*.

Secondly, Let it be in case of necessity, after we have assayed all good means of peace and agreement; using Law, as a Father doth the *Rod*, full sore against his will. As whatsoever our wrongs be, true wisdom of the spirit will send the *Apostle* lenity, as admonitions harbinger, with offers of peace, before she takes out process, 2 Tim. 2. 25.

Thirdly, Let not our *aym* and *end* be the hurt of our enemy; but, first, the *glory of God*; secondly, the *reformation of the party himself*, that so he which is overcome, may also overcome; and (if it may be) others by his example, whereby more than one *Devill* shall be subdued. And thirdly, to procure a further peace and quiet afterwards; as *Princes* make warre to avoid warre: yea, in case we see a *storm* inevitably falling, 'tis good to meet it, and break the force.

Fourthly, Let us not be transported either with heat or hate, but begin and follow our suits without anger, or using the least bitterness or extremity against the person of our adversary: as *Tilters* break their *Spears* on each others *breasts*, yet without wrath or intention of hurt; or as *Charles* the French King made warre against *Henry* the seventh King of England, rather with an *Olive-branch*, than a *Lawrell-branch* in his hand, more desiring peace than victory: not using bribery, or any other means to corrupt or hinder justice, but to seek our own right.

Fifthly and lastly, Having used this ordinary means that the Lord hath given us for the righting of our selves, in case we finde no redresse; let us rest with quietnesse and meeknesse therein, without fretting, or desiring to right our selves by private revenge; knowing assuredly, that the Lord hath thus ordered the whole matter, either for our correction, or for the exercise of our patience and charity; or that he will take the matter into his own hand, and revenge our cause of such an enemy, far more severity: or for that he means to deal far better with us, if we commit our cause to him, than either our selves or any *Magistrate* could have done.

To conclude this argument in a word. If thou go to Law,

Conscience thy Chancery,
Charity thy Judge,
Make Patience thy Counsellor,
Truth thy Attorney,
Peace thy Solicitor;

And so doing, thou shalt be sure to finde two friends in thy suit, that will more bestead thee, than any ten Judges; namely, God and thy Conscience. God, who being Chief Justice of the whole world, can do for thee whatsoever he will, and will do for thee whatsoever is best: thy Conscience, which is instead of a thousand good Witnesses, a thousand good Advocates, a thousand good Juries, a thousand Clerks of the Peace, and Guardians of the Peace, to plead, procure, pronounce, record, and assure to thee that peace which passeth all understanding.

But I fear I have incited your impatiency by standing so long upon patience.

An End of the Second Part, the Third follows.

Together with

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A

A handfull of Nuts.

MEN no more differ from *Beasts, Plants, Stones*; in *speech, reason, shape*; then some differ from others, in *heart, in brain, in life*. Nor is the *Epicure* more like a *swine*, the *Lustfull person* a *Goat*, the *Fraudulent man* a *Fox*, the *Backbiter* a *barking Dog*, the *Slanderer* an *Ass*, the *Oppressor* a *Wolf*, the *Persecutor* a *Tyger*, the *Church-robber* a *wild Bore*, the *Seducer* a *serpent*, yea a *Devil*, the *Traytor* a *Viper*, &c. 2 Tim. 4. 17. Luk. 13. 32. Phil. 3. 2. Psal. 22. 12, 13, 16, 20, 21. & 74. 13, 14, 19. & 80. 13. Mat. 23. 33. Dan. 7. 4, 5, 6, &c. Zeph. 3. 3, 4, &c. Cant. 2. 15, 17, &c. then every of them is unlike another; as the *holy Ghost* intimates, in comparing *severall men*, to almost every *severall Creature* in the *Universe*.

Neither does *sin* and *grace* only make this difference, or occasion the very *Heathen Poets* (usually and most fitly) to compare some men to *Stones* for their *hardness* and *insensibleness*; (which may be understood of the *Adamant Stone*, as *Zech. Chap. 7. 12.* hath it) others to *Plants*, that only fill their *Veins*; a third sort to *Beasts*; that please their *senses* too; a fourth to *evil Angels*, that only *sin*, and cause others to *sin*: a fifth to *Good Angels* that are still in *motion*, alwaies *serving God*, and *doing good*, yet ever *rest*. But as *Menander* speaks, there is no lesse difference between the *wise* and *simple*, the *learned*, and *unlearned*, then there is between *men* and *beasts*, or between the *living* and the *dead*, as another hath it.

And yet the *rational* does not so much excell the *sensuall*, as the *spirituall* excels the *rational*. For as the *soul* is the *lamp* of the *body*, and *reason* of the *soul*, and *Religion* of *reason*, and *Faith* of *Religion*; so *Christ* is the *light* and *life* of *Faith*, John 1. 9. & 8. 12. Act. 26. 18. Eph. 5. 14. *Christ* is the *Sun* of the *soul*, and the *day* we know with *one eye* doth far more things do; then *night* can do with more then *Argus eyes*. Whence it is, that all men in their *natural* condition are said to be *blinde* and in *darkness*, Mat. 4. 16. & 15. 14. Eph. 4. 18, 19. & 5. 8. 1 Pet. 2. 9. whereas *Believers* are called *Children of light*, and of the *day*, 1 Thess. 5. 5. 1 Pet. 2. 9. And as no man can see the *light* of the *Sun* but by the benefit of the *Sun*, so no man can know the *secrets* of *God* but by the *revelation* of *God*, 1 Cor. 2. 11, 12, 13. Mat. 16. 16, 17. To know the *mysteries* of the *Kingdom of heaven*, we must have *hearts, eyes*, and *ears* sanctified from above, Deut. 29. 2, 3, 4. Psa. 111. 10. Luk. 2. 4, 45. Job. 15. 15. Rom. 8. 14, 15.

No *learning* nor *experience* will serve, to know the *riches* of the *glory* of *Gods* *inberiance* in the *Saints*; to know the *love* of *Christ*, which *passeth knowledge*, Eph. 1. 17, 18. & 3. 19.

Reason and *Faith* are the *two Eyes* of the *soul*; *Reason* discerns *natural* objects, *Faith* *spirituall*, and *supernaturall*. But as *meer sense* is incapable of the *rules* of *Reason*, so *Reason* is no lesse incapable of the *things* that are *divine* and *supernaturall*, Jer. 10. 14. 1 Cor. 2. 14, 15, 16. Eph. 5. 8. And as to *speake* is only proper to *men*, so to *know* the *secrets* of the *Kingdom of Heaven* is only proper to *Believers*, Psa. 25. 14. Pro. 3. 32. Amos 3. 7.

Faith and *illumination* of the *Spirit*, adds to the *fight* of our *minds*; as a *prophetic glasse* adds to the *corporall fight*, *Mat. 16. 17. 1 Cor. 2. 7, 10, 11, 12, 14, 15, 16. Job. 12. 46.*

Sense is a *meer Beast*, *Reason* a *meer Man*, *Divine knowledge* is only the *Christians*. Some men are like the *Moon at full*; have all their *light* towards *Earth*, none towards *Heaven*: Others like the *Moon at wain*, or *change*, have all their *light* to *Heaven-wards*, none to the *Earth*: A third sort are like the *Moon in Eclipse*, having no *light* in it self, neither towards *Earth* nor towards *Heaven*.

Now according as men are *wise*, they *prize* and *value wisdom*; and endeavour to obtain it, *Pro. 18. 15.* like *Solomon* who *prayed* for *wisdom*, and *Moses* who *studied* for *wisdom*, and the *Queen of Sheba* who *travelled* for *wisdom*, and *David* who to get *wisdom* made the word his *Counsellour*, *hated every false way*, and was a *man after Gods own heart*. As O the *pleasure* that *rational men* take in it, *Prov. 2. 3, 10, 11. & 16. 14. Phil. 3. 8.*

Whereas on the contrary, *brutish* and *blockish men*, as little regard it, *Prov. 1. 5, 7, 12.* A man *desires* not, what he *knoweth* not, saith *Chrysostome*, neither are *unknown evils* feared: wherefore the work of *regeneration* begins at *illumination*, *Act. 26. 18. Col. 1. 13. 1 Pet. 2. 9.*

Knowledge is so fair a *Virgin*, that every *clear eye* is in *love* with her: it is a *pearl* despised of none but *Swine*. It is more true of *divine wisdom*, then it was of that *Grecian beauty*: no man ever *loved* her, that never *saw* her; no man ever *saw* her, but he *loved* her.

Lucian tells of an *Egyptian King*, who had *Apes* taught (when they were young) to *dance*, and keep their *postures* with much *art*: these he would put into *rich Coats*, and have them in some *great presence* to exercise their *skill*; which was to the *admiration* of such as knew them not; what little sort of *astute*, *nimble* men the *King* had got: And such as knew them, thought it no lesse *strange*; that they should be trained up to so *man-like*, and handsome a *deportment*. But a *subtile Fellow* that was once admitted to see them; brought and threw amongst them, a handfull of *Nuts*: which they no sooner spied; but they presently *left off* their *dance*, *fell a scrambling*, *wore* one anothers *rich Coats*; and to the derision of the beholders (who before admired them,) they discovered themselves to be *meer Apes*.

These ensuing *Notions* (which I have purposely taken; as a handfull out of the whole *sack*, to squander away amongst my acquaintance) are such *Nuts*, as will discover not a few (who are men in appearance, and their own opinion) to be as *wise*, and well affected as a *Wesps Cock*; that preferred a *barley Corn*, before a *Pearl*; or *Plinies Moat*, that would dig under ground with great *dexterity*; but was *blind*, if brought into the *Sun*. Or *Demetrius*, that refused his mothers blessing, to hear a song: Or the *Israelites*, who preferred *Garlick* and *Onions*, before *Quails* and *Manna*.

And so much for *overplus* to this division.

SOVEREIGN ANTIDOTE

against all Grief.

Extracted out of the choicest Authors;

Ancient and Modern, both Holy and Humane.

Necessary to be read of all that any way

suffer Tribulation.

The Fourth Impression.

By R. YOUNGE, Florilegus.

Imprimatur Thomas Gataker.

CHAP. 33.

Use and Application of the former Reasons.

Use 1. *When we are afflicted with any of the former*



His latter Reasons being dispatched, return we to make use of the former; for I may seem to have left them, and be gone quite out of sight: though indeed it cannot properly be call'd a digression, seeing the last of the former reasons, was, That God suffers his Children to be persecuted and afflicted for the increase of their Patience.

First, if God sends these afflictions, either for our Instruction, or Reformation; to scour away the rust of corruption; or to try the truth of

our *Sanctification*, either for the increase of our *patience*, or the exercise of our *faith*, or the improvement of our *zeal*, or to provoke our *importunity*, or for the doubling of our *Obligation*: seeing true gold tries not the touchstone; Let us examine whether we have thus husbanded our *affliction* to his glory, and our own spiritual and everlasting good. I know Gods fatherly chastisements for the time, seem grievous to the best of his children; Yea, at first they come upon us, like Samsons Lion, look terrible in shew; as if they would devour us; and as Children are afraid of their friends when they see them masked, so are we. But tell me, hath not this roaring Lion prevailed against thy best part? Hast thou kept thy head whole? (I mean) thy soul; free? For as Fencers will seem to fetch a blow at the leg, when they intend it at the head; so doth the Devil, though he strike at thy name, his aim is to slay thy soul. Now instead of being overcome dost thou overcome? Hath this Lion yielded thee any Honey of Instruction, of Reformation? Hath thy sin died with thy name, or with thy health, or with thy peace, or with thy outward estate? Dost thou perceive the graces of Gods Spirit, to come up, and flourish so much the more in the spring of thy recovery, by how much more hard and bitter thy winter of adversity hath been? Then thou hast approved thy self Christs faithful Soldier, and a citizen of that Jerusalem, which is above: Yea, I dare boldly say of thee, as Saint Paul of himself, That nothing shall be able to separate thee from the love of God, which is in Christ Jesus our Lord, Rom. 8. 39. To finde this Honey in the Lion, more then makes amends for all former sorrow and grief: and in case any man, by his humiliation under the hand of God, is grown more faithful and conscionable: there is Honey out of the Lion: or is any man by his temptation or fall, become more circumspect after it? There is also Honey out of the Lion, &c. For there is no Samson, to whom every Lion doth not yield some Honey; for as affliction sanctified, ever leaves some blessing behinde it, like the River Nilus, which, by overflowing the Land of Egypt, fattens, and fills it, with flowers and fruits; so a fine wit, and a Christian will, makes use of any thing: like the little Bee, which will not off the meanest flower, till she hath made somewhat of it. Even Sauts malice shall serve to enhance the old grief: and the likelihood of losing Isaac, shall both evidence and improve Abrahams love to God: or, Hath the Lord made Hannah barren? And took her adversary vex her sore, year by year; and grievously afflicted her for it; so that she is troubled in her minde? why even this shall make her pray, and weep sore unto the Lord, and make vows: yea, and when God gives Samuel to her, she will give Samuel back again to God. Lastly, Saint Paul in this School of Affliction, will learn what estate soever he is, (prosperous, or adverse,) therewith to be content.

Phil. 4. 11. And thou mayest souly suspect thy self, if thou beest not the better for thy being the worse. He is no true born Christian who is not the better for his evils, whatsoever they be; no price can buy of the true believer, the gain of his sins. Yea, Satan himself, in his exercise of Gods Children, advantageth them. And look to it, if the malice and enmity of wicked men hath beaten thee off from thy profession, thou wert at the best but a counterfeit, and none of Christs own Band. A little faith, even so much as a grain of Mustard-seed, would be able to remove greater mountains of fear and distrust out of thy soul; then these: for know this, that Good men are like Diamonds, which will shine in the dirt: yea, they resemble Glow-wormes, which shine most in the dark; or Juniper, which smells sweetest in the fire; or Pomander, which becomes more fragrant by chafing; or Roses which are sweeter in the Still, then on the stalk.

use 2.

2 If the malice of our enemies, as it is husbanded to our thrift (by a divine and supream providence) doth make so much for our advantage and benefit here, and hereafter; as namely, that it opens our eyes no less then peace and prosperity had formerly shut them; that nothing doth so powerfully call home the conscience, as affliction; and that we need no other art of memory for sin, besides misery; If commonly we are at variance with God, when we are at peace with our enemies, and that it is both hard and happy, not to be the worse with liberty, as the sedentary life is most subject to diseases: if vigour of body, and infirmity of minde, do for the most part lodge under one roof, and that a wearish outside be a strong motive to mortification: if God, the All-wise Physician, knows this the fittest medicine for our souls sickness, and that we cannot otherwise be cured; if our pride forceth God to do by us; as Sertorius did by his Army, who perceiving his Souldiers puffed up through many Victories, and hearing them boast of their many Conquests, led them of purpose into the lap of their enemies, to the end that stripes might learn them moderation.

If this above all will make us pray unto him with heat and fervency: As whither should we flie but to our Joshua, when the powers of darkness, like mighty Aramites, have besieged us? If ever we will send up our prayers to him, it will be when we are beleagured with evils.

If true, and saving joy be onely the daughter of sorrow, if the security of any people be the cause of their corruption, as no sooner doth the Holy Ghost in sundry places say, *Israel had rest*; but it is added, *They committed wickedness*: Even as standing waters soon grow noisome, and Vines that grow out at large, become wilde and fruitless in a small time; if it weans us from the love of worldly things; and makes us no less enamoured with heavenly: as Zeno, having but one flie-boat left him, hearing news that both it and all therein was cast away, said,

O Fortune, thou hast done well to send me again to our School of Philosophy; whereas if we finde but a little pleasure in our life; we are ready to dote upon it. Every small contentment glues our affections to that we like, neither can we so heartily think of our home above, whilst we are furnished with these worldly contentments; But when God strips us of them, straightways our minde is homeward. If this world may be compared to *Athen*, of which a Philosopher said, that it was a pleasant City to travel through, but not safe to dwell in: If by smarting in our bodies, states, or names, we are saved from smarting in our souls: If it was good for *Naaman*, that he was a *Leper*; good for *David* that he was in trouble; good for *Bartimew* that he was blinde; if with that *Athenian Captain*, we should have perished for ever, in case we had not thus perished for a while; if our peace would have lost us, in case we had not a little lost our peace: Then refuse not the chaffening of the Lord, neither be grieved with his correction, as *Solomon* adviseth, *Prov.* 3. 11. And so much the rather,

1 First, because our struggling may aggravate, cannot redress our miseries.

2 Secondly, because the Lord will be sanctified either of us, or on us; one of the two, as *Saint Anstine* speaks.

3 Thirdly, because that is little which thou sufferest in comparison of what thou deservest to suffer; for thou hast deserved to be destroyed: and he that hath deserved hanging, may be glad if he scape with whipping. Besides, as *David* told *Saul*, he could as easily have cut his throat, as he had, his coat: or as *Cesar* boasted to *Metellus*, he could as soon make him hop headlesse, as bid it be done: so the Lord may expostulate with thee, and much more.

Wherefore be patient, I say, but not without sense; be not of those *Stoicks*, (*Sticks* rather you may stile them) who like beasts, or rather like blocks, lie under their burthen, and account it greatest valour to make least ado, and lay it as little as may be to heart: For if you mean to be the *Kings* sonnes, you must bring him the fore-skins of an hundred *Philistines*: shew him the fruit of your former sufferings. But above all, let us not resemble the wicked; who if affliction comes to them, receive the curse with cursing; and if the Devil throw but one crosse to them, they will take their souls and throw them again to him, for they presently break out, either into some cursed rage, or into the rage of cursing, or into some cursed action.

An usual thing, when men are crossed by the creatures (I might say, their own husbands or children) to fall a cursing, and blaspheming them, to whom we may say, as the Prophet did to *Sennacherib*: *2 Kings* 19. 12. *Whom hast thou blasphemed? And against whom hast thou exalted thy self? Even against the Holy One of Israel.* Whom are you angry withal? Doth the rain and waters, or any other creature displease you? Alas, they are but ser-

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wants, if their Master bid smile, they must not forbear: they may say truly what *Rabshakeb* usurped, Are we come without the Lord? *Isai. 36. 10.* Yea, are we not sent of the Lord in love, and to do you good, and to give you occasion of rejoicing afterward, if you bear the Cross patiently, and make that use of it which others do, and the Lord intends? Yea, Saint Paul could rejoyce even in tribulation.

But alas, these are so far from rejoycing with that blessed *Apostle*, that they rave in tribulation; and like some beasts, grow mad with baiting; or like frantick men wounded, who finding ingredients prepared to dress them, tear them all in pieces. But let us not be like them, if Satan robs us of a bag of silver, let not us call after him, and bid him take a bag of gold also: If he afflict thee outwardly, yet surrender not to him the inward; rail not at the Hangman, but run to the Judge; fret not with *Joash*, *2 Kings 6. 33.* but submit with *Hezekiah*: *Isai. 39. 8.* When Gods hand is on thy back, let thy hand be on thy mouth: If thou beest wronged, call not thine adversary to account, but thy self, and let it trouble thee more to do ill, then to hear of it; be more sorry that it is true, then that it is known.

Yea, neither rage at the *Chirurgion*, as mad-men, nor swoon under his hand, as *Milk-sops*; but consider with whom thou hast to do: The Lord, the Lord strong, merciful, and gracious, slow to anger, and abundant in goodness and truth, reserving mercy for thousands, forgiving iniquity, transgression, and sin; and that will by no means clear the guilty, but visit the iniquity of the fathers upon the children, and upon childrens children, unto the third and fourth generation: *Exod. 34. 6, 7.* And this (if any thing) will do: It was before the Lord, saith *David*, and therefore I will be yet more vile. Reproach in Gods service, is our best preferment: the Lord so noble; the servant cannot be too humble: even *Bucephalus*, that disdained any other rider, in all his trappings would kneel down to his Master *Alexander*, and go away proud of his burthen.

Yea, to go yet further, let us with good old *Eli*, (who was a good son to God, though he had been an ill Father to his sons) even kiss the very rod we smart withall; and say, It is the Lord, let him do what seemeth him good: for whatsoever seemeth good to him, cannot but be good, howsoever it seems to us. Yea, let us receive his stripes with all humility, patience, piety, and thankfulness; resolving as that holy Martyr, *John Bradford*, who said to the Queen (how much more did he mean it to the great King of Heaven and Earth) If the Queen will give me life, I will thank her; if she will banish me, I will thank her; if she will burn me, I will thank her; if she will condemn me to perpetual imprisonment, I will thank her. A man will easily swallow a bitter Pill, to gain health. The stomach that is purged, must be content to part with some good nourishment, that it may deliver it self of more evil humours.

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maire: and the *Physician* knows what is best for the *Patient*: the *Nurse* better than the *Infant*, what is good and fit for it. Now the *Tenant* is more noble than the *House*; therefore why are we not more joyed in this, than dejected in the other? since the least grain of the increase of grace, is more worth, then can be equalled with whole pounds of bodily vexation. Yea, let us take them as tokens and pledges of Gods love and favour, who loves his Children so, as not to make wantons of them. They that would tame pamper'd Horses, do add to their travel, and abate of their provender, as Pharaoh served the Children of Israel. Which of us shall see pieces of Timber cut and squared, and plained by the Carpenter, or Stones hewn and polished by the Mason, but will collect and gather, that these are Stones and Timber which the Master would employ in some building? If I suffer, it is that I may reign. And how profitable is that affliction, which carrieth me to Heaven? Oh, it is a good change, to have the fire of affliction for the fire of Hell: Who would not rather smart for a while, then for ever? It's true, these wasper, wicked men, sting shrewdly, but the Hornet, Sathan, would sting worse a great deal. And not seldom doth the infliction of a lesse punishment, avoid a greater.

Neither must any man think to be alwayes free from censures, aspersions, and wrongs, nor sometimes from faults: The very Heathen could say, It is for none but God to feele or want nothing. Indeed, many are too apt to expect it, and therefore can bear nothing, like *Minderides*, the *Sybarite*, who was grieved for that some of the *Rose-leaves* which he lay upon, were rumpled together: But this is to vilipend, and undervalue his kindnesse; to make no repute, nor reckoning of his deepest indulgencies, whereas the contrary, approves our sincerity beyond all exceptions. Every man can open his hand to God while he blesses, but to expose our selves willingly to the afflicting hand of our Maker, and to kneele to him while he scourges us, is peculiar to the faithfull.

3. Use.

3. Thirdly, if the sharp sufferings, and bitter conflicts, and sore travels of Gods children, are usually the forerunners of a joyfull issue; even the happy birth of saving repentance: & that the sharp pain of the Chirurgeons cutting them, is only to ease them of a more durable and dangerous, yea, a far heavier pain, the stone of the heart: If while their enemies go about to rob them, they do but enrich them; As that Sexton, who in the night went to rob a Gentlewoman, that had been buried the day before, with a gold Ring, and having opened the coffin, loosed the sheet, and chased her finger to get it off, she having been but in a swoone before: her spirits returning, she revived, and for many years after lived comfortably. If they may be resembled to the five loaves in the Gospel, which by a strange Arithmetick, were multiplied by Division, and augmented by Substraction; then

then let none dare to flatter, or flesh themselves, because their estate is *perishable*; especially in an evil way: As it fared with *Leah*, who we may hear thus chanting her happiness: God, saith she, hath given me my reward, because I have given my maid to my husband: *Gen. 30. 18.* when she should rather have repented then rejoiced. And the like with *Jacob*, *Judg. 17. 13.* and *Saul*, *1 Sam. 23. 7.* and *Dionysius*, when he found the winds favourable in his navigation, after he had despoiled the Temple of all the gold therein. Neither let such as suffer nor, censure their brethren that do, as those three mis-judged of *Job*, that he was an hypocrite, and a greater sinner then others, and God had cast him off, or else it could not go so ill with him. Or as the Jews censured our Saviour, *Isa. 53. 3, 4.* And those *Saracens*, Saint Paul, *Acts 28. 4.* which is to condemn the generation of Gods children, *Psal. 73. 15.* But rather mistrust themselves, which was the use our Saviour warned those to make of it, who told him of the *Galileans*, whose blood Pilate had mingled with their sacrifices, *Luke 13. 1.* to 5.

And indeed, he is blinde that judgeth of mans felicity by his outward prosperity, or concludes of ones misery from his calamity: *Eccles. 9. 11.* The Sun of prosperity shines no lesse upon brambles in the wilderness, then fruitfull trees in the Orchard. The cold frost and snow of adversity, lights upon Gardens, as well as the wilde waste. *Ahabs* and *Josiahs* end, concur in the very circumstances, the one destroyeth Religion, the other restoreth it: yet both shot with an Arrow. *Saul* and *Jonathan*, though different in dispositions, yet in their deaths they were not divided. *Zedekiah* a wicked man, had his eyes put out: so had *Samson*, the valiant Judge of *Issachar*, and Type of Christ. *Moses* and *Aaron*, both were shut out of *Canaan*, as well as the malignant spies: so that if we judge of mens persons by their outward conditions, we must needs erre.

Yea, usually God doth most afflict those, whom he best affecteth, dealing with his children, as the good husband deals with his Trees; those in the Garden he is ever and anon meddling with them, either lopping off the superfluous branches, or scraping off the mosse, or paring of the root, or digging and dunging them; so using all good means to make them fruitfull: whereas he lets them alone which grow in the Hedge-row, or Forrest, till at length he comes with his Axe, and cuts them down for the fire. He was not the best Disciple that had the bag: and fatted ware, you know is but fited for the shambles. God puts money indeed (as some Hoorders do) into these earthen boxes, that have only one chinke to let in, but none to let out, with purpose to break them when they are full. What was *Haman* the better for his honour, while the King frowned on him; or the happier for being lift up the ladder, when he was to come down again with a rope?

And for ought thou knowest, (at least, if thou takest not heed, for

prosperity is the more dangerous enemy of the two, and skilfull to destroy,) thy preservation is but a reservation; as it fared with Sodom and her sisters, which were preserved from the slaughter of the four Kings, that God might rain down Hell from Heaven upon them. And Sennacherib, who escaped the stroak of the destroying Angel, that he might fall by the sword of his own sons, Isa. 37. 37, 38. Say then, one wo, the wo of adversity, (as thou accountest it) hath passed thee, perhaps there is a second, and a third, worse; behind: Revel. 9. 12. and 8. 13. The Philosopher would see a mans end before he pronounc'd him happy. Yea, it may be, that which thou accountest thy prime privilege, may prove to thee a snare, and may be granted thee rather out of anger then love, as the Devil left Jobs tongue un-touched of all the rest, but why? in hope that therewith he would have cursed God; or charged him with folly and cruelty: so that we may say of prosperity, as Antigonus did of his garment; O noble, rather then happy privilege! but of adversity, O happy rather then noble favour!

4 Use.

4. Fourthly, if Affliction be so profitable, and prosperity so dangerous as hath been shewn; if it be our Isaacs use, first to feel us by tribulation, and then to blesse us; then away with those foolish queries, Why doth God this, and why that? why doth he punish the innocent, and acquit the peccant? why doth he permit so many, and such notorious crimes? why is he so severe towards his own; so gentle to others? Ask not (saith Salvianus) why one is greater, another less; one wretched, another happy? I know not Gods intent, but it is sufficient satisfaction to me, that this is done by God. Why doth a Physician give more wormwood, or Hellebore to this sick party, then to that? even because, either his disease, or his constitution so requires it.

Neither let us value things as they seem, or according to sense; but rather when we are best pleased let us be most suspicious: let us desire and chuse blessings, as he chose his friend; not him that would be plausible to his humour for a day, but him that should be profitable to his minde during life. Let us imitate Bees that pass over Roses and Violets, to set upon Thyme: If crosses are not toothsome; let it suffice that they are wholesome: 'Tis not required in Physick that it should please, but heal: unless we esteem our pleasure above our health.

Experience tells us, that those things (for the most part) which are least pleasing, are most wholesome: Rue is an herb most bitter to the taste, yet in regard of the vertue, which is in it, we call; Herb of Grace: And Mithridate, though of all other Electuaries it be most distastful; yet of all others, it is the most wholesome.

The world hates thee, and deals most spitefully with thee; a good sign: It hath always been the portion of good men, to suffer at the hands

of evil men; as appears both by holy; and humane Writers: as for Divine Authority, you know how it fared with the Prophets, Apostles, and our Saviour Christ himself, whose whole life, by reason of spiteful enemies, was but one continued cross. And as touching secular examples are infinite; whereof a few: In Athens, we read of wise Socrates, good Phocion, just Aristides, victorious Miltiades; but how unworthily were they dealt withall? At Rome they had Marcus Cato, the pattern of a wise and prudent man, a lively emblem of Vertue; how was he hated, thrust down, spit upon, stript both of his Senatorship, and Pretorship, cast into prison, &c. Rutilius and Camillus were both exiled. Pompeus and Cicero both yielded their necks to their Clients: Who so often curs'd by the Popes, with Bell, Book, and Candle, as Queen Elizabeth of blessed memory? though she out-liv'd seven of them.

But to leave examples; and come to reason: Is it not an evident sign, that if the world hates thee, thou art none of the world? yea, therefore it hates thee, because thy practice shames the world; and because thou discoverest, and opposeth her treasons and deceits. Wicked men are like dogs, in condition, who will let a man amble a fair pace, quietly: but if he gallop through the Town, though his errand be of importance, and to the King, perhaps, they will bark and flie at him, which is a token to them, of perdition, but to thee of salvation: Phil. 1. 28. yea, it is an evident sign, that they are of the stock of Ishmael, and not the seed of Israel. I finde many acts of deception in the Saints; I finde infirmity in those acts, but that any one of them hath scot at, and hated another for goodness; I finde not: or that have used to dispute against it: Gregory Nazianzen, (I pray minde it seriously) told his friends; that Julian would prove a notorious wicked man: he took such delight in disputing against that which was good. Much less that any after regeneration, have in this case been cruel. If we would know (saith Chrysostome) a wolf from a Sheep (since their cloathing is alike) look to their fangs, and their mouth, if they be bloody: for who ever saw the lips of a Sheep besmeared with blood? which being so; No matter though the gate be strait, and the way narrow, if the end to which it leadeth be everlasting life.

§ Use.

§ Fifthly, if in conclusion the most malicious and damnable practices of our worst and greatest enemies prove no other in effect to us, then did the malice of Josephs brethren, Mistress, and Lord to him: the first, in selling of him; the second, in falsely accusing him; the third, in imprisoning him; (all which made for his inestimable good and benefit;) then the malice of Haman to Mordecai, and the Jews; whose bloody decree obtain'd against them, procured them exceeding much joy and peace: then Balacs malice to the children of Israel, whose desire of cursing them, caused the

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Lord so much the more to bless them, *Numbers 23*, Then the Devils spite to Job, who pleased him more by his sore afflicting him, then any thing else could possibly have done, whether we regard his name, children, substance, or soul; then Judas his treason against the Lord of life, whose detestable fact served not only to accomplish his will, but the means also of all their salvations, that either before or after should believe in him: this should move wonder, to astonishment, and cause us to cry out with the Apostles; O the deepness of the riches both of the wisdom and knowledge of God! How unsearchable are his judgements, and his wayes past finding out! *Rom. 11. 33*. O the wonderful and sovereign goodness of our God! that turns all our Poisons into Cordials; that can change our terrors into pleasures; and makes the greatest evils beneficial unto us, for they are evil in their own nature, and strong temptations to sin: *James 1. 2*. also fruits of sin, and part of the curse, and work those former good effects, not properly by themselves, but by accident; as they are so disposed by the infinite wisdom, goodness, and power of God, who is able to bring light out of darkness, and good out of evil: yea, this should tutour us to love our enemies. (We love the medicine, not for its own sake, but for the health it brings us) and to suffer cheerfully whatsoever is laid upon us: for how can Gods Church in general, or any member in particular but fare well, since the very malice of their enemies benefits them? How can we but say, Let the World frown, and all things in it run cross to the grain of our mindes? Yet, with thee, O Lord, is mercy, and plenteous redemption: thou makest us better, by their making us, worse.

Objection. But perhaps thou hast not proved the truth of this by thy own knowledge; and particular experience.

Answer. If thou hast not; thou shalt in due time: the end shall prove it: stay but till the conclusion, and thou shalt see that there is no cross, no enemy, no evils can happen unto thee, that shall not be turned to good, by him that dwelleth in thee. Will you take Saint Pauls word for it, or rather Gods own word, who is Truth it self, and cannot lie? His words are, we know that all things work together for the best, unto them that love God; even to them that are called of his purpose, *Rom. 8. 28*. And in *Verse 35, 36*, after he hath declared that Gods chosen people shall suffer tribulation, and anguish, and persecution, and famine, and nakedness, peril, sword, &c. be killed all the day long, and counted as sheep for the slaughter; he concludeeth with, Nevertheless, in all these things we are more then conquerours, through him that loved us: and so goeth on, even to a challenge of our worst enemies, Death, Angels, Principalities and Powers, things present, and to come, height, depth; and what other creature besides, should stand in opposition. What voluminous waves be here, for number, and power, and terror! yet they shall not separate the Ark from Christ, nor

a soul from the Ark, nor a body from the soul, nor an hair from the body, to do us hurt. What saith David? *Mark the upright man; and behold the just; for the end of that man is peace: Psal. 37-37.* Mark him in his setting out, he hath many oppositions; mark him in the journey, he is full of tribulations; but mark him in the conclusion, and the end of that man is peace. In Christ all things are ours, 1 Cor. 3. 22. How is this? Why, we have all things, because we have the Haven of all things. And if we love Christ, all things work together for our good; yea, for the best: Rom. 8. 28. And if all things, (quoth Luther) then; even sin it self. And indeed, how many have we known the better for their sin? That Mary Magdalen had never loved so much, if she had not so much sinned: had not the incestuous person sinned so notoriously; he had never been so happy: God took the advantage of his humiliation, for his conversion. Had not one foot slip into the mouth of Hell, he had never been in this forwardness to Heavens. Sin first wrought sorrow (saith Saint Augustine) and now godly sorrow kills sin; the daughter destroyes the mother: neither do our own sins onely advantage us, but other mens sins work for our good also.

Objection. But may some say, Can any good come out of such a Nazarine?

Answer. Yes, The advantage we have by Christ, is more then the loss we had by Adam. If Arius had not held a Trinity of Substances, with a Trinity of Persons; and Sabellius an Unity of Persons, with an Unity of Essences; the Mysteries of the Trinity had not been so clearly explained by those great Lights of the Church. If Rome had not so violently obtruded her Merits; the doctrine of Justification onely by faith in Christ, might have been less digested into mens heads. We may say here, as Saint Augustine doth of Carthage and Rome; if some enemies had not contested against the Church, it might have gone worse with the Church. Lastly, suppose our enemies should kil us, they shall not hurt; but pleasure us: yea, even death it self shall work our good. That Red-sea shall put us over to the Land of Promise: and we shall say to the praise of God, we are delivered, we are the better for our enemies, the better for our sins, the better for death; yea, better for the Devil: and to think otherwise, even for the present; were not onely to derogate from the wisdom, power, and goodness of God, but it would be against reason; for in reason, if he had vouchsafed us that great mercy to make us his own, he hath given the whole army of afflictions, a more inviolable charge, concerning us, then David gave his Host, concerning Absalom; See ye do the young man, my son Absalom no harm. Now, if for the present thou lackest faith, patience, wisdom, and true judgement how to bear, and make this gain of the cross; Ask it of God, who giveth to all men liberally, and reproveth no man, and it shall be given thee, Jam. 1. 5. For every good giving, and every perfect gift, is from above, and cometh down from the Father of lights: Verse 17.

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6 Sixthly, (for this point calling more for *practise* than *proof*, it be-
hoves us to be larger *here*, briefer *there*) If that which is *one mans meat*,
proves *another mans poison*; let it be acknowledged, that the *fault is not*
in the meat, but in the *stomach*: and that it is the wickedness of our hearts,
&c want of a sincere endeavour, to make good use of Gods corrections, which
causeth him to withdraw his blessing from them. Wherefore let it provoke
us as we love our selves, as we love our souls, through all the *transitory*,
temporary, *momentary* passages of this World; first, to strive after, and
then to preserve the life of our lives, and soul of our souls, *sincerity*, and
integrity.

Again, If *afflictions* (which are in their own nature, evil, and unto o-
thers, strong temptations to sin) by the goodness of God, do make so much
for our advantage, and benefit *here*, and *hereafter*: If our Heavenly Fa-
ther turns all things, even the malice of Satan, and wicked men, yea, our
own sins to our good: *Rom. 8. 28*. If for our sakes, and for his Names sake,
he even changeth the nature and property of each creature, rather then they
shall hurt us; as it is the nature and property of fire to burn, yet that vhe-
ment fire in *Nebuchadnezzars Furnace*, did not burn the *three servants of*
God. It is proper to the Sea to drown those that be cast into it; yet it did
not drown the Prophet, in the very depth of it. It is proper for hungry
ravenous Lions to kill, and devoure, yet they did *Daniel* no harm. And
the like, when we need their help. It is proper for the Sun to move, yet it
stood still at the prayer of *Jeshua*: proper for it to go from East to west;
yet for *Hezekiabs* confirmation, it went from west to East: It is proper for
Iron to sink in the water, yet it swam when the children of the Prophets
had need of it. In like manner; It is proper for affliction to harden, and
make worse; as well as for riches and prosperity to ensnare: But as some
Simples are by Art, made *medicinable*, which are by nature, *poisonable*:
So afflictions which are in nature *destructive*; by grace, become *preserva-*
tive. And as evil waters when the Unicorns horn hath been in them, are
no longer *poisonable*, but *healthful*; or as a wasp when her sting is out,
may awaken us by *buzzing*, but cannot hurt us by *stinging*: so fares it
with affliction, when God pleaseth to sanctifie the same, as he doth to all
that love him, *Rom. 8. 28*. For of God it is, (without thanks to affliction,
or our selves, or our sins) that we are *benefited* by them: All the work is
thine, let thine be the glory.

But lastly, (for though we can never be *thankful* enough for this, yet
this is not all) that we should finde him a *Saviour*, whom our enemies
finde a *just revenger*; That we should be loosed from the chains of our
sins, and they delivered into the chains of *Plagues*; That the same Christ
should with his precious blood free us, that shall with his word sentence
them.

Again,

Again, if we were by nature the *Seed of the Serpent*, children of the Devil, and *Subjects* to that Prince which ruleth in the air, even that spirit which now *worketh* in the children of *disobedience*, Ephes. 2.2. We may learn by it, to be *humble* and *thankful*, if changed to be the *womans seed*, children of God, and members of Christ: since we were once in so vile a condition; for God found nothing in us but *Enmity*, 1 Cor. 15. 10. Rom. 7. 18, 25. We are not *born*, but *new-born Christians*: And whereas he might have left us in that perishing condition (being bound to none) and have chosen others; he hath of his free grace adopted us, and left others. What's the reason? surely no reason can be given, but *O the depth!* only this I am sure of, it is a mercy beyond all expression! O my soul, thou hast not room enough for *thankfulness*.

Wherefore let it provoke us so to love him, that we shew forth the virtues, and fruits of him that hath called us, and done all this for us, 1 Peter 2.9. But I fear we forfeit many of Gods favours, for not paying that easie rent of *thankfulness*.

For conclusion, If we be the *seed of the woman*, and our enemies, the *Seed of the Serpent*; let us go before them in *goodness*, as far as God hath preferred us before them in *mercy*: let us be able to say of our enemies, as Job of his, I have not suffered my mouth to sin, by wishing a curse unto his soul, Job 31. 30. Yea, let us send down water from our compassionate eyes, and weep for them by whom we bleed. In brief, let us hate their opinions, strive against their practice, pity their misguidings, neglect their censures, labour their recovery, and pray for their salvation.

CHAP. 34.

That though God disposeth of all their malice to his Childrens greater good, yet they shall be rewarded according to their mischievous intentions.

Ob. If it be so, that the malice of wicked men makes so much for the behoof of Gods people; and that whatsoever they do unto us, is but the execution of Gods will, and full accomplishment of his just decree; it may seem to make on their side, and not only extenuate their evil, but give them occasion of boasting.

Ans. Although God disposeth it to the good of his children, that he may bring about all things to make for his own glory; yet they intend onely evil in it, as namely; the Dishonour of God, the ruine of mens souls (as I have proved in the Drunkards Character) and the satisfying of their own serpentine enmity, and thirst of revenge. We must therefore learn to distinguish betwixt the act of God and of an enemy, as indeed Gods people do; when ye thought evil against me (saith Joseph to his brethren) God disposed it to good, that he might bring to passe as it is this day, and save much people alive, Gen. 50. 20. God had no hand in doing the evil,

evil, but God will have a hand in the disposing of it: When *Satan* and wicked men have their *wills*, even therein also is *Gods will* fulfilled, for *Gods will* is the highest cause of all things, *Psal. 115. 3, 4*. Yea, the holy God challengeth to himself whatsoever is done in the City, *Amias 3. 6*. but so, as neither wicked mens sins shall taint him, nor his decree justify them: the sin is their own, the good which comes of it is *Gods*, the benefit ours; He doth *well*, in suffering to be done, whatsoever is evil done, saith Saint *Augustine*, and is just in their injustice. God wills the same action, as it is a blessing, trial, or chastisement of his children, which he hates as the wickedness of the agent: because in the same thing which they did, there was not the same cause for which they did it. The lewd tongue, hand, or heart, moves from God, it moves lewdly from *Satan*; wicked men are never the freer from guilt and punishment, for that hand which the holy God hath in their offensive actions. To instance in some examples; *Satan* did nought touching *Job*, but what the Lord upon his request gave him leave to do; what then? Did God and *Belial* joyn in fulfilling the same act? No: sooner shall *Strygian darkness* blend with light, the frost with fire, day with night: true, God and *Satan* will'd the self-same thing; but God intended good, *Satan* ill; *Satan* aimed at *Jobs*, and God at his confusion. God used the malice of *Pharaoh* and *Shimei* unto good; what then? God afflicted his people with another mind then *Pharaoh*, did; God, to increase them, *Pharaoh*, to suppress them. The sin of *Shimei* curse was his own, the smart of the curse was *Gods*; God wills that as *Dauids* chastisement, which he hates as *Shimei* wickedness. God owed a revenge to the house of *Eli*, and by the delation of *Doeg*, he took occasion to pay it, when the Priests were slain: It was just in God, which in *Doeg*, was most unjust: *Sauls* cruelty, and the treachery of *Doeg*, do not lose one dram of their guilt, by the counsel of God: Neither doth the holy counsel of God, gather any blemish by their wickedness: If it had pleased God, to inflict death upon them sooner, without any pretence of occasion; his justice had been clear from all imputations. Now if *Saul* or *Doeg* be instead of a *Pestilence* or *Feaver*; who can cavil? The judgements of God are not ever manifest, but are alwayes just. Again, the curse of the *Serpent* bestowed blessedness on *Man*; yea, our first Parents had been lesse glorious, if they had not wanted a Saviour. What then? Doth *Satan* merit thanks? No, but the contrary; for he onely intended the final ruine and destruction of them and all mankind, with the dishonour of their Maker. Lastly, the Devil does us good in this particular case, for while he assaults us with temptations, and afflicts us with crosses, he in effect helps us to Crowns. Yet still no thanks to *Satan*, for to be charitable is more then his meaning; it is that Divine and over-ruling Providence of God, which we are beholding unto, and to him give we the thanks.

But

But above all, our *Saviours* example will most excellently distinguish the ends of *God*, *Satan*, and *wicked Men*; for if we observe, *Judas* delivered him to death for gain, the *Jewes* for envy, *Pilate* for fear; the *Devil* provoked each of them through this enmity; *Christ* himself, to obey his *Fathers* will, *God* the *Father* in love to sinners, and for their *Redemption*: each furthered one and the same thing, but to contrary ends: so when this enmity breaks forth in the wicked, *Satan* hath a hand in it as a malicious authour; as when he entred into *Judas*, and made him betray *Christ*, Luke 22.3. *Man* himself as a voluntary instrument, as when *Pharaoh* hardened his own heart against the children of *Israel*, Exod.9.34. *God* as a most righteous Judge, and avenger, as when he also hardened *Pharaohs* heart, so punishing his former hardnesse, with further obduration, Exod.9.12. But how in this case? Even by permitting the seed of the *Serpent*, from their own malicious inclination, to hate the seed of the woman, not by infusing this malice, but by with-drawing his grace when he sees it abused: he doth not infuse corruption, he doth not withhold the occasion; as when the *Rider* gives his horse the reins, we say he puts him on.

Whence that distinction of adversities, as they come from *Satan*, they are usually called temptations; as they come from *Men*, persecutions; as from *God*, afflictions.

Now as *God* turned the treachery of *Judas*, not onely to the praise of his justice, mercy, wisdom, power, &c. but to the good of all believers; so he turns this enmity of *Satan* and *wicked men*, to his childrens great advantage (in stopping them in their courses of sin and keeping them in exercise) and his own glory: And well may he work good by evil instruments, when every Prince and Magistrate hath the seat to make profitable instruments, aswell of evil persons, as of good: yea, when there is nothing in the world, be it gall it self; yea, the excrement of a Dog, or the poison of a Serpent, but mans shallow invention can finde it is good for something: neither do two contrary poisons mingled together prove mortal.

And thus you see that the will of *God* may be done thanklesly, when in fulfilling the substance, we fail in the intentions, and erre in circumstances.

Now see with the like patience, how it will fare with these men in the end. *Pomponius Atticus* being destin'd to famishment, & receiving no manner of sustenance for many dayes; contrary to the intention; was freed by means of that abstinence from a violent pain, & recovered of a disease; which otherwise had cost him his life. *Prometheus* being run in with a Rapier, and *Jason* receiving a great blow on the brest, each was restored to health, from dangerous and deadly impostumes, which otherwise were thought

thought incurable. And this is our case, for even as that cured them, which their enemies intended should have killed them; so this enmity of the Serpent and his Seed, cures our souls, and makes us everlastingly happy. Yet they intending onely evil in it, or at least the satisfying of their own wicked wills, (as they know better then I, wherein they imitate the weasel, which doth a man pleasure in destroying of Vermine, yet only intends the satisfying of her own hunger, nor his good that keeps the house) can no way assume the least praise to themselves, nor expect the more favour. That which is ill of it self is not to be ventured on for the good which commeth by accident. It is no priviledge to be an instrument of good by evil meanes: Nor can you expect to fare better without a healing of your errors, then the Worme in the stomach, which, when it hath devoured all the matter proper for it, dies it self: or Heleborus, which after it hath wrought the cure within the body, is cast up again, together with the Malady.

The Lord doth often good to his Church, even by those Instruments whom for their sins he means to cast into Hell-fire. Ashur was his Rod to scourge Israel; that done, they fell under a sharper lash themselves: Those Nations, saith God, shall serve the King of Babel seventy years, and when the seventy years are accomplished, I will visit the King of Babel and that Nation for their iniquities, and will make it a perpetual desolation, &c. Jer. 29. 11, 12. and 30. 16. even the greater sinners may punish the lesse, and prosper for a time, Ezekiel 7. I will bring the most wicked of the Heathen, and they shall possess their Houses, vers. 24. When iniquity hath plaid her part, vengeance leaps upon the Stage; the Comedy is short, but the Tragedy is longer.

We use rubbish to scour our vessels, when those vessels are cleared, we sling away the rubbish. Bridges that help men over the stream, at last themselves rot and sink in. When Balaams Ass had done speaking, humana voce, she lived an Ass, and died an Ass: So when God hath sufficiently afflicted the righteous, by the rod of the wicked, he will sling the Rod into the fire which is unquenchable, Isa. 33. 1.

And it stands with the strength of reason, for if God, saith Saint Gregory, strike so smartly those whom he spareth; how heavey will his blows be on them whom he condemneth; and with what severity shall Castaways be punished, when his own children are so visited and afflicted. If Gods own Children, who are as dear and near to him, as the Apple of his eye, or the signet on his right hand, suffer so many and grievous afflictions here; what shall his adversaries suffer in Hell? undoubtedly, when the Patient is made whole, he shall be preserved; but the Plaster shall be thrown away: For as God doth turn evil to good to them that love him; so he turns good to evil to those that hate him.

Again,

Again secondly, if the wicked are punished for doing wrong to the
wicked, much more for wronging the just, and many of the just have
many examples of the former, as that of *Abimelech*, who having cut
off the *Thumbs* and *Toes* of *Seventy* Kings, who were wicked like
himself, had also his *own Thumbs* and *Toes* cut off; *Judg. 1. 1. 7.*
And *Moaab*, of whom the Lord saith, hee hath burnt the bones of the King
of Edom into lime, therefore will I send a fire upon *Moaab*, and it shall
devour; &c. *Amos 2. 1. 2.* If the greater Serpent devours the less,
there is a Dragon to devour him, therefore the enemies of Gods Church
have no hope to escape. The everlasting punishments of the ungodly
are deserved, not remitted.

But all the evil thou doest to the godly, is with thy tongue?

Answer. That's bad enough, the Serpents hissing betrays his malice,
and *Asnaphars* tongue made him a Persecuter, as well as *Dorg's* words did
but *Isaac*, yet *Saint Paul* saith, hee persecuted him *Gal. 1. 13.*
Commonly scott at *Noah*, yet it brought upon him his Fathers curse, and
Gods upon that. The *Athenians* but scott once at *Silla's* wife, and it had
well nigh cost the saving of their City, he was so provoked with the
indignity. And whatever thou conceivest of it, let this fault bee us far
from my soul, as my soul from Hell. For assuredly God will one day laugh you
in scorn, for laughing him to scorn: and at last despise you, that have de-
spised him in us.

CHAP. 35.

Other grounds of comfort to support a Christian in his sufferings.

And first, that God is specially present with his servants in
their afflictions, takes notice of their sufferings;
and allays their grief.

THIS rub being removed, and the passage made clear, proceed we
to other grounds of comfort which the Word of God affords in this
case, for the better upholding, and strengthening of a weak Christian
in his sufferings: Wherein, that wee may not exceed, I will select but
one or two, because instructions, if they exceed, are wont, like walk,
to drive our one another.

First, wee shall bear the Cross with the more patience and comfort, if
wee consider, that God is specially present with his servants in their afflic-
tions; takes notice of their sufferings, and allays their grief. The troubles
of a Christian are very great for number, variety, and duration: yet
there is one ingredient that sweetens them all, the promise of God, I
will be with thee in trouble; and deliver thee. *Psal. 91. 15.* And thou
shalt not be tempted above thy strength, *1 Cor. 10. 13.* Again, fear not,
for when thou passest through the water, I will be with thee; and through
the floods, that they do not overflow thee: when thou walkest through
the fire, thou shalt not be burnt, neither shall the flame scald upon thee.
Isa. 43. 1. 2. Lo, here are promises like *Flaggons of wine*, to comfort the
distressed soul. Wherefore as *David* said to the trembling Samaritan,

nor afraid, for thou carriest *Caesar*; for O Christian! bee not afraid, for hee that is in thee, *smite thee*, with thee, that *guides thee*, that will *save thee*, is the invincible King *Jehova*. And up on this ground *David* was so comforted and refreshed in his soul, *Psal. 94. 19.* that hee was able to say, Though I should walk through the valley of the shadow of death, I will fear no evil: Why? For thou art with mee, thy Rod and thy Staffe shall comfort mee, *Psal. 23. 4.* Yea, our Enemies can no sooner assault us with their tongues, but God comes in to our rescue. If yee hee raised upon for the name of Christ, (with Saint Peter) blessed are yee, for the Spirit of God resteth upon you, *1 Pet. 4. 14.* God is never so much injured of us, as when wee are in the deep, with *David*, *Psal. 120. 1.* and when wee are worst of all behead with *Jehosophat*, *2 Chron. 20. 13.* When did *Jacob* see a Vision of Angels? but when hee lied for his life, making the told earth his bed, and a stone his pillow; or when was his heart so full of joy, as now that his head lay hardest? When was *Paul* wrapp'd into the third heaven to hear words from Christ that hee uttered, *2 Cor. 12. 3. 4.* but as some of the learned conceive; when hee was bereaved of his sight: *Stephen* saw great happiness by Christy in his peace: but under that shower of stones, hee saw heaven it self open, *Act. 7.* When wee are slain all the day long for his sake, with the *Martyrs*, then wee are given to see him with our eyes, as *Joh* did, who till that time had onely heard of him by the hearing of the ear. Then wee come to know that the Lord, hee is God, with *Moses*, *2 Chron. 33. 13.* and that he is our hope and strength and refuge, and a very present help in troubles, ready to bee found of all that seek to him, *2 Chron. 15. 4. 15. Psal. 9. 9, 10, and 46. 1.*

The *Israelites* never fared so well, as when they lived at Gods immediate finding, and at night expected their marrows break-fast from the clouds: When they did daily ask and daily receive, their daily bread. Yea, even when they were wandering in a forlorn wilderness, how did God attend upon them in their distress, to supply their wants? They have no guide, therefore God himself goes before them in a pillar of fire; they have no shelter, the Lord spreads a Cloud over them for a Canopy; are they at a stand, and want way; the Sea shall part and give them passage; do they lack bread? Heaven it self shall power down the food of Angels; have they no meat to their bread? a wind shall send them innumerable Quails; do they yet want drink, behold a hard rock smitten with a little wand, shall powr them out water in abundance; have they no supply of Apparel, their Garments shall not wax old on their backs; be their Enemies too strong for them for want of Engines, the Walls of *Jericho* shall fall down before them; are their enemies yet too many and potent, hail stones shall fall and brain them; Lamps, Pitchers, and Drums shall get them Victory, the Sun shall stand still in *Gibeon*, and the Moon in the valley of *Ajalon*: lack they yet a Land to inhabit, the Lord will cut off all the inhabitants, and give them a Land which flows with milk and honey, &c. Afflictions have this advantage, that they occasion God to shew his mercy to us, whereas the prosperous are incapable; as wee further

see in *Hagar*, Gen. 21. 17. 18. 19. And *Manoah's Wife*, Judg. 13. 24. to whom the Angel of the Covenant had not been lent, if they had not been in distress.

It would not become a mother to bee so indulgent to an *unhealthy child*, as to a *sick*: and indeed some have found their outward afflictions so sweetened with the inward consolations of Gods Spirit, that they have found and confessed their receipts of joy and comfort, to bee an hundred fold more than their payments, even in this present life according to that promise of our Saviour, Mark. 10. 29, 30. So that a Christian is still a *gainer* in all his losses: yea, hee gains by his losses.

Now if wee could but remember and lay to heart these promises, then backed with examples; when wee feel the greatest assaults or pangs, how could wee want courage? But alas, most of us are like the *Prophets servant*, in King. 6. who saw his foes, but not his friends: we are like *Josephs brethren*, who saw him, conversed with him, were sed by him, yet knew him not. Like *Peter*, who when the Angel brought him out of prison, and went before him; with not that it was so, but thought hee saw a vision. Acts 12. 9. Christ at his Resurrection was so changed, that his own Disciples knew him not; much more since his ascension may hee pass by us, as hee did by *Job*, Chap. 9. 31. or meet us as hee did *Paul* in the way to *Damascus*, or walk and talk with us, as hee did with the two Disciples in the way to *Emmaus*, Luk. 24. 16. or stand by us while wee are seeking him, as hee did by *Mary* in the Garden, Joh. 20. 11. and yet wee bee ignorant that it is hee. Yea, hee may bee in us by his spirit; even when wee feel him not. *Jacob* saw him both asleep and awake, yet (saith hee) the Lord was in this place, and I was not aware of it, Gen. 28. 16. at least wee are apt to think, that God is removed from us, when wee any way suffer calamity; as the *Israelites* do but want water, and presently they cry, Is the Lord among us, or no? Exod. 17. 7. as if God could not bee with them, and they a thirst; either hee must humour small minds, or bee distressed.

But both his presence and love, is the same in adversity, as it is in prosperity; our sense onely makes the difference, even as a *Church*, *Castle*, or *Town*, is unmoveable, and keepeth one place; though to us it may seem sometime on our right hand, other while on our left: as wee change our standing, sitting, or walking. Yet if some mutual crosses disturb us here, presently there breaks out a voice mix'd with murmuring, and despair, God hath forsaken us: It was a common complaint with *David*, The Lord hath forsaken us; thou hast cast off, and abhorred us: why hath hee forsaken mee &c. 2. Yea, the onely Son of God came to this, My God, My God, why hast thou forsaken mee? Yet consider, did God forsake either of them? hee might bee angry with *David*, more angry with *Christ*, for the sins of all the world: and in their present state, that anger might work in them an apprehension of his forsaking them: but hee did not forsake them, nor will hee forsake thee, if thou dost not first forsake him. Thou maist think so, but God will not do so; but in the mean time hee

can this bee well taken? wee see our wickedness, wee do not see our blessedness: No talk of his presence, of his absence wee complain: Our cowardly spirits give him for quite gone; yet hee is not far from every one of us, *Mat. 17. 27.* Yea, this confession could *Seneca* make. (but like a Divine) *God is near unto thee, hee is with thee, hee is within thee:* and surely if hee had not been with these *Israelites*, they had not lived; if hee had been in them, they had not murmured. Wee can think him absent in our want, and cannot see him absent in our sin; yet, wickedness, not affliction, argues him gone: yea, hee is then most present, when hee most chastiseth; for as the sufferings of *Christ* abound in us, so our consolations abound through *Christ*. *2 Cor. 1. 5.*

Again, God may bee present with us, and yet wee not bee pleased; as the *Israelites* repined for a King, when the Lord was their King; or *Christ* may bee with us, and yet wee want something that wee desire. *Christ* was on the Ship, and yet (say the Apostles) *wee have no bread.* *Jesus* was at the Marriage, yet saith his Mother, *they have no wine.* *Joh. 2. 3.* Wee may want Bread and wine, and yet have *Christ's* company; but if food fail, it is because *Manna* is to come; if Wine bee absent, yet grace and salvation is present: if God takes away flesh, and gives *Manna*, deny Sun and Moon, and gives himself; hee doth us no wrong.

Now why doth God by his promise tye himself to bee present with us more especially in affliction? but that hee may resist our enemies, sustain us when wee faint, and crown us when wee overcome; but that hee may bee exact in taking notice of our particular sufferings, and as *David* said, *Count our wanderings, put our tears into his bottle, and enter all into his book.* *Psal. 56. 8. 9.* All our afflictions are more noted by that God that sends them, than of the patient that suffers them; every pang, and thorn, and grief, is first felt of him that sends it: could wee bee miserable without, wee had reason to bee heartles; but how can it bee but less possible to endure any thing that hee knows not, than that hee inflicted not? As hee said to *Mahab* by an *Angell*, *Thou art barren.* *Judg. 13. 3.* so hee said to one, thou art *deaf*, to another, thou art *poor*, to a third, thou art *defamed*, to another, thou art *oppressed* to another; that all-seeing eye takes notice from hence of every mans condition, no less than if hee should send an *Angell*, to know as hee knew it: and his knowledge compared with his mercy, is the comfort of all our sufferings. O God! wee are many times miserable, we feel it not; thou knowest even those sorrows which we might have, thou knowest what thou hast done, do what thou pleasest.

CHAP. 34.

That all afflictions, from the least to the greatest, do come to pass, not by accident, chance or fortune, but by the special providence of God.

Section I.

WEE shall bear the cross with more patience and comfort. If wee consider, that all afflictions, from the least to the greatest, do come to pass, not by accident, chance, or fortune, but by the special providence of God; who not onely decreeth and fore-judgeth every particular cross, Eccles. 3. 1. Rom. 8. 18. 29. but even executeth them, and brings them into execution, as they are crosses, corrections, trials, and chastisements: Isa. 45. 7. Amos 3. 6. and also ordereth and directeth them; that is, limiteth and appointeth the beginning, the end, the manner, the quality; and the continuance thereof: yea, he ordereth them in their right ends; namely, his own glory, the good of his servants, and the benefit of his Church: Jer. 30. 11. Gen. 50. 19, 20. 1 Sam. 16. 10. Psal. 39. 9. God useth them but as instruments, wherewith to work his good pleasure upon us. As what are our enemies, but God's Arer to cut us down, not for the fire, but for the building: God's Mafons to hew us here in the mountain, that wee may bee as the polished corner stones of the Temple, Psal. 144. 12. Or admit the Mason pulls down the House, it is not with intent to destroy it, but to re-edifie it; and raise it up again in better form and fashion. Gods scullions to scowre up the vessel of his House, that they may bee meet for the Masters use.

If then they bee but as instruments, and tools in the hand of the workman; wee must not so much look to the instrument, as to the Author, Gen. 45. 5. and 50. 20. Well may the Priests of the Philistines doubt whether their plague bee from God, or by fortune, 1 Sam. 6. 2. 9. but let a Jew bee sold into Egypt, he will say to his enemies, *For sent not mee hither, but God*; when yee thought evil against mee, God disposed it to good, that he might bring to pass as it is this day; and save much people alive: Or let a David bee railed upon by any curled Shimei, hee will answer, *For him done, for hee curseth, even because the Lord hath bid him curse David*: when hee shal say, *wherefore hast thou done so?* 2 Sam. 16. 10. Or let a Micah be trodden upon, and insulted over by his engule, his answer will bee no other than this, *I will bear the wrath of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for mee*: Psal. 7. 9. The Believer that is conversant in Gods book, knoweth that his adversaries are in the hands of God, as a hammer, ax, or rod, in the hand of a smiter; and therefore as the hammer, ax, or rod, of it self can do nothing, any farther than the force of the hand using it, so shall they do to it: so no more can they do any thing at all unto him, further than is given them from above: as our Saviour said, Mat. 23. 12.

this in some examples; you have *Laban* following *Jacob* with one troop, *Esau* meeting him with another, both with hostile intentions both go on till the uttermost point of their execution, both are prevented ere the execution; for stay but a while, and you shall see *Laban* leave him with a kiss, *Esau* meet him with a kiss; of the one hee hath an oath, tears of the other, peace with both. God makes fools of the enemies of his Church, hee lets them proceed that they may bee frustrate; and when they are gone to the uttermost reach of their reacher, hee pulls them back to the stake with shame. Again, you have *Sennacherib* let loose upon *Hizekiah* and his people, who insults over them intolerably: 2 Kings 18. Oh! the lamentable and (in sight) desperate condition of distressed *Jerusalem*; wealth it had none, strength it had but a little, all the countrey round about was subdued unto the *Assyrian*: that proud victor hath begirt the walls of it with an innumerable army, scorning that such a shovell-full of earth should stand out but one day: yet poor *Jerusalem* stands alone, block'd up with a world of enemies, helpless, friendless, comfortless, looking for the worst of an hostile fury; and on a sudden, before an Arrow is shot into the City, a hundred fourscore and five thousand of their enemies were slain, and the rest run away, 2 Kings 19. 35, 36. God laughs in heaven at the plots of Tyrants, and befools them in their deepest projects. If hee undertake to protect a people, in vain shall cabell, and hell conspire against them. Nothing can bee accomplished in the Lower House of this world, but first it is decreed in the Upper Court of heaven; as for example, what did the Jews ever do to our Saviour Christ, that was not first both decreed by the Father of Spirits, and registred in the Scriptures for our notice and comfort? They could not so much as throw the Dice for his Coat, but it was prophesied: Psal. 22. 18. and in Psal. 69. 21. It is fore-told that they should give him gall in his meat, and in his thirst, vinegar to drink; the very quality and kind of his drink is prophesied: yea, his face could not be spit upon without a prophesie; those filthy excrements of his enemies fell not upon his face, without God's decree, and the Prophets relation: Isa. 50. 6. Yea, let the Kings of the earth bee assembled, and the Rulers come together; Let *Herod* and *Pontius Pilate*, with the Gentiles and the people of *Israel*, gather themselves in one league against him, it is in vain; for they can do nothing, but what the hand of God, and his Counsell hath before determined to bee done: as *Peter* and *John* affirmed to the rest of the Disciples, for their better confirmation and comfort: Act. 4. 28. 29. Nos notwithstanding the Devil raged, the Pharisees stormed, *Herod* and *Pilate* vexed, *Caiaphas* prophesied, all combined, and often sought to take him: yet no man laid hands on him (untill his hour was come that God had appointed): so that by all their plots, they were never able to take him any more, but, than onely to shew their teeth, Joh. 7. 30. If wee be in league with God, wee need not fear the greatest of men.

Indeed, if you *Pilate* brag to Christ, knowest thou not that I have power to crucifie thee? Joh. 19. 10. And *Laban* to *Jacob*, Gen. 31. 29. I am able to do you harme, but they were vain words: for doth not the

raius overthrow tell all boasting Champions, that an *Hof* is nothing without the God of *Hofs*. Yea, Satan himself was full of rage unto God in *Job's* case, stretch out now thine hand, *Job* 1. 21. and 2. 4. *Tim* 1. *Themistocles* once said of his son: this boy can do more than any man in *Greece*: for the *Athenians* command the *Grecians*, and I command the *Athenians*, and my wife commands mee, and my son commands my wife: so the Churches adversaries in some places, may boast what their Father the *Deuill* can do: for hee commands the *Pope*, and the *Pope* commands the *Jesuites*, and the *Jesuites* command such a King, or *Emperour*; *Rev.* 17. ver. 12, 13, and that *Emperour*, or King, commands his Officers of *State*; and they command the *Common people*. And yet to speak rightly, even all these can do just nothing of themselves; for hee that sits on the *beavens* laughing them to scorn, commands all.

Now it must needs comfort and support us exceedingly, if in all cases wee do but duly consider, that inequality is the ground of order, that *Superior* causes guide the *Subordinate*, that this *sublimity* *Globe* depends on the *celestiall*; as the *lesser wheels* in a *Clock* do on the *great one*, which I haue thus exprest:

As in a Clock one motion doth convey,
And carry diuers wheels a several way;
Yet altogether by the great wheels force,
Direct the hand unto his proper course.

who is hee that saith, and it cometh to pass, when the Lord commandeth it not? *Lamenta.* 3. 37. Suppose the *Legions* of *hell* should combine with the *Potesties* of the earth to do their worst, they are all nothing without God; as in *Arithmetick*, put never so many *Cyphers* together, they become another, and they make nothing; but let one *figure* be added, it makes them *infinite*. So is it with men and *Devils*, if God be not with them, they are all but *Cyphers*: And yet for the praise of his glory, and the good of his Church, these enemies of his, whether they tile or firrill, shall by an *insensible ordination* performe that will of the Almighty, which they least think of, and most oppose. The *inhabitants* of *Jerusalem*, and their *Rulers*, (because they knew him not, nor yet the words of the *Propheets* which are read every *Sabbath day*) haue fulfilled them in condemning him, *Act.* 13. 27. so that as *Saint Austine* speaks by resisting the will of God, they do fulfill it: and his will is done by and upon them, even in that they do against his will.

That even *Satan* himself is limited, and can go no further than his chain will reach, wee may see *Rev.* 10. 2. More particularly, hee could not touch so much as *Job's* body or substance; no nor one of his *travails*, nor one limb of their bodies, nor one hair of their heads, nor one beard of their beards, but hee must first beg leave of God; *Job.* 2. 6. Nay *Satan* is so far from having power over us living, that hee cannot touch our bodies being dead; yea, hee cannot find them when God will counsel them (as when the body of *Moses*) and I doubt not, but as the *angel* did with *at*

the *Souldiers* of their and our Lords: so for his sake, they also watch our *graves*; he could not seduce a false prophet, nor enter into a *Hag* without *licence*: the whole *Legion* sue to *Christ* for a sufferance, not daring other than to grant, that without his *permission* they could not hurt a very *Synge*.

And when he hath leave from God, what can hee do? hee cannot go one hairs breadth beyond his *commission*: being permitted, hee could bring *Christ* himself, and set him on the *Pinacle* of the *Temple*; but hee could not throw him down; which even a little child might have done with *permission*. As the *Leon*, 1 *King*. 13, killed the *Prophet*, but neither touched the *Ass* whereon hee rode, nor yet the *load* contrary to his manite.

True *Satan* could boast even to *Christ* himself, that all the world was his, and all the Kingdoms thereof, but when it came to the pull, he could not enter into a very *Hag*, without asking him leave, and having leave given him, hee presently carryed the whole *beard* headlong into the *Sea*: Why did hee not so to the man possessed? no thanks to him, hee had leave for the one, not so for the other; and therefore a whole *Legion* of them were not able to destroy one poor simple man, *Matth.* 8, ver. 31. 32.

So that all our enemies are curbed and restrained by the divine providence of our heavenly Father: *Satan* may bee his *Executioner*, but God is the *Judge*, and the *Executioner* cannot lay on a stroke more than the *Judge* appoints.

I confess *Satan* is so strong comparatively, and withall so crafty and malicious, that wee may with reverence and love, wonder at the mercy of God in our delivery: But this is our comfort, first, that Spirit (as wee have shewn) can do nothing without the God of Spirits. Secondly, wee have the *Angells* aid, as the Prophet *Elisha* against that bloody King, 2 *King*. 6. 17. Lot against the *Sodomites*, Gen. 19. 10. *Jacob* against the fear of *Esau*, Gen. 32. ver. 24. 28. *Hozekiah* against *Sennacherib*, *Isa.* 37. 36, and *England* against that invincible Navie of the *Spaniards* in Eighty eight. True, they appear not ordinarily; what then? no more do the evil *Angells*, but the Word of God assures us it is so, the *Angel* of the Lord marcheth round about them that fear him, and delivereth them, *Psal.* 34. 7. And do but thou get spiritual eyes, whereby thou maist see, as with *Moses*, the invisible God; so the invisible *Angells*: do but pray, as *Elisha* for his servant, that thine eyes may bee opened, and then thou shalt see more with thee, than against thee 2 *King*. 6. 16. 17.

Yea, had wicked men their eyes opened, as *Balaam* once had, they would at every turn see an *Angel* stand in their way, ready to resist what they go about, as hee did: for this is one of the noble emploiments of those glorious spirits, to give a strong though visible opposition to lewd endeavours. Many a *preacher* out at five hundred, without the knowledge of the *Treasure*. Yea, O! God, many are the dangers which wee (as *And fear*) innumerable, shall wee never see nor hear.

Therefore to take away all ambition to our selfe, even when we have not should it deliver us.

Now if it bee feasible to think how great things evil spirits can do with permission; it is comfortable to think how they can do nothing without permission: for if God must give him leave, hee will never give him leave to do any harm to his chosen, hee will never give him leave to do the least hurt to our souls. Now as by way of concession, every greater includes the less, hee that can lift a Talent, can easily lift a Pound; so by way of deniall, every greater excludes the less. If Satan himself cannot hurt us, much less his instruments, weak men: but for proof of this, see also an instance of two: that a Sparrow cannot fall to the ground without our heavenly Fathers, and that without leave from him, our enemies cannot diminish one of our heads; wee have our Saviours express testimony, Math. 10. 29. 30. Let the Powder-Traynor plot and contrive the ruine of our State never so cunningly and closely, let them go on to the utmost, (as there wanted nothing but an actor to bring on that Catholic day) yet before the match could bee brought to the Powder, their artifices were discovered, their projection, prodicion, deperdition, all disclosed, and seasonably returned on their own heads: And the like of their miserable Harkie. And of Pope Alexander the sixth, who prepared a feast for diverse Cardinalls and Senators, purposing to poyson them: but by the providence of God, they escaped; and hee alone was poysoned. As Jezebel fret her heart out, and swear by her gods, that Eliah shall die, yet wee shall see frustrated; Eliah shall bee safe. Let the red Dragon (our forefloods of venom against the Church, the Church shall have wings given her to flye away, shee shall be delivered, Rev. 12. Let the Scribes and Pharisees, with their many false witnesses accuse Christ never so, yet in spite of malice, innocency shall find abettors: and rather than hee shall want an assessor, the mouth of Prate shall bee opened to his justification. Yea, let sinners through frailty run away from the execution and embassage of Gods charge, and thereupon bee call into the Sea, though the waves requite him of the Ship, and the Fish requite him of the waves, yet the Lord will requite him of the Fish: even the Sea, and the Fish, had as great a charge for the Prophet, as the Prophet had a charge for himselfe: for this is a sure rule, if in case God given any of the creatures leave to afflict us, yet hee will be sure to lay no more upon us than we are able, or he will make us able to bear: yea, than shall make for our good, and his glory. Hee hath provident care over all the Creatures, even Beasts and Plants: and certainly wee are more precious than Fowls and Flowers: yet the Lord cares for them. Will the Householder take care to water the herbs of his Garden, or to fodder his Cattell, and suffer his Men and Maids to famish through hunger and thirst? Or wil hee provide for his Men and Maids, and let his own children starve? Surely, if a man provide not for his own, hee hath denied the faith, and is worse than an Infidel: 1 Tim. 5. 8. Far bee it then from the Righteous-bolder, and Judge of the world, to provide for his dear Children and Servants, what shall hee do for them?

for them: indeed wee may fear our own flesh, as Saint Paul did; but God is faithfull, and will not suffer us to bee tempted above our strength, but will ever give the issue with the temptation, and in the mean time support us with his grace, 2. Cor. 12. 9. You have an excellent place to this purpose, Jer. 15. 20, 21.

Section. 2.

Objection. But wee see by experience, that God gives wicked men power often times to take away the very lives of the godly.

Answer. What then? If wee lose the lives of our bodies, it is, that wee may save the lives of our souls; and attain the greater degree of glory, Luk. 9. 24. and so wee are made gainers even by that loss. Now if God takes away temporall, and gives eternall life for it, there is no hurt done in; hee that promiseth ten pieces of silver, and gives ten pieces of gold, breaks no promise. Peace bee unto this house, was the Apostles salutation, but it was not meant of an outward peace with men of the world: and Christ saith, you shall have rest, Matth. 11. 28. but it is rest unto your souls. Again, thou hast merited a three-fold death: if thou bee' it freed from the two worser, spirituall, and eternall; and God deal favourably with thee touching thy naturall death, hee is mercifull: if not, thou must not think him unjust. Though the Devill and the world can hurt us, as well as other men, in our outward and bodily estates: as the Devill had power over Job in his miseries, over his children in their death, over Mary Magdalen that was possessed, and over that daughter of Abrahams, Luk. 13. whom hee kept bound 18. years, ver. 16. yet they can do us no hurt, nor indanger our souls; they shall lose nothing but their dross, as in Zachary 13. 9. Isa. 12. Let them sucke out our blood, our souls they cannot so much as strike; let wild beasts tear the body from the soul, yet neither body, nor soul are thereby severed from Christ. Yea, they can neither deprive us of our spirituall treasure here, nor eternall hereafter; which makes our Saviour say, Fear yee not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in Hell, Matth. 10. 28. The body is but the Bark, Cabin, Case, or Inframent, of the soul; and say it falls in pieces, there is but a pitcher broken; the soul a glorious Ruby, hold more fit to bee set in the crown of glory, than here to bee troden under foot by dirty swine; and therefore is soon as separated, the Angels convey her hence to the place of everlasting bliss. Alas, what can they do? they cannot separate us from the love of God in Christ Jesus, Rom. 8. 38, 39. Yea, they are so far from doing us harm, as that contrariwise wee are much the better for them. In all these these things wee are more than conquerours, through him that loved us: ver. 37. Whatsoever then becoms of goods, or lives, happy are wee so long as (like wise Souldiers) wee guard the main parts, while the soul is kept safe from temptation, from distrust, &c. Our enemy may afflict us, hee cannot hurt us.

Objection. Nevertheless, that which I suffer, is exceeding grievous.

Answer. Not so grievous as it might have been, for hee that hath afflicted thee for a time, could have held thee longer; hee that toucheth thee in pain, could have stricken thee in *wholes*: hee that laid this upon thy body, hath power to lay a greater Rod both upon thy body and soul. Again, there is no chastisement nor grievous; the bone that was dis-jointed, cannot bee set right without pain; no potion can cure us, if it work not; and it works not, except it make us sick. Nay, my very disease is not so painfull for the time, as my remedy: how dorn it turn the stomach, and wring the in trails, and work a worse displemper than that whereof I formerly complained? neither could it bee so wholesome, if it were less unpleasing, neither could it make mee whole, if it did not first make mee sick. But wee are contented with that sickness which is *almost* over-ruled. There is a vexation without hurt, such is this: wee are afflicted, not oppressed: needy, not desperate: persecuted, not forsaken: cast down, but not perish not: how should wee? when all the evill in a City, comes from the providence of a good God, which can neither bee impotent, nor commit an error. It is the Lord, let him do what hee will. Woe worth us! if evill could come by chance, or were let loose to light where they list; now they are over-ruled, wee are safe. In the name of God then, let not the tall stature of the *Anahims*, nor the combination of the *Edomites*, nor the politick counsels of all the *Achitopels* and *Machiavilians*, nor the proud looks nor the big words of all the *Amaziahs*, combining themselves together, deter or dismay you. Let not the over-topping growth of the sons of *Zeruah* seem too hard for you; for God is infinitely more strong and mighty to save us, than all our enemies are to destroy us: and he hath his *Oar* in these waters: he hath a special stroke in all actions whatsoever, and can easily over-reach and make shak fools of the wisest; by making their own counsels and endeavours like *Isaiah's*, to overthrow those intentions which they seem to support.

As touching the continuance of afflictions, God so ordereth and tempereth the same, in his merciful wisdom, that either they be tolerable or short; either our sorrows shall not be violent, or they shall not last: if they be not light, they shall not be long; grievous and sore trials last but for a season. *Pet. 1. 6. A little while, Joh. 16. 16. Yes, but a moment, 1 Cor. 4. 17. Hee endureth but a while in his anger, (saith the Psalmist) but in his favour is life; weeping may abide for a night, but joy cometh in the morning, Psal. 30. 5.* And this had hee good experience of, for if we mark it, all those *Psalms* whose first lines contain sighs and broken complaints, do end with delight and contentment; hee begins them in fear, but they end in joy: you shall see terrible anguish stirring in the door, tremellable sorrow looking in at the window, despair bordering in the margin, and offering to creep into the text; yet after a sharp conflict, nothing appears but joy and comfort. God loves to send relief, when wee least look for it: as *Elisba* sent to the King of *Israel*, when he was rending his clothes, *1 Kings 19. 2.* Hear what the Lord our Redeemer saith by *Isaiah*, *For a moment in my anger, I hid my face from thee for a little*

short season, but with everlasting mercy have I had compassion on thee: Isa. 54. 8. It is but a little, for a moment that his anger lasts, his mercy is everlasting: and I bid my face, never turne from thee: Joseph when hee lay down to sleep, was full of care about his Wives being with child; Matt. 1. 20. but hee awakened well satisfied: ver. 24, 26. *day a measure of fine flower, is lower rated in Samaria, than yesterday of dung.* Although Christ's Star left the wise-men for a time, yet instantly he appeared again, and forsook them not till they had found Christ; which was the mark they aimed at: Matt. 2. 9. *Afflictions are like running waters, which make many grounds fruitful, but tarry with none of them.* Yea, it is a rule in nature, that violent things cannot last long: The Philosophers could observe, that no motion violent is wont to bee permanent; and Seneca concludes, That if the sickness bee tedious and lasting the paine is tolerable, but if violent, short; and so of spirituall temptations, the which were so vehement upon Luther, that the very venom of them drank up his spirits; and his body seemed dead; so that neither speech, sweat, blood, or heat, appeared in him; but this sturp he tasted but for one day: so if wee suffer much, it shall not bee long: if wee suffer long, it shall not bee much. Some misery is like a Consumption, gentle, but of long continuance; other like a Fever, violent, but soon over. If our sorrows be long, they are the lighter, if sharper, the shorter. The sharp North-East wind (saith the Astronomer) never lasts above three days, and thunder, the more violent the less permanent. Wherefore cheer up thou drooping soul, if the Sun of comfort bee for the present clouded; it will ere long shine forth bright again: If now with the Moon thou art in the wane, stay but a little, thou shalt as much increase, for as days succeed nights, Summer, winter, and rest travelles indubitably, joy shall succeed, and exceed, thy sorrow. Thy grief shall dissolve, or bee dissolved; yea, it is in some measure dissolved by time for the present. The Portuguese will rejoyce in foul weather, why? because they know, fair will follow: and so may the believer, in his greatest extremity; because God will shortly tread Satan under our feet, Rom. 16. 20. Here also the distressed soul may take comfort to himself out of former experience; who is hee that hath not been delivered out of some miserable engagement? which if thou hast, thou maist well say unto God with the Psalmist, *Thou hast shewed me great troubles and adversities, but thou wilt save me, and deliver me, and wilt come againe, and take me up from the dust of the earth, and comfort me.* Psal. 71. 20. 21. For God's former actions are patterns of his future; hee teacheth you what hee will do, by what he hath done: and nothing more raises up the heart in present affliction, than the recognition of favours, or goodnes past: he that hath found God present in one extremity, may trust him in the next: every season of favour of the Almighty, invites both his gifts and our trust.

Objection. But thou wilt say with the Psalmist, *thine enemies have not prevailed against thee, and God remember altogether to visit his foes, and to have them forgotten thee:* and so thou teachest hee will for ever

Answer. It is but in thy apprehension, as it was with him. Only his
 Iuvurance may overstay thy expectation, it cannot, the due period of his
 own counsels: for know first, that such works are not to be judged of
 untill the fifth act. The case despicable and desperate in outward ap-
 pearances, may with one smile from heaven be a blessed time: *Dothan*
 is besieged, and the Prophets servant distressed, they are in a grievous
 case (as they think); yet a very apparition in the clouds shall rescue
 them: nor a squadron shall be killed, and yet the enemy is surprised: *2 Kings 6.* here was no slackness. The *Midianites* invade *Israel*, and are
 suddenly confounded by a dream. *Judg. 7.* *Miriam* *Harperwood*, that Re-
 ligious Gentiewoman, famous for her virtues, after shee had been distressed
 in her mind thirty years, without feeling the least comfort, not being
 able to hold out any longer, (as a woman *strong who can bear*)? Hung
 a *Pencke-glass* against the ground, and said to a grave Divine that taught to
 comfort her, *I am sure to bee damned, as this glass is to bee broken.* What
 what followed? the glass was not broken, but it *ran out and stood upright*:
 at the sight whereof, shee was so confirmed, that ever after to her
 dying day, shee lived most comfortably: much like that of *Amleus*, who
 striving to paint a drop of foam falling from a *Horse* mouth, after long study
 how to express it, even *disparing*, hung away his *Penckell*, and that throw
 did it. How opportunely doth God provide succours to our distresses! It
 is his glory to help at a pinch, to begin where wee have given over; that
 our relief might bee so much the more welcome, by how much it is less
 looked for: superfluous aid can neither bee heartily desired, nor earnestly
 looked for: nor thankfully received from the hands of mercy. Besides our
 Infirmities besters off the glory of his strength, *2 Cor. 12. 9.* Spiritual con-
 fusions are commonly late and sudden: long before they come, and
 speedily when they do come, even preventing expectation: and our last con-
 fusions have wont ever to be the last, as when after some stormy rain, it
 poves down most vehemently, wee think the weather is changing. When
 hee means to ease us of our burthen, hee seems to lay on heavier: where-
 fore trust in God killing, and love God changing. It is a good signe of our
 recovery.

Section 3.

Again, in the next place thou must know, that man's extremity is Gods
 opportunity: well may wee see forbear, so long as wee have hope any thing left
 to us; but wee are sure to find him in our greatest exigents, who loves
 to give comfort to those that are fullen of their hopes, as abundance of
 examples witness. When had the *Children of Israel* the greatest victory
 but when they feared most to bee overcome? *2 Roy. 19. 35.* *Erod.* *14.*
ver. 28. 29. When was *Harar* comforted of the *Angels*, but when her
 child was near famished, and shee had cast it under a tree for dead? *Gen.*
21. 14. to 20. When was *Uthan* comforted and relieved by an *Angel*, with
 a cake baked on the *asals*, and a *Cruse of water*, but when she was utterly
 for

forfeaken of his hopes? 1 Kings 22. 4. 107. When was the Saraman rewarded? it was high time for the Prophet to visit her: poor soul! shee was now making her last meal: after one meate morsell, shee was yielding her self over to death. As long as Egypts flower lasted, Manna was not rained. When did God answer the hopes of Sarah, Rebecca, Rachel, the wife of Joseph, and Elisabeth, touching their long and much desired issues? but when they were barren, and past hope of children, by reason of age, Gen. 18. Judges 13. Luke 1. 6. 7. When did our Saviour heal the woman of her bloody issue? but after the Physicians had given her over, and shee becoming much worse, had given them over, when shee had spent all shee had upon them: for to mend the matter, poverty, which is another disease, was super-added, to make her compleatly miserable. When man's help fails, then Gods begins. When did Moses find succour, but when his Mother could no longer hide him; and hee was put into the River among the Bull-rushes? shee would have given all shee was worth to save him, and now shee hath wages to nurse him: shee doth but change the name of mother into nurse, and shee hath her son without fear, nor without great reward. When Israel was in so hard a strait, as either to bee drowned in the Sea, or slain by the sword; how miraculously did God provide an evasion by dividing the waters? When Rachel, like Samaria, had a strong enemy without, and a sore famine within; how miraculously did God provide an evasion, by making the idle their Purveyor, to bring them in an Ocean of sheelish? the like of which was never known before, nor since. Wee read how Meline, during the Massacre at Paris, was for a fortnight together, nourished with one egge a day, laid by a hen, that came constantly to a hay-mow, where hee lay hid in that danger. When the English had left Calais, and the Spaniards was again repossess of it; by some neglect or oversight, there was an English man left behinde: but how did God provide for his escape? it's worth the remembering, hee was no sooner crept into a hole under a pair of stairs, but instantly a Spider weaves a web over the hole, and thus diverted them; for when one of them said, here is surely some of them hid, another replyes, What a fooll art thou, dost thou not see, its covered with a spun cob-webe: and so past him, that in the night hee escaped. O! Saviour, our extremities are the seasons of thy aid: even when Faux was giving fire to the match, that should have given fire to the Powder, which should have blown up Men and Monuments, even the whole State together; thou that never sleepest didst prevent time, and disclose the whole design: yea, thou didst turn our intended Funerall into a Festival. And why doth the goodness of our God pick out the most needfull times for our relief and comfort? but because our extremities drive us to him that is omnipotent; there is no fear, no danger, but in our own infirmities: but because when wee are forsaken of all succours and hopes, wee are fittest for his redress, and never are wee nearer to help: than when wee despair of help; but because our extremities give him the most glory, and our comfort is the greater, when the deliverance is seen before it is expected. His wisdom knows when aid will bee most seasonable, most wel-

same: which hee then loves to give when hee hath us left of all other proofs. That mercifull hand is reserved for a last shift, and then hee will be not; as when *Abraham* had given *Isaac*, and *Isaac* had given *Isaac* for dead; then God interposeth himself; When the knife was falling on his throat, then then comes the deliverance by an *Angel* calling, forbidding, commending him. When things are desperate, then look most for Gods help; for then is the time, *Psalm* 119. 126. *Isa.* 33. 9-10.

And indeed, our faith is most commendable in the last act; it is no praise to hold out until wee bee hard driven, but when wee are forsaken of means, then to live by faith in our God, is thought worthy of a Crown. O wretched *Saul*, hadst thou held out never so little longer without offering, and without distrust, *Samuel* had come, and thou hadst kept the favour of God, whereas now for thy unbelief, thou art cast off for ever, *1 Sam.* 13. 10. to 15. To shut up all in a word, were thy soul in such a strait, as *Israel* was between the *Red Sea* and the *Egyptians*; the spirits of vengeance, (like those enemies) pursuing thee betwixt; Hell and death (like that *Red Sea*) ready to swallow thee before; yet would I speak to thee in the confidence of *Moses*, *Exod.* 14. ver. 13. Stand still and see the salvation of the Lord. Thy Word O! God, made all, thy Word shall repair all; hence all yee diffident fears, hee whom I trust is omnipotent.

Again Secondly, thou must know that God in his wisdom hath set down a certain period of time, within which hee will exercise his children more or less; and at the end whereof, and not before, hee will relieve and comfort them again. As wee may perceive by *Eccles.* 3. 1. *Alb.* 7. 25. *Exod.* 12. 41. *Gen.* 15. 13. *Dan.* 12. 1. 4. 11. *Jer.* 25. 11. *Gen.* 6. 3. Four hundred years hee appointed to *Abraham* and his seed, that they should bee sojourners in a strange land, where they should bee kept in bondage, and cruelly treated, *Gen.* 15. At the end of which time, even the self same day, they returned from the land of *Egypt*; that was the precise time appointed, and the self same day it was accomplished; and till then *Moses* undertook it in vain. Why were they so long kept from it? the land was their own before, they were the right heirs to it, lineally descended from him who was the first possessor of it after the flood: God will do all in due time, that is, in his time, not in ours; if at any time the Lord deliver us, it is more than hee owes us. Let him (saith *Saint Augustine*) choose his own opportunity, that so freely grants the mercy. Again, hee appointed that the *Jews* should serve the *King of Babylon* seventy years; not a day, nor an hour to bee abated, *Jer.* 25. 11. but at the end thereof, even that very night, *Dan.* 9. it was accomplished; neither did *Daniel* (who knew the determinate time) once pray for deliverance, till just upon the expiration. Thirty eight years hee appointed the sick man at *Bethesda* to *Pool*; *John.* 5. 5. Eighteen years to that daughter of *Abraham*, whom *Christ* loosed from her disease, *Luk.* 13. 16. Twelve years to the woman with the bloody issue, *Matth.* 9. 20. Three months to *Moses*, *Exod.* 24. 2. Ten days tribulation to the *Angel* of the Church of *Smyrna*, *Revel.* 2. 10. Three

Three day plague to David; a Sun, &c. 19. Each of these granted him a time, when the like should be done to him. But when their time which God had appointed, was come, they were delivered from all their miseries, troubles, and calamities: and so likewise ere long, if thou wilt patiently carry the Lord's measure, thou shalt also be delivered from thy affliction and sorrow, either in the Morning of thy trouble, with David, Psal. 30. 5. or at the Noon of thy life, with Job; Chap. 42. 10 to 17. or toward the Evening, with M^r Glover, that holy Martyr, who could have no comfortable feeling, till hee came to the sight of the stake: but then hee eyed his hand, and clasp'd his hands for joy to his friends, saying, O! Austin, bee is come, bee is come, meaning the feeling joy of faith; and the Holy Ghost: Acts and monuments, Fol. 193 9. Or at night with Lazarus; at one hour or another thou art sure to be delivered, as time will determine. Many were the troubles of Abraham, but the Lord delivered him out of all. Many were the troubles of David, but the Lord delivered him out of all. Many were the troubles of Joseph, but the Lord delivered him out of all. Many were the troubles of Job, but the Lord delivered him out of all: therefore hee can and will deliver thee out of all. But if hee do not, (saith Gadadath, Misbach and Abeneger) yet wee will not do evill to escape danger; because Christ hath suffered more for us; therefore if I perish, I perish, saith Hester. Bee our troubles many in number, strange in nature, heavy in measure, much in burden, and long in continuance; yet God's mercies are more numerous, his wisdom more wondrous, his power more miraculous; he will deliver us out of all: Many are the troubles of the righteous. Yea, hee threat higher, and calls them millions, for so the words may be rendered, but the Lord delivereth them out of all: Psal. 34. 19. How many? or how great soever they bee? or how long soever they continue? yet an end they shall all have: For the Lord either taketh troubles from them, or takes them from troubles, by receiving them into his heavenly rest; where they shall acknowledge, that God hath rewarded them as far beyond their expectation, as hee had formerly punished them less than they did deserve.

Objection. Oh! but my condition is so desperate, and irreparable, that it is impossible I should ever get out of it.

Ans. There is no impossibility (saith Ambrose) where God is pleased to give a dispensation: But be think thy self, is it worse with thee than it was with those before-mentioned? and yet they were delivered. Or is thy case worse than that of Jonas in the Sea, yea, in the Whales belly? and yet hee was delivered: Worse than Nebuchadnezzars grazing in the Field among beasts, even untill his hairs were grown to bee like Eagles feathers, and his nails like birds claws? Dan. 4. 31. to 36. and yet hee was restored in Babell. Worse than Josephs? when hee was thrown into a Pit, and left hopeles; or when sold to the Ishmaelish Merchants, and then sold into prison? yet after all this, his said brethren were faine to become prisoners to him. Worse than Job when hee saw scorping his soars on the dung hill, had all his houses burne, all his cattell stollen, and his children dead? yet hee was no richer after wards, than before.

How valiantly then hath thou judged of my Masters dealing with thee? If were more agreeable to reason and religion, to conclude the contrary; for both experience, and reason teacheth, that violent pleasures, the least motions, are weakest at the furthest. When the morning is darkest, then comes day: yea, usually after the lowest night, follows the highest morning: And religion teacheth, that if wee love God, all things, even the worst of afflictions shall so concurre, and so operate to our good, that we would not have wanted them for any good. Wherefore hold but fast to God, and my soul for thine, neither affliction, nor ought else shall hurt thee. You know, while Adam was at peace with God, all things were at peace with Adam.

Now this darkness well digested will breed good blood in our souls, and is especially usefull to bound our desires of release; for though wee may thinke importunate, impatient wee may not bee: stay hee never so long, patience must not bee an inch shorter than affliction: If the bridge reach but halfe way over the brooke, wee shall have but an ill favoured passage. Wee are taught in Scripture to praise patience, as wee do a fair day at night: Hee that endureth to the end shall bee saved. *Matth. 24. 13.* Whereas coming but a foot short, may make us miss the prize, and loose the wager wee run for: and then as good as wee have let our out of doors. Much the better for that light which will not bring us to bed: perseverance is a kind of all in all, continuance is the crown of all other graces; and heaven shall bee the crown of continuance.

But not seldom doth the Lord only release his children out of extreme adversity here, but withall makes their latter end so much the more prosperous, by how much the more their former time hath been miserable and adverse. Wee have experience in Job, You have heard saith Saint James of the patience of Job, and what end the Lord made with him. What end is that? the holy Ghost tells you. That the Lord blessed his latter end, more than his beginning: and gave him twice as much, as hee had before: for whereas at first hee had 7000 Sheep, 3000 Camels, 500 yoke of Oxen, and 500 free Asses: after his reparation hee had 14000 Sheep, 6000 Camels, 1000 yoke of Oxen, and 1000 free Asses, every one double: and whereas the number of his children remained the same they were before, namely seven Sons, and three Daughters: the number of them were also doubled, as the learned observ: for whereas his Beasts, according to the estimation of Baals utter lyverish, the souls of his children were saved: so that hee had twice so many children also, whereof ten were with him on earth, and the other ten with God in heaven. *Job 42. 10. to 14.* And in Joseph, who was bred up in the school of affliction from his infancy, yet when his turn was come, one hour changed his situation of Iron into chains of Gold; his ragged Robes, his stocks into a Chariot, his prison into a Palace, the noise of his Gyves into a brooch: and whereas hee was thirty years kept under, hee ruled in the height and lustre of all honour and glory the space of eighty years. And one minute made in Lazarus a far greater change, and preferment. And in David, who for a long time was in such

Fear of *Saul*, that hee was forc'd to flee for his life, first to *Samuel*, where *Saul* pursued him; then to *Jonathan*, where his grief is doubled, then to *Achimelick*, where is Doeg to betray him; after that hee flieth to *Achish*, King of *Gath*; where being discovered, hee is in greatest fear of all, lest the King should take away his life; and lastly, when hee returns to his own *Ziklag*, hee finds it smitten, and burnt with fire, and his wives taken prisoners, and in the midst of all his grief, when hee had wept untill hee could weep no more; the people being vexed, intend to stone him; so that, as hee had long before complained, there was but a step between him and death; but mark the issue, though his heart were now not onely brim full, but ran over with grief: yet within two days the Crown of *Israel* is brought unto him, and hee is anointed King, 2 Sam. 1. and for the present hee was able to comfort himself in the Lord his God, 1 Sam. 30. 6. Yea, after this, when by that foul sin of Adultery and Murder, hee had brought more enemies about his ears, (God, and men, and Devils) having once repented his fault, hee was able to say with confidence, O God! thou hast shewed mee great troubles and adversities, but thou wilt take mee up from the depth of the earth, and increase my honour, Psal. 71. 20, 21. He knew well enough that it is Gods use to bring comfort out of sorrow, as hee brought water out of the rock, and that cherishing was wont to follow stripes: And indeed, how oft hath a Tragick entrance had a happy end? Like that wee read of *Michael*, who was condemned to death by the Emperour *Leo*, upon a false accusation; but before the execution, the Emperour died, and *Michael* was chosen in his stead. And of *Mordecai*, who being in the fore-noon appointed to the Gibbet, was in the after-noon advanced next of all to the throne, And *Queen Elisabeth* of blessed memory, who reigned at the same time that shee expected to suffer, and was Crowned, when shee looked to bee beheaded. God loves to do by his children, as *Joseph* did by his Father; first, wee must have our beloved *Joseph* a long time detained from us; then hee robbes us of *Simeon*; after that, lends for our best beloved *Benjamin*, and makes us beleeve hee will rob us of all our children at once, all the things that are dear to us: But why is it? even that when wee thinke to have lost all, hee might return himself, and all again with the greater interest of joy and felicity. The Lord, saith *Hanna*, killeth and maketh alive; first, killeth, and then maketh alive; bringeth down to the grave, and raiseth up: The Lord maketh poor, and maketh rich; bringeth low, and exalteth; hee raised the poor out of the dust, and lifteth up the begger from the Dung-hill; to set them among Princes, and to make them inherit the seat of glory: 1 Sam. 2. 6, 7, 8. And why all this? but that in his own might, no man might bee stronger. 9. That which *Plutarch* reports of *Dionysius*, (how hee took away from one of his Nobles, almost his whole estate, and seeing him nevertheless continue as joyous and well contented as ever, hee gave him that again, and as much more) is a common thing with the Lord: and thousands can witness, that though they were weeping under the birchen, when they first carried the precious seed of repentance; yet they

Still returned with joy, and brought their sheaves with them, Psal. 126. 5. 6.
Objection. But thou thinkest thou shalt not hold out, if God should long delay thee.

Answer. If hee delay thee never so long, hee will bee sure to support thee as long, 1 Cor. 10. 13. which is much at one upon the matter. If hee suffer thee to bee sorely tempted, hee will not suffer thee to be tempted above thy strength, 2 Cor. 12. 9. His grace shall bee sufficient for thee, at the least, 2 Cor. 12. 9. Phil. 1. 29. which was Pauls answer, and it may suffice all suitors; the measure of our patience shall be proportionable to our sufferings, and our strength equalled to our temptations, 1 Cor. 13. 2. 12. Now if God do either take away our appetites, or give us meat, it is enough.

True, a Ship of never so great a burthen, may bee over-laden till it sink again; or if wee shall wear away all the steel with whetting, the Tool is left unprofitable. But my thoughts (saith God) are not as your thoughts, nor my ways as your ways, Isa. 55. 8. God is no Tyrant to afflict thee unmercifully, neither will he draw a sword to kill thee, or call for Scorpions, when a rod is too much. Hee that made the vessel, knows her burthen, and how to ballace her; yea, hee that made all things, very good, cannot but do a thing very well. Indeed, God seemeth to wrestle with us, as he did with Jacob; but hee supplies us with hidden strength at length to get the better: And grace to stand in affliction, and to gain by it, is better than freedom or deliverance. The Bush which was a Type of the Church, consumed not all the while it burned with fire; because God was in the midst of it. The Ship at Anchor is shrewdly tossed to and fro, but cannot be carried away, either by waves, wind, or weather. Sin, Satan, and the world may disturb us, but they can never destroy us: Our head Christ, being above, wee cannot bee drowned. There can bee no disjunction, unless wee could bee pluck'd from his arms, that is Almighty; for our life is hid with Christ in God, Colos. 3. 3. Hee doth not trust us with our own souls life; but hides him in his Son Jesus: because if it were in our own hands, we should easily bee tempted to sell it, as Adam did for an Apple, and Esau for a mess of Pottage: Whereas now wee are safe, for to pluck us out of his hands that is Almighty, requires an adversary stronger than himself. Neither wants hee care; hee that numbers our very hairs; what account doth hee make of our souls? Nor love, for if hee hath bought us with his blood, and given us himself, will hee deny us any thing that is good for us?

Wherefore silence your reason, and exalt your faith, (how pressing, or piercing so ever your sufferings bee) which pulls off the ward from his face, and sees a loving heart under contrary appearances. Trust the mercy of God, which is of infinite perfection; and the merits of Christ, which are of perfect satisfaction: and then hope will bear up thy heave heart, as bladders do an unskillfull swimmer: Otherwise, if thou shalt walke by sense, and not by faith, 2 Cor. 5. 7. fear will no less multiply evils, then faith would diminish them; and thou shalt resemble

be *Nicodemus*, who was not afraid of his brethren, the *Pharisees* only
sighted him.

Section 4.

Objection. Although Christ in the Gospel hath made many large and
precious promises; yet there are none so generall which are not limited
with the condition of faith, and the fruit thereof: *Repentance*; and
each of them is so tied, and entayled, that none can lay claim to
them but true believers which repent, and turn from all their sins to serve
him in holiness, without which no man shall see the Lord: *Hab. 12. 14.*
Isa. 59. 20. But I want these qualifications, (without which, how can I
expect supposition in my sufferings, or my happy deliverance out of
them? however it fares with believers, whom Christ hath undertaken for:
yea, I have such a wicked heart, and my sins weigh many, and great; that
these comforts nothing concerne me: for they chat glow iniquity, and some
wickedness, shall reap the same, *Joh. 4. 8.*

Answer. So: but faith will not willfull, though they be many
and great; yet they cannot hinder our interest in the promises of
God.

Admit thou art a great sinner, what then? art thou a greater sinner
than *Matthew*, or *Zacharias*, who were sinful Publicans, and got their liv-
ings by pilling, and polling, oppression, and extortion? than *Mary Mag-
dalen*, a common strumpet; or *Pharisees*, many Devils; than *Paul*, a bloody
persecutor of Christ and his Church? than the thief upon the Cross, who had
spent his whole life to the last hour in abominable wickedness? than *Ma-
nasses*, that our rageous sinner, and most wicked wretch that ever was; an
Idolater, a malicious Persecutor of the truth, a defiler of Gods holy Tem-
ple, a sacrificer of his own children unto Idols, that is, Devils; a notable
wicked, and wicked forerger; a bloody murderer of exceeding many of the
dear Saints, and true Prophets of The Lord; and one who did not run
headlong alone into all hellish impiety, but led the people also out of the
way to do more wickedly than did the Heathen, whom the Lord cast out
and destroyed? I am sure thou wilt not say thou art more wicked, than
hee was; and yet this *Manasses*, this wretch, more like a Devil than man,
thru a Saint of God, repented him of his sins from the bottom of his heart,
was received. (I cannot speak it without ravishing wonder of Gods bot-
tomless and never sufficiently admired mercy) was received, I was made,
and obtained the pardon of all his horrible sins, and most abominable
wickedness: And are not these, and many the like examples, written
for our learning; and recorded by the holy Ghost, to the end that wee may
gather unto our selves assurance of the same pardon for the same sins, upon the
same repentance, and believing.

Are thy sins great? his mercies are infinite; hast thou committed
all the sins that ever were committed; yet in comparison of Gods mercy,
they are less than a mote in the Sun to all the world, or a drop of water
to the whole Ocean: For the sea though great, yet may bee measured; but
Gods

God's mercy cannot bee circumscribed: and hee both can and will, as easily forgive in the debt of ten thousand millions of pounds, as one penny: and as soon pardon the sins of a wicked *Manasse*, as of a righteous *Abraham*. Wee come unto him by unfeigned repentance, and earnestly desire and implore his grace and mercy, *Rom. 5. 20*.

The Tenure of our salvation is not by a covenant of works, but by a covenant of grace: founded not on our worthiness, but on the free mercy and good pleasure of God: and therefore the Prophet well annexeth blessedness to the remission of sins: *Blessed is hee whose transgression is forgiven, Psal. 32. 1.*

Yea, the more miserable, wretched, and sinfull wee are, the more fit objects wee are, whereupon hee may exercise, and shew the infinite riches of his bounty, mercy, virtue, and all-sufficiency. And this our spirituall Physician can aswell, and easily cure desperate diseases; even the remediless Consumption, the dead Apoplex, and the filthy Leprosy of the soul, as the smallest malady, or least faintness. Yea, hee can aswell raise the dead, as cure the sick, and aswell of Stones as of Fevers, make *Abrahams* children. Did hee not without the Sun at the Creation, cause light to shine forth; and without rain, at the same time, make the earth fruitful? why then should you give your self over, where your Physician doth not? Besides, what sin is there whereof wee can despair of the remission, when wee hear our Saviour pray for the forgiveness of his murderers, and blasphemers? And indeed, despair is a sin which never knew *Jesus*.

It was a sweet saying of one at his death, when mine inquiry is greater than thy mercy O God, then will I fear and despair; but that can never bee: considering our sins bee the sins of men, his mercy the mercy of an infinite God. Yea, his mercies are so great, that amongst the thirtie properties of God mentioned *Exod. 34.* almost all of them appertain to his mercy, whereas one onely concerns his might, and onely two, his justice. Again, shall it ever enter into our hearts, to think that God gives us rules to keep, and yet break them himself? Now his rule is this, *Though thy father sin against thee seven times in a day, and seven times in a day turn again to thee, saying, it repenteth mee; thou shalt forgive him.* The son accuses his father, he doth not straight disinherit him, but Gods love to his people exceeds a fathers love to his son, *Matth. 7. 11.* and a mothers too, *Luce 15. 20.*

I hear many menaces and threats for sin, but I read as many promises of mercy and all they indefinite, excluding none whose impenitency and infidelity excludeth nor themselves: every sin deserves damnation, but no sin shall condemn, but the living and continuing in it.

Wherefore if our clamorous conscience, like some sharp tang'd officer, arrests us at Gods bar, let us put in bail, two subdive virtues, Faith, and Repentance, and so stand the triall: the Law is on our side, the Law of grace is with us, and this Law is his that is our Advocate, and he is our Advocate, that is our Judge, and hee is our Judge, that is our Saviour; even the head of our feble, *Jesus Christ*.

For the first of these; do but repent, and God will pardon thee, bee thy sins never so many, and innumerable for multitude; never so heinous for quality and magnitude, *Isa. 33. 7. Ezek. 18. & 33. 17.* Yea, sins upon Repentance are so remitted, as if they had never been committed: *I have put away thy transgressions as a cloud, and thy sins as a mist; Isa. 44. 22.* and what by corruption hath been done, by repentance is undone, as the former examples, and many other, witness. Come and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow, *Isa. 1. 18.* yea whiter; for the Prophet David laying open his blood-guiltiness, and his original impurity, useth these words: *Purge me with Hyssop, and I shall be clean; wash me, and I shall be whiter than snow, Psal. 51. 7.*

And in reason; did hee come to call sinners to repentance, and shall he not shew mercy to the penitent? Or, who would not cast his burthen upon him, that doth desire to give ease? *As I live, saith the Lord, I would not the death of a sinner, Ezek. 18. 32. and 33. 11.*

Section 5.

Objection. Yea, but I cannot Repent.

Answer. In time of temptation, a man is not a competent Judge in his own case: In humane Laws, there is a nullity held of words and actions extorted, and wrung from men by fear: because in such cases, a man is held not to bee a free-man, nor to have power or command in some sort, of himself. A troubled soul is like troubled waters, wee can discern nothing clearly in it; wherefore (if thou canst) lay aside prejudice, and tell thee in cold blood, how it fares with thee at other times, though indeed thy words at present are enough to convince thee: For first, thou findest sin a burthen too heavy for thee to bear, which thou didst not formerly; what's the reason? are thy sins more and greater? No, but the contrary: for though they appear more, yet they are less; for sin, the more it is seen and felt, the more it is hated; and thereupon is the less. Moles are in a room, before the Sun shines; but they appear onely then.

Again secondly, the very complaint of sin, springing from a displeasure against it, shews that there is something in thee opposite to sin: viz. that thou art penitent in affection, though not yet in action, even as a child is rational in power, though not in act. Yea more, thou accusest, and condemnest thy selfe for thy sins; and by accusing our selves, wee prevent Satan; by judging our selves, wee prevent God. Neither was the Centurion ever so worthy, as when hee thought himself most unworthy: for still our worthiness is in a capable misery; nor does God ever thinke well of him, that thinks so of himself. But to let this passe.

Are not your failings, your grief? are they not besides your will? are they not contrary to the current of your desires, and the main bent of your resolutions, and endeavours? Dost thou determine to continue in the practice of any one sin? Yea, dost thou not make conscience of all Gods Commandments, one as well as another; the first table, as well as the second,

and the second, aswell as the first, Matt. 5. 19. Dost thou not grieve, for sins of all sorts, secret aswell as known, originall, aswell as attayled, of omission, aswell as commission, lesser, (viz thoughts) aswell as greater: yea, aswell for the evil which cleaves to thy best works, as for the evill works, Rom. 7. 21. and as heartily and unfeignedly desire that thou must never commit it, as that God should never impute it? 2 Tim. 2. 17. Dost thou not fear to displease him, not so much because, hee is just to punish, as for his mercy and goodnes sake; and more fear the breach of the Law, than the curse? Dost thou not love rather to bee, than seem or bee thought good; and seek more the power of godlines, than the shew of it? Job 1. 1. If so, well may Satan, and thine own conscience accuse thee of impenitency, and unbelief; but Christ thy Judge never. Yea, then, notwithstanding your failings, you may say with David, I have kept thy word, Psal. 18. 21. 22. 23. for though this bee not such a measure of keeping as the Law requireth; yet it is such a keeping, as God in Christ accepteth: for suppose thy knowledge is still small, thy faith weak, thy charity cold, thy heart dull, and hard, thy good works few and imperfect, and all thy zealous resolutions easily hindred and quite overthrowen with every small temptation: yet God that worketh in us both the will and the work, will accept the will for the works; and that which is wanting in us, Christ will supply with his own righteousness; Hee respecteth not what wee can do, so much as what wee would do; and that which wee would performe, and cannot, hee esteemeth it as though it were performed: whereas, take away the will, and all acts (in Gods sight) are equal.

As the wicked sin more than they sin, in their desire, so the righteous do more good than they do, in their will so do it. If there bee a paratum cor, though there bee not a perforatum cor; a profer of blood, though no expence of blood for the honour of Christ, it is taken for Martyrdom, as Origen testified of one; Non ille Martyrio, sed Martyrium illi defuit. I know thy poverty, but thou art rich, saith the Spirit to the Church of Smyrna: poor in thy condition, rich in thy affection to goodness: Facultas secundum voluntatem, non voluntas secundum facultatem estimanda est; God esteems our charitable beneficence, not onely secundum quod habemus, but secundum quod tribuere velimus. Wee are charged to forsake all houses, lands, friends, liberties, lives, for Christ; yet many dy with houses, lands, and riches, in their possession, whom Christ receives and crowns in Heaven, because they did part with all secundum animæ preparationem: What wee would have done, shall bee reckoned to us, as done; wee do it quoad comatum, though non quoad effectum? In like manner God taketh a heart desirous to repent and believe, for a penitent and believing heart; volens & dolens. The vehement desire of godly sorrow, or a sorrow because we cannot sorrow, goes for godly sorrow with God: so that to sigh and grieve for what wee cannot do, is to come short, and yet to do it too: for God likes the will so wel, that in his Son what we would do, is in acceptance done, 2 Cor. 8. 12. which text one brings in thus: O! what an unspeakable comfort was this cordiall verse to my afflicted soul! And well it might be, if wee hate

our corruptions, and strive against them, they shall not bee commed out. It is not I (saith Paul) but sinne as dwelleth in mee: Rom. 7. 20. For what displeaseth us, shall never hurt us; and wee shall bee esteemed of God, as bee what wee love, and desire, and labour to bee.

The comfort of this doctrine is intended, and belongeth troubled consciences, and those that would faine do better: but let no presumptuous sinners meddle with it; for what hast thou to do to take (I say not the childrens bread to eat. *Matth. 23. 28.* but even) the least parcell of Gods word into thy mouth? seeing thou wast to bee reformed, *Psal. 50. 15.* But if thou beest a weary and heavy laden sinner, thou maist comfort thy selfe thus: I do hateful things, but I hate that I do; I break the Law, but yet I love the Law, as holy, just, and good: Flesh is in mee, but I am not in the Flesh: I must not fix mine eyes onely upon mine own resistance, or failings, but on Gods assistance and acceptance in his Son, by which I shall bee able to leap over all walls and impediments, *Psal. 18. 29.* The Law is given, that Grace may bee required; Grace is given, that the Law may bee fulfilled: by us, evangelically, for us, by Christ (whose righteousness is ours) perfectly, as Saint Augustine speaketh. The Law is a glass to shew us our spots, the Gospel a fountain to wash them away. Wherefore cast not both thine eyes upon thy sin, but reserve one, to behold the remedy: look upon the Law to keep thee from presumption, and upon the Gospel, to keep thee from despair.

Canst thou not aggravate thine own sins, but thou must exaltate, and call in question Gods mercy, and Christs all-sufficiency, spoil him of his power and glory? Though the grievousness of our sins should increase our repentance, yet they should not diminish our faith, and assurance of pardon, and forgiveness. As the plaster must not be less than the sore, so the tear must not bee bigger than the wound. It was a sweet and even counsell which Saint Paul took, who when hee would comfort himself against corruption, and evil actions, *Rom. 7. 20.* then; not I, but sin dwelling in mee: when he would humble himself, notwithstanding his graces, then; not I, but the grace of God in mee, *1 Cor. 15. 10.*

Section 6.

Objection. But I am not worthy the least mercy, I have so often abused it, and so little profited by the means of grace.

Answer. I think so too, for if thou refuset the offer of mercy until thou deservest it, we bee to thee: But if thou wilt take the right course, renounce the broken reed of thine own free will, which hath so often deceived thee; and put all thy trust in the grace of Christ: The way to bee strong in the Lord, is to bee weak in thy self, bee weak in thy self, and strong in the Lord; and through faith thou shalt bee more than a Conquerour. Leave tugging and struggling with thy sin, and fall with Jacob to wrestle with Christ for a blessing; and though thy self go slumping away, yet shalt thou bee a Prince with God, and bee delivered from Esau's bondage. But thou standst upon thine own feet, and therefore fallest so sorely: thou wilt like a child

child, go thou to end of thy self, and therefore gettest to many knocks. And thou must dost accept of a pardon too, if thou mightest pay for it: but Gods mercies are free, and hee bids thee come and buy without silver, and without price: or else he says, thou and thy money perish. Thou wouldst enquire the naturall way to work, what shall I do to inherit eternall life? but it is impossible to inherit it by anything that wee can do; for all our righteousnesses are as filthy ragges, Isa. 64. 6. Yet if our doings could have done it, Christ dyed in vain; whereas, if Christ had not died, wee had perished, every mothers child of us, 1 Cor. 15. 22. and 2 Cor. 5. 14, 15. Ephes. 2. 1. Colos. 2. 13. Exek. 18. 4. Job. 11. 5c. Rom. 5. 6. 9. and 14. 9. 1 Cor. 15. 3. Matth. 18. 11.

O fool? dost thou not know that our sins are his sins, and his righteousness, our righteousness: Joh. 13. 6. Psal. 4. 1. and that God esteems of Faith above all other graces, deeds, or acts of thine? as what did our Saviour answer, when the people asked him, What shall wee do that wee might work the works of God? The work of God is, that wee believe on him whom he hath sent, Joh. 6. 28, 29. and yet thou talkest of thy worthiness, and thou takest this for humility too, but it is pride; for if thou wouldst deny thy self, and bee nothing in thine own eyes, renounce thine own righteousness, and wholly and only rest on thy Saviour Jesus Christ for thy salvation: thou wouldst not hope the more in regard of thine own worthiness, nor yet doubt in respect of thine own unworthiness: But thou wouldst first bee worthy, and deserve of God; and then accept of Christ, and deserve Christ at Gods hands, by thy good works, and graces: which pride of thine, and opinion of merit, is a greater sin then all thy other sins which thou complainest of: and except you do abandon it, and wholly rely upon the grace, and free mercy of God for salvation, Christ shall profit you nothing, Gal. 2. 16. and 3. 1. to 7. Colos. 3. 11. for nothing is available to salvation, but faith, which worketh by love, Gal. 5. 6. whence it is called righteousness through faith, ver. 5. Faith is the staffe, whereupon wee stay our selves, in life and death: by faith wee are blessed, Gal. 3. 9. by faith wee rejoice in tribulation, Rom. 5. 2. by faith wee have access unto God, Ephes. 3. 12. by faith we overcome the world, 1 Joh. 5. 4. the flesh, Gal. 3. 14. and this is the shield whereby wee quench the fiery darts of Satan, and resist his power, Ephes. 6. 16. Yea, whosoever seeks to be justified by the Law, they are abolished from Christ, and fall from grace, Gal. 5. 4. Stand fast therefore in the liberty, wherewith Christ hath made us free, and bee not tangled again with the yoke of bondage. And say, Lord wee are not worthy to be servants, and thou makest us sons; nay, heirs, and co-heirs with thee, of everlasting glory.

Objection. I grant the Lord is mercifull and gracious, slow to anger, and abundant in goodness and truth, forgiving iniquity, transgression, and sin: but hee is just, as well as mercifull, and therefore hee will not acquit the wicked, Exek. 34. 6. 7. but reward them according to their works, Revel. 20. 12. 13. and 22. 18.

Answer. Hee will therefore pardon all thy sin, (if thou unfeignedly re-

pent and wholly rely upon Christ for thy salvation by a lively faith) because hee is just: for as the Lord cannot in justice let sin go unpunished (for the wages of sin is death Rom. 6. 23. Death in the person, if not in the surety; and therefore hath punished the sins of all men, either in his Son, or will thoroughly punish them in the parties themselves) so the same justice will not admit, that the same sins should be twice punished; once in our Saviour, and again, in the faithful: or that a debt once paid, should be required the second time, 1 Joh. 1. 9. Now that Christ hath sufficiently satisfied for all the sins of the faithful, and paid our debt even to the utmost farthing, it is evident by many places of Scripture, as Isa. 53. 4. 5. 2 Cor. 5. 21. Heb. 9. 26. 1 Pet. 2. 24. Rom. 3. 25. 26. 1 Joh. 1. 7. 9. and sundry others.

Are we bound to perform perfect obedience to the Law? hee performed it for us: were wee for disobedience subject to the sentence of condemnation, the curse of the Law, and death of body and soul? hee was condemned for us, and bore the curse of the law; hee died in our stead an ignominious death; did wee deserve the anger of God? hee indured his fathers wrathfull displeasure, that so he might reconcile us to his father, and set us at liberty. Hee that deserved no sorrow felt much, that wee who deserved much might feel none: and by his wounds wee are healed, Isa. 53. 5. Adam eat the Apple, Christ paid the price. In a word, whatsoever wee owed, Christ discharged; whatsoever we deserved, he suffered; if not in the self same punishments: (for hee being God could not suffer the eternall torments of Hell) yet in proportion, the dignity of his person (being God and Man) giving value unto his temporary punishments, and making them of more value and worth, than if all the world should have suffered the eternall torments of Hell: for it is more for one that is eternall to us, than for others to die eternally. Therefore was the Son of God made the Son of man, that the Sons of men might be made the Sons of God; and therefore was hee both God and man: lest being in every respect God, he had been too great to suffer for man; or being in every respect man, hee had been too weak to satisfie God.

Seeing therefore our Saviour Christ hath fully discharged our debt, and made full satisfaction to his Fathers justice: God cannot in equity exact of us a second payment, no more than the Creditor may justly require that his debt should be twice paid; once by the Surety, and again, by the Principall.

Again secondly, it is the Lords Covenant made with his Church, and committed to writing, Jer. 31. 34. Heb. 10. 16, 17. Psal. 110. 1. Isa. 55. 7. Ezek. 18. 21, 22, 23. and 33. 11. Mil. 3. 17. Confirmed and ratified by his seals, the Sacraments; together with his Oath, that there might be no place left for doubting: for, God willing more abundantly to shew us the Heirs of promise, the stability of his counsell; bound himself by an oath, that by two immutable things, wherein it is impossible that God should lie, we might have strong consolation, as the Apostle speaks, Heb. 6. 17. 18.

And lest the afflicted conscience should object, that hee entered into

venant, and made these promises to the Prophets, Apostles, and holy men of God; but not to such *vainous and rebellious sinners*, who have most justly deserved, that God should pour out upon them the *Vaults of his wrath*, and those fearful punishments threatned in the Law: All the promises made in the Gospel are *generall, indefinite, and universall*, excluding none that turn from their sins by *unfeigned repentance*, and beleeve in *Christ Jesus*, resting on him alone for their salvation, as appears, *Ista* 1. 1. *Ezek* 33. 11. *Mat*. 16. 16. *Job*. 3. 14. 25, 16. 36. and 40. 37. 40. *Mat*. 10. 43. 1 *Job*. 2. 1. Neither is there any limitation or exception of this or that sin; for bee they never so grievous and manifo'd. yet if wee perform the condition of *faith and repentance*, they cannot debar us from receiving the benefit of God's mercy, and Christ's merits, as appears, *Ista* 1. 18. *Titus* 2. 14. 1 *Job*. 1. 7. 9.

And therefore unless thou conceivest of God, that hee is unjust in his dealing, untrue in his Word, a covenant-breaker; yea, a perjured person, (which were most horrible blasphemy once to imagine,) thou must undoubtedly assure thyself, that hee will pardon and forgive thee all thy sins, bee they in number never so many and innumerable; or in nature and quality never so heinous and damnable: if thou turnest unto him by *unfeigned repentance*, and laiest hold upon Christ by a true and lively faith. For consider, doth the Lord say hee will extend his mercie unto all that come unto him? doth hee invite every one? doth hee say I would have all men saved, and none to perish? and dost thou say, nay, but hee will not extend his mercie unto mee, hee will have mee to perish, because I am a grievous sinner? What is this but in effect, and at a distance to contradict the Lord, and give the lye to truth it self.

Indeed God says not, Beleeve thou John, or Thomas, and thou shalt bee saved; but hee says, *whosoever beleeueth, and is baptized, shall bee saved*, which is as good. And yet thou exceptest thy self, hee excludes none; and dost thou exclude one, and that one thy self? Hee would have all men saved, and thou comest in with thy exceptive, *All but mee*; Why thee? a precious singularity, but beware of it. For whereas others that beleeve not the threatnings, flatter away their souls in a presumptuous confidence; thou by not beleeving the promises, wilt cast away thine, in a fallen prodigious desperateness, if thou take not heed. For *infidelity* on both sides is the cause of all, of presumption in them, of despair in thee, of impiety in every one.

But hee better advised, beleeve the Lord who never brake his Word with any man. Thou wilt give credit to an honest man's bare word, and hast thou no alliance in the mercifull promises of God, past to thee by Word, Truth, Test, Scriptures, Sacraments, the death of his own Son, and (I presume) the Spirit's testimony, if not now, yet at other times: take heed what thou dost, for certainly nothing offends God more, then the not taking of his word.

Self.

Objection. I know well that Christ is the end of the Law for righteousness, unto every one that believeth, Rom. 10. 4. But I will

Answer. This is the objection I expected: (for the true Christian is a fearful to entertain a good opinion of himself, as the false is unwilling to be driven from it.) But is it so? or doth Satan onely tell thee so? I know it is not so, I know that thou believest with some mixture of unbelief, and that this is but a slander of Satans; for as Satan slandereth us to God, Job 1. 9. and God to us, Gen. 3. 4. so hee slandereth us to our selves, Job 16. 9. But least thou shouldest think I slander Satan; know, that you believe even whiles you complain of unbelief: for as there could bee no shadow, if there were no light, so there cannot bee this fear, where there is no faith. They that know not Christ, think it no such great matter to lose him. But if God once say, this is my Son, Satan will say, if thou be the Son of God, Matthe. 3. 17. and 4. 3. That Divine testimony did not allow his malice, but overcame it. Neither can the happy building of Land I believe stand without that column to under-prop it, *Heb. their mine unbelief.* And he that doubts not of his estate, his estate is much to be doubted of; doubting and resolution are not meet touchstones of our success: a presumptuous confidence commonly goes bleeding home, when an humble fear returns in triumph. As it sared between the Philistines and Israel, 1 Sam. 17. 10. 11. The Philistines and Goliath were exceeding confident of the victory, but Saul, and all Israel much discouraged; and greatly afraid: yet Israel got the victory, and the Philistines with their great Goliath were overcome, ver. 51. 52. They that are proudly secure of their way to heaven, do not so frequently come thither, as they that are afraid to be going to hell.

As it is in this world for temporall things, so for the world to come in spirituall things; Constant paupers, beggers, dunces, poor men, and rich men cry. Who is so melancholly, as the rich worldling? and who so merry a note, as hee that cannot change a groat? so they that have store of grace, mourn for want of it; and they that indeed wait it, chant their abundance. But the hopes of the wicked fail them when they are at high tide, whereas Gods Children find those comforts in extremity, which they durst not expect.

As there is nothing more usuall, than for a secure conscience to accuse when it is guilty: so nothing more common than for an afflicted conscience to accuse, when it is innocent; and to lay an heaver burden upon it, where the Lord giveth a plaine discharge: but is bleeding inward, in heart, than that which bleedeth out. Some men go crying to heaven, some go laughing and sleeping to hell. Some consciences dwell as men, but speake like beasts at departure: they spend their dayes as a dream, and go from north to south, as Jonas from Israel towards Tarsish, fast a sleep. And the reason is, they dream their case is passing good, like a man which dreams in his sleep, that hee is rich and honorable, and it joyes him very much, but awaking, all

is vanishing like smoke. Yes, they hope undoubtedly to go to heaven, as all that came out of Egypt hoped to go into Canaan, and inherit the blessed promises: when onely *Galeb* and *Jehoshua* did enter, who presented not the Lord. And the reason of this reason is, whereas indeed they are walled, the Devil and their own credulity persuades them that they are lambs.

The Philosopher tells us, that those Creatures which have the greatest hearts, as the Stag, the Doe, the Stag, the Cow, and the Horse, are the most fearfull: and therefore it may bee God refusing Lyons, and Eagles, the King of Beasts, and Queen of Birds; appointed the gentle Lamb the fearfull Dove for his sacrifice: or rather and contrite heart O God thou wilt not despise, *Psalm* 51. 17. And now *Pam Chrys* calls to him onely *weepers* and *heavy-laden sinners*, *Matth.* 11. 28. Not such as feel no want of him, *Matth.* 2. 17. and will fully enjoy him in comfort; as *hunger and thirst after righteousness*; nor such as are in their conceits righteous enough without him, *Lev.* 1. 23. *Matth.* 13. 24. And yet it is strange (yea a wonder) to see how many truly humbled sinners, who have so tender consciences, that they dare not yield to the least evil, for the worlds goods, and refuse no means of being made better; turn every *probation* into *reprobation*, every *direction* into *rejection*, and if they be cast down, they cry out they are cast away: who may fitly bee compared to *Artemis* in *Plutarch*, who when ever hee went abroad, had his servants to carry a canopy over his head, lest the heavens should fall and crush him: or so a certain foolish melancholly man, which (as some tell) stands always but upon an oyle, lest her own weight should sink her into the center of the Earth; holding the oyle over her head, lest the heaven should fall.

Yet bee not offended, I cannot think the worse of thee; for good is that fear which hinders us from evill acts, and makes us the more circum-spect. And God hath his end in it, who would have the *sin* to dye, but the *sinners* to live.

Yes, in some respect thou art the better to bee thought of, or at least the less to bee feared, for this thy fear: for no man so truly loves, as hee that fears to offend; as *Salomon* glories upon those words, *Blessed is the man that fears the Lord*: And which is worth the observing, this fear is a commendation often remembered in holy Scripture, as a speciall and infallible mark of Gods children: as for example, *Job* (saith the holy Ghost) *was a just man, and one that feared God*, *Job* 1. 1. *Simeon* a just man, and one that feared God, *Luke* 2. 29. *Cornelius* a devout man, and one that feared God, *Acts* 10. 2. And so of *Abraham*, *Isaac*, *Jacob*, *Joseph* a man who feared God, *Gen.* 22. 12. *Joseph* a man who feared God, *Gen.* 22. 18. The *Midwives* were *feared God*, *Exod.* 1. 17. So that evermore, the fearing of God (being the beginning of wisdom) is mentioned as the first step, which is as much as to say, if the fearing of God once go before, working of righteousness will instantly follow after, according to that of the wise man: *But he that fears the Lord, will do good*.

And this for thy comfort, when *Mary Magdalen* sorrowed, and wept for her

her sins, *Luke 7: 50.* Christ tells her, *Thy faith hath made thee whole.* meaning that this weeping, this repenting faith, is faith indeed: And the like to the woman with the bloody issue, who presuming but to touch the hem of his garment, fell down before him with fear and trembling, *Mark 5: 27. 34.* And that humble Canaanite, *Matth. 15. 22. to 29.* And that importunate blind man, *Luke 18. 28. to 43.* As if this humble, this praying faith, were onely the saving faith. Neither can thy estate bee bad, for as Saint Ambrose told Monica weeping for her seduced Son, *Fieri non potest, ut filius istarum lacrymarum pereat.* It cannot bee, that the son of those tears should ever perish.

Wherefore lift up thy self thou victorious fasting heart, and do not suspect every spot for a plague token: do not dye of a meer conceit: for as the end of all motion is rest, so the end of all thy troubles shall bee peace: even where the days are perpetuall Sabbaths, and the dier undisturbed feasts.

But as an empty vessell hung'd up close, though you throw it into the mid'st of the Sea, will receive no water, so all pleas are in vain to them that are deafned with their own fears: for as Mary would not bee comforted with the sight and speech of Angels, no nor with the sight and speech of Jesus himself, till hee made her know that hee was Jesus; so untill the holy Spirit sprinkleth the conscience with the blood of Christ, and sheddeth his love into the heart, nothing will do. No creature can take off wrath from the conscience, but hee that set it on. Wherefore, the God of peace give you the peace of God which passeth all understanding. Yea, O Lord, speak thou Musicke to the wounded conscience, Thunder, to the feared; that thy justice may reclaim the one, thy mercy relieve the other, and thy favour comfort us all, with peace and salvation in Jesus Christ.

Section 2.

But secondly, if this will not suffice, call to thy remembrance *thy time past*, and how it hath been with thee formerly; as David did in thy very case, *Psal. 77. 2. to 12.* And likewise *Job, Chapter 13.* for as still waters represent any object in their bottome clearly, so those that are troubled, or agitated, do it but dimly, and imperfectly. But if ever thou hadst true faith begotten in thy heart, *Job. 1. 13.* by the ministry of the Word, *Romans 10. 17. Jam. 1. 18. 21.* and the Spirit powerfull working with it, *Job. 3. 3, 5, 8.* whereby thine heart was drawn to take Christ, and apply him a Saviour to thine own soul; so that thou wert forced to go out of thy self, and rely wholly and onely on his merits; and that it further manifested it self by working a *barren* of sin, and an *exquisite* change in thy whole life, by dying unto sin, and living unto righteousness; and that thou hast not since, returned to thine old sins, like the Dog to his vomit: if it hath sometime brought forth in thee, the sweet fruit of heavenly and spirituall joy; if it hath purified thine heart in some measure from noysome lusts and affections, as secret pride, self-love, hypocrisy, carnall confidence, wrath, malice, and the like: so that the spirit

within thee fighteth against the flesh. If thou canst now say, I love the
 godly, because they are godly, *Job. 3. 14.* and hast an hungering after Christ,
 and after a greater measure of heavenly and spiritual graces, and more lively
 tokens of his love and favour communicated unto thee: *thy soul*
for this; thou hast given false evidence against thy self: for as in a
 gloomy day there is so much light whereby wee may know it to bee day,
 and not night: so there is something in a Christian under a cloud,
 whereby hee may bee discerned to bee a true believer, and not
 an hypocrite. But, to make it manifest to thy self, that thou
 art so.

Know, first, that where there is any one grace in truth, there is every
 one in their measure. If thou art sure thou hast love, I am sure thou
 hast faith: for they are as inseparable, as fire and heat, life and motion,
 the root and the sap, the Sun and its light: and so of other graces. Or,
 dost thou feel that Christ is thy greatest joy, sin thy greatest sorrow;
 that when thou canst not feel the presence of the Spirit in thy heart,
 thou goest mourning, notwithstanding all other comforts? Affectedly as
 that holy Martyr said, if thou wert not a wedding Child, thou couldst
 never so heartily mourn for the absence of the Bridegroom. Thus I
 might go on, but a few Grapes will shew that the Plant is a Vine, and not
 a Thorn. Take but notice of this, and severall graces will one streng-
 then another, as stones in an Arch. As for example, Master Penock,
 Fellow of a House, being afflicted in conscience, (as thou art) and at the
 point of despair; when some Ministers ask'd whether they should pray for
 him, answered, By no means do no so dishonour God, as to pray for such
 a Reprobate as I am: but his young Pupill standing by, said,
 (with tears in his eyes) Certainly a Reprobate could never bee so tender of
 Gods dishonour; which hee well considering, was thereby comforted and
 restored: when neither hee with his learning, nor any other Ministers with
 their sage advice, could do any good.

Again secondly, if ever thou hadst true faith wrought in thy heart,
 hee not discouraged; for as the former graces shew, that thou hast
 with Mary made choice of that better part, which shall never bee taken
 from thee: So this grace of faith is Christ's wedding Ring, and to whom-
 soever hee gives it, hee gives himselfe with it; wee may lose the sense,
 but never the essence of it: It may bee eclipsed, not extinguished: Fides
 concussa, non excussa: The gifts and calling of God are without repentance
 as it is, *Rom. 11. 29.* Friends are unconstant, riches, honours, pleasures, are
 unconstant: the world is unconstant, and life is self is unconstant; but I
 the Lord change not, *Malachi 3. 6.*

In a sound the soul doth not exercise her functions: a man nei-
 ther hears, nor feels, yet there is still in the body. The Fran-
 tick man in his mad fits, doth not exercise reason: yet hee hath it: he
 loseth the use for a time, not the habit. Yea, a sober man hath not always
 the use of his senses, reason, and understanding, as in his sleep: shal we there-
 fore conclude that this man is senseless, unreasonable, and without under-
 standing?

standing? It were most absurd: for if we have faith in Christ while we are present, will appear manifestly false.

Yea, and so wee are truly called *Yucc* and *dand* in *water*, of which we resemble the time of *adversity*, because the *sun* is shut up in the *vault*, and confined thither by the cold frost, that they cannot show themselves in the production of *leaves* and *fruits*: but by experience wee know, that for the present they live, and secretly suck nourishment out of the earth; which maketh them *spring* and *revive* again, when *Summer* comes: Yea, even while they are grievously *oppressed* with the *hands*, and *ripped* with cold *frosts*, they are not hurt thereby; but contrarily they take deeper root, have their *worms* and *cankers* killed by it, and so are prepared & made fit to bring forth *more fruit*, when the comfortable *Spring* approaches, and the *first* *showers*, and *warm* *Sun* befalls and descend upon them. *Elementary* *bodies*, *lighter* and *cooler*, *cool* and *warm*, *sun* and *revive*, as the *Sun* presents, or *absents* it self from them; and is not *Christ* to our souls the only *Sun* of *righteousness*, and *sanctification* of all *comfort*: so that if hee withdraw himself but a little, wee become like *plants* in the *winter*, *spine* *steeved*; yea, in appearance *dark* and *dand*, or like *Trees* void both of *leaves* and *fruits*, though even then there remains *life* in the *heart*, as *sap* in the *root*, or a *fire* *kindled* up in the *affections*.

Which faith though it be not the like *strong*, yet it is the like *perfect* faith to that of *Abraham*: whereby to lay hold, and put us in the perfect *righteousness* of *Christ*. The woman that was diseased with an *issue*, did but *touch*, and with a *trembling* *hand*, and put the hem of her garment, and yet went away both *healed*, and *comforted*.

Well might I doubt of my *salvation*, says *Bradford*, feeling the weakness of my *faith*, *love*, *hope*, &c. if these were the causes of my *salvation*: but there is no other cause of it; or, of his *mercy*, but his *mercy*. Wherefore hast thou but a touch of *faith*, *love*, *hope*, a spark of *love*, a grain of *faith* in thy heart? thou art safe enough. The *Anchor* hath deep, and is not loose, yet is the *stay* of all.

The *Bladder* blown, may float upon the *sea*,
But cannot sink, nor stick in *filthy* mud.

But thou *dreamst* of a *faith* without *doubting*, which some *Antinomians* hold they have: but as no *righteousness* can be perfect without *faith*, so no *faith* can be perfect without *doubting*: Take the *evening* *balance*, and the most *equal* *weights*; yea at the first putting in, these will be *long* *inequality*; though presently after they settle themselves in a *balance*, is a *cloud* that often hinders the *Sun* from our eyes, yet it is not the *vision* or *feeling* of this *comfort* may be sometime *interrupted*, the *union* with *Christ* is never *dissolved*.

An usual thing with *believers* to have their *ebbings* and *flowings*, *warms* and *coolings*, *Summer* and *winter*; to be sometimes to *comfortable* and *exultant*, that wee can say with *David*, *Though I were in the valley of death, yet would I fear none ill*, *Psalm* 134. otherwhiles again so *doubted* and *troubled*.

in our hearts, that we are like him when he said, *One day I shall see the head of Saul.* 1 Sam. 27. 1. Sometimes so strong in faith, that we overcome the greatest sinners; and with *Every one walk upon the rocks* he moves; by and by so faulty and brought to so low an ebb, that we fall down even in far less dangers; as Peter began to sink at the blowing of the winds, *Matth. 14. 29. 30.* And indeed, if the wings of our faith be clogg'd, either by our own sins, or *Satan's temptations*, how should not our spirits be growling on the ground?

Scott. 9.

But boldly and lastly, for I have supposed thou art at the last edge, even at the very brink of despair; and that thy conscience speaks nothing but bitter things, of *God's wrath, will and damnation*; and that thou hast no feeling of faith or grace; yet know that it is *God's life* (and I wish we could all take notice of it) to work in, and by contraries. For instance, in creating of the world, he brought light out of darkness; and made all things out of nothing; clean contrary to the course of nature.

In his preserving of it, hee hath given us the *Rain-bow*, which is a *token* of grace, as a certain pledge that the world shall never the second time be drowned. Hee caused *Elias his father* to have in the middest of winter, and scorcheth hard stones out of the middest of this winter. When he meant to bless *Isaac*, hee wrestled with him as an *Adversary*, even till hee limed him. When he meant to preferre *Joseph* to the *Throne*, hee threw him down into the *Dungeon*; and to a golden charge about his neck, hee laid him with *Prisoners* about his neck. Thus Christ opened the eyes of the blind, by anointing them with clay and spittle; y^e more lively to his name. And would not our *Law* will after hee was dead, buried, and laid again; no question, to teach us, that we must be cast down by the Law, before we can be raised up by the Gospel; that we must dye un- to us, before we can live unto him; and become fools, before we can bee truly wise.

In the work of Redemption, hee gives life, not by life, but by death, and our most cursed death; making that the best instrument of life, which yet the world calls of death. *Optimum sed instrumentum vitae mors erat* (saith the Apostle).

In our daily salvation, hee calls us by the Gospel, *unto the Father*; *unto the Father*, and unto the world wee foolishness. And when it is his nature that any should depend upon his goodness, and providence, hee takes them out of his anger, and to bee nothing in themselves; that they may rely upon him.

Thus God would rescue us out of fear, *light out of darkness*; and bring us to the Kingdom of heaven, by the Gates of hell; according to that *1 Sam. 2. 10. 11.* And wherein does thy case differ? Hee lends his *Servant* to sell thee for thy debt; commands thee and all thou hast to bee sold. Why? onely to show thee thy misery without Christ, that so thou mayest be delivered for ever; for although hee bids thee *sell thyself*,

at 3:50. And did his brother in meaning is in conclusion to forgive him
every thing. *Matth. 18. 35.*

And dost thou make thy light sufferings an argument of his displeasure? the same manner not of the matter, but hee, silent: It is not said, God will not suffer us to be tempted at all, but that wee shall not be tempted above that we are able to bear, *1 Cor. 10. 13.* And assure thy self, when every sufferings be, thy faith shall not fail to get the victory; as oil over-swims the greatest quantity of water you can powr upon it. Thus let none presume, (no nor the most righteous) for hee shall scarcely be saved, *1 Pet. 4. 12.* yet let him not despair, for hee shall be saved, *Rom. 8. 24.*

Onely accept with all thankfulness the mercy offered, and apply the promise to thine own soul: for the benefit of a good thing is in the use; wisdom is good, but not to us if it be not exercised; closh is good, but not to us, except it be worn; the light is comfortable, but not to him that will live in darkness; a pfefferative in our pocket, never taken, cannot yield us health; nor bagges of money being ever sealed up, do us any pleasure; no more will the promises, (no nor Christ himself, that onely *semper bonum*.) except they are applied. Yea better there were no promises, than not applied. The Physician is more offended at the contumacy of his Patient, than with the loathsomeness of the disease. And thus I can assure thee, if the blood of Christ be applied to thy soul, it will soon blanch the blood of thy conscience, and keep thee from bleeding it againe, *1 Joh. 1. 7.*

But secondly, instead of mourning continually as the tempter bids thee, rather rejoice continually as the Apostle bids thee, *1 Thes. 5. 16.* Neither thinkest an indifferent thing, to rejoice, or not to rejoice, but know that we are commanded to rejoice, to shew that wee break a commandment if we rejoyce not. Yea, wee cannot believe if we rejoyce not, for faith, as the commaundments breeds obedience; in the threatnings, fear; in the promises, comfort. True, thou thinkest thou dost well to mourne continually: yea, it is the common disease of the innocent souls; but thou dost very ill by it: for when you forget to rejoyce in the Lord, then you begin to fume; and after to fear, and after to distrust, and at last to despair; and then every thought seems to be a sin against the holy Ghost. Yea, by mourning without the effectual confession, record against it selfe, repeating for breaking the commandment, and that commandment; and never repenteth for breaking this commandment, rejoyce evermore.

But what's the reason? Ignorance: thou thinkest thy self poor and miserable, and onely therefore thinkest so, because thou knowest not thy riches and happiness in Christ: for else thou wouldst say with the Prophet Habakkuk, in the want of all other things, I will rejoyce in the Lord: I will joy in the God of my salvation, *Habakk. 3. 17, 18.* Thou wouldst say that thy name is written in the booke of life, as our Saviour sayes, *Matth. 20.* though thou hadst nothing else to rejoyce in.

But it is nothing to be desired, until we understand ourselves to be rich in Christ.

Thirdly, wait Gods leisure with patience, as a hold fast to him in all pressures: *Time* (saith Seneca) is the best *Physick* for most diseases, for the body, and so likewise for the soul: if it bee an afflicted conscience, waiting Gods leisure for the assurance of his love, is the best remedy: and so in all other cases.

Section 10.

Ob. But when will there bee an end of this long disease? this tedious affliction? this heauey yoke of bondage? &c.

Ans. It is a signe of cold love, scarce to have begun to suffer for Christ, and presently to gape for an end. It was a far better speech of one, *Lord, give me what thou wilt, as much as thou wilt, when thou wilt.* Thou art Gods Patient, prescribe not thy Physick. It is the *Gold-Smiths* still to know how long his gold must bee in the Crucible; neither takes hee out of that hot bath, till it bee sufficiently purified.

What if the Lord for a time forbear coming, as *Samuel* did to *Saul*, that he may try what is in thee? and what thou wilt do, or suffer for him, that hath done and suffered so much for thee? as why did God let *Noah* about building the Ark an hundred and twenty years, when a small time might have finished it? It was for the trial of his patience. Thus hee led the *Israelites* in the desert of *Arabia* forty years; whereas a man may travel from *Ramesis* in *Egypt*, to any part of *Canaan* in forty days: this God did to prove them, that hee might know what was in their hearts, *Deu. 8. 2.* he promised *Abraham* a son in whom hee should bee blessed; this hee performed not, in sixty years after. Hee gave *David* the Kingdom, and crowned him by *Samuel*; yet was hee not possessed of it in many years: so much that hee said, *Mine eyes fail for thy word, Psal. 119. 123.* For hee loveth more than the Sun and Moon should do him reverence, but hee must bee bound in the *Dun-col*. This God doth to try us, for in these exigents we shew our selves, and our dispositions.

What saith God to his people in their misery? *Psal. 71. When I see convenient time, I will execute judgment, ver. 2.* hee doth not say, when you think the time convenient. Let us tarry a little the Lords leisure, delayance will come peace: will come joy will come, in mean while to be patient in misery, makes misery no misery.

Thus God will, hee may delay his coming for other ends of greater consequence. *Martha* and *Mary* send to Christ, as desiring him to come and see their sick brother to heal, *Job. 11. 3.* expecting him with desire; now hee loved both *Martha* and her sister, and *Lazarus* too, yet hee tarried coming for many days, till him die, bee put in the grave, till hee stunk; but what of all this? he that would not rest till hee were in his health, restored dead *Lazarus* to life; which was a greater thing than hee either did, or durst ask. Neither did this delay incredible, nor that hee should give them occasion ever after to be weary, and to be without all hope; but it made many of the *Jews* believe in him, which before did not, *ver. 45.*

And lastly, hee delays thee the longer, that when hee comes, hee

may bring with him the greater recompence of reward : for hee will com-
pact us according to the days wee have been afflicted, and according to the
years that we have seen evil, *Psalm* 90. 15.

Neither will hee stay over long, for behold, saith he, *I come quickly, and
my reward is with me ; to give every man according as his works shall bee,*
Rev. 22. 12. and suffering is accounted none of the meanest works. So
that the harder the conflict, the more glorious the conquest. Wherefore
hold out yet a little, and help shall not bee wanting to the combatants,
nor a crown to the conquerors. Yea, fight to the last minute, for the eye
of thy *Saviour* is upon thee ; if thou faint, to cheer thee ; if thou stand to
it, to second thee ; if thou conquer, to crown thee ; whereas no combat,
no conquest ; no conquest, no triumph.

Object. But my sufferings are to great, that if they continue, I shall never
bee able to hold out.

Ans. True, if thou trustest to thine own strength ; for perseverance
is the gift of God ; yea, it is hee that worketh in us both to will and
to do at his good pleasure, *Phil.* 2. 13. For first, man will is a fugitive
animal, and God must call home the runaway, subdue that rebell ; before
wee can chuse that which is good. Neither when wee have begun, can we
continue : *persequi qui efficit, licet qui begun a good work in us, will perform
it, Phil.* 2. 6. Jesus is the founder and finisher of our faith, *Heb.* 12. 2.
Neither can we of our selfs suffer for him : *Darius* paid, it is given to
us suffer for his sake, *Phil.* 2. 29. *Without mee yee can do nothing,* *John*
15. 5. not *parum*, but *nil* ; But in him, and through him, all things I
can do all things through him that strengthen mee, *Phil.* 4. 13. In our
selfs wee are weak Captives, in him wee are more than Conquerors,
Rom. 8. 37. Whence it is, many sick men undergo patiently such afflictions,
as when they were in health, they would not have believed they could
have borne.

The truth of grace (bee the measure never so small) is always bled
with perseverance ; because that little is fed with an everlasting spring.
Yea, if grace but conquer us first, wee by it shall conquer all things,
whether it bee corruptions within us, or temptations without us : for
it be the fire which came down from heaven in *Moses* time, licked up all the wa-
ter, to shew that it came from God ; so will this fire spend all our cor-
ruptions : No affliction without, or corruption within, shall quench it.
Wherefore do but thy endeavour to hold out, I mean with patience
that Spirit which came in the likeness of a Dove, will not come but
Dove, and pray for divine assistance, this sadness shall end in glad-
ness this sorrow, in hope.

Bur above all ; pray unto God, for Prayer is the key of Heaven, as
Austin teaches it ; and the hand of a Christian, which is able to reach
Earth to Heaven, and to take forth every manner of good gift out of
Heavens Treasury. Did not *Elias* by turning this Key one way, stop up the
whole Heaven from raining for three years and six months ; and another
while by turning the same Key of prayer, in much another way, in the

ing of a hand, unlock all the doors and windows of heaven, and set them wide open, that it rained, and the earth brought forth her fruit.

Yea, as all Samsons strength lay in his hair, so all our strength lyeth in Prayer. Prayers and tears are the Churches Armour, Prayers and patience her weapons; and therefore when Peter was imprisoned by cruel Herod, the congregation joined their forces to pray for him; and so broke his chains, blew open the Iron Gates, and fetch'd him out, *Act. 12. Al. 16. 17.* *Arma Christianorum in adversis, alia esse non debent quam precantia, et precantia* saith Salmeron.

Yea, prayer is so powerfull, that it commandeth all things in Heaven and Earth: It commandeth all the four Elements, *Aug. Jam. 4. 17. 18. Piv. Ecclesiasticus 48. 3. Dan. 3. 27. Heli, Exod. 16. 21. and 15. 25. Earth, Num. 16. 31. 32. 33.* Nay, the Prayer of one devout man, is able to conquer an host of enemies in battell, *Exod. 17. 11.* What shall I say? it hath made the Sun stand still in the Firmament one while, go back another; fetch fire and hail-stones from heaven, thrown down the walls of *Ticho*, subdued Kingdoms, stopt the mouths of Lyons, quencht the violence of fire, &c. Yea, Prayer is so potent, that it raiseth the dead, *1 King. 17. 21.* overcometh Angels, *Gen. 19. 22.* calleth out Devils, *Matth. 17. 21.* and that which is yet more wonderfull, overcometh him that cannot be overcome; and mastereth even God himself: for doth not the Lord say to Moses, *let mee alone?* And Moses would not let him alone, till he had obtained his petition, *Exod. 32. 10. 14.* And again to Jacob, wrestling with him, *let mee go:* and Jacob would not let him go, until he had prevailed, *Gen. 32. 26.*

Wherefore, Pray upon all occasions and that without doubting: say not to God, as the Leper said to Christ, *If thou wilt, thou canst make me clean:* for hee both can, and will, as that very text, *Matth. 8. 2. 3.* proves. Yea, I would to God wee were but so willing, as hee is, for hee desires to bee desired: Neither hath hee his own will, except wee have ours. Christ hath askt no more of us, but onely that wee would vouchsafe to ask him. True, the fainting heart that hath waited some time, may with the Psalmist mutter out some such speech, as this, *Hath God forgotten to bee gracious?* *Psal. 77. 9.* But if hee forgets any of his, he hath lost his old wont; for who can nominate one that ever came to Christ with any lawfull suit, but who can nominate one that ever asked any thing of him which was refused him a repulse? Who ever asked any thing of him which was refused him to receive, and did not obtain his suit? Did not the sick ever receive their health? The lame, their limbeck? the Blind their sight? Did ever any sinner implore the forgiveness of his sins, which did not receive remission and pardon? Yea, did not this our gracious King and Redeemer, prevent his poor miserable subjects with his grace, in giving, before they had the grace to ask; or more then they desired? The sick of *Capernaum* but cure of his disease, received not onely that, but the remission of his sins also, *Matth. 9.* *Zacchaeus* desired but to see his face, hee gave him grace; and gave him *Abraham's* seed, *Luk. 16.* The woman of *Sidon* desired but elementary and manna from heaven, shee desired but

her the water of life, *John 4.* The people followed him to bee fed by miracle with corporall food, hee offered unto them the bread of life, *John 7.* The poor blind man desired but his bodily sight, Christ illuminated the eye of his soul, *John 9.*

Neither hath honours changed manners with him, as is usuall amongst men; for hee is a God immutable in goodness, and without change, or shadow of turning, *1 Tim. 1 17.* so that if thou speake, hee will hear; and answer thy suit in supporting thee: so that thou shalt bee sure to persevere, and hold out unto the end.

Section 11.

Object. But I have no evidence of divine assistance, nor can I pray for it to purpose.

Answer. Wee have the presence of Gods Spirit, and grace many times, and feel it not; yea, when we complain for want of it. (as Pilate asked Christ what was true, when the truth stood before him): The Hamath findes the best digestion, even in sleep, when wee least perceive it; and whiles wee are most awake, this power worketh in us, either to further strength, or disease, without our knowledge of what is done within; and on the other side, that man is most dangerously sick, in whom nature deceyves without his feeling, without his complaint. To know our selves happy is good; but woe were to us Christians, if wee could not bee happy, and know it not. As touching Prayer, every one is not so happy as *Simeon* was, to bee most fervent when they are most in pain; yea, many in time of sickness (by reason of the extremity of pain) can hardly pray at all: whence *Saint James* wisheth us in affliction, to pray our selves; but in case of sickness, to send for the *Elders*: that they may, as those in the Gospel, offer up the sick person to God in their prayers, being unable to present their own, *James 5 13 14 15.* Yea, it were miserable for the best Christian, if all his former Prayers and Meditations did not serve to aid him in his last travails, and meet together in the Center of his extremity; yielding, though not sensible relief, yet secret benefits to the soul: whereas the worldly man in this case, having not layed up for this hour, hath no comfort from God, or from others, or from himself.

Besides, thou art happy in this, there is not the poorest and meanest of Gods Children, but as hee hath the benefit of Christs intercession in Heaven, *Rom. 8 34. John 16 26* so hath hee also the benefit of the Prayers of the Saints on Earth: wee have the graces and gifts, each of others common.

Yet, because thine own Prayer is most proper; and feeling it is thy private Embassage to God, and never faileth or succeeth, if it bee fervent, (as if our prayers want succeess, they want heart, their blessing is according to their labor) know that thou mayest pray better: If thy heart be weary, so upon it a little, and it will come to it self again. To which if thou perswade, thou shalt do well: for prayers are made sat with passion, *Psalm 141 1.* Yes, pray on, though thy prayers be idle sometimes, and thou shalt receive more grace, feel it, and abide in it.

July Bernard molt (weekly). How oft has mom (massive stress, food not lamenting, and despairing; and left me rejoicing, and transmuting? which animal has which in this...)

And what though thou canst not *see* thy soul in a *flaming sword*? The *Woman* diseased with an issue of blood, said but within her self, she did not speak to bee heard of others, and yet *Christ* heard her, and answered her requests, *Matth. 9. 21. 22.*

The Lord esteemeth the will for the deed, and the affection for the action; Man sees the countenance, God the heart; man the deed, but God the meaning. Hast thou but thoughts and desires, and canst thou truly express them with sighs and groanings? these speechless words, or rather no words, but a few poor thoughts, conceived aright, pass in the flowing eloquence of Demosthenes and Cicero, you Tertullian, and all the Orators that ever were in the world; for this matter is not expressed with words, but with groanings; and these groanings are from the blessed Spirit. A Father delights more in the *Hammering* of his little Child, than in the eloquence of the best Orator.

Neither is hearty prayer in our own power: but it is the gift of God: which at somtimes in plentiful measure hee bestoweth upon his children: and at other times again hee *pulleth back* his liberall hand: that by the want thereof, wee may learn to ascribe the *glory and praise* of this *grace* to the *giver*, who worketh in us the *will and the deed*: which praise otherwise, in pride of heart, wee would arrogate unto our selves as being in our own power. Also that wee may more highly esteem it, and with more diligent use it, when we have it bestowed on us.

Is it bee asked why God receiues so highly of a few *humble* prayers? why the prayers of the faithful are so powerfull? It is because they be not ours, but the intercession of Gods own Spirituous, hauius out in the name of Christ, his own Son, in whom hee is ever well pleased; for as Ierim. we know not what to pray as we ought, but the Spirit himself maketh request for us, with sighs which cannot bee expressed. Rom. 8. 26. & in the same place where wee say Alha Father, or. &c. Gal. 4. 6.

Now if thou wouldst have the Spirits assistance, and beo heard of God, when thou makest supplication to him, do not (as too many do) fall in to prayer without preparation, and utter a number of words without devotion: be affected for no marvell if we are *and wife*, when we thus ask, and

father, as a *Children*, which never look after their *Arrows*, but like
the *Home* — take notice of thine enlargements in prayer, and of thy

...and to do nothing else, is in-
...things. But your prayer is shown in a meditation,
...and you are in Cholla, and you are to be with a John
...and you are to be with a John

our sorrows and crosses in an equal balance; and so temper out sorrows, that they may not oppress; and our joys, that they may not transport us. Each one hath some matter of care for others, and of grief to himself.

Thou dealest mercifully with us, lest wee should fall from thee, and despair; thou beatest us, lest wee should forget thee, and so perish. (saith Saint Aspin.) Hee that knows our frame, knows wee are best when wee are worst, and live holiest when wee are miserablest: therefore by affliction hee separates the sin, that hee hates, from the sinner, whom hee loves; and wee are by much the better for this scouring. It is the wont of Fathers to hold in their Children, when they suffer the children of bond-men to go a charge, and do as they list; yea, when diverse children are playing the wivrons, if wee see a man take one from the rest, and whip him soundly, we conclude that stone to be his Child. Yea, wife and discreet Fathers will have their Children earnestly to apply themselves to their study, or labours, and will not let them bee idle, although it bee holy-day; yea, constrain them to sweat, and oftentimes to weep, when their Mothers would let them on their laps, and keep them at home all day in the shadow, for burning their whites. Jacob is bound Apprentice, while prophane Esau visits a harlot; of Elkanah his two wives Hanna was in more esteem with God, yet barren, and Peninnah left, yet shee was fruitfull. Sam. 1. They were all good consequences; for Geddon to argue Gods absence by affliction, his presence by deliverances, and the unlikely-hood of success, by his own disability, Judg. 6. 12. 13. (It is no argument, that Christ is not in the way: because tempests, and storms arise.) The valiant man was here weak in faith, weak in discourse; for rather should we have inferred Gods presence upon their correction; for wherefore God chastiseth, there hee is; yea, there hee is in mercy; nothing more proves us his, than his stripes; hee will not bestow whipping, where hee loves not; send us into the place of torment, things God should not suffer the wind to blow upon his dear ones, because her self makes use of her own indulgence; but none (out of the place of torment) have suffered so much, as his dear Children. If hee had said wee are Idolaters, therefore the Lord hath forsaken us, because wee have forsaken him; instead of, the Lord hath delivered us unto the Adversary, therefore hee hath forsaken us; the sequell had been in good, as now it's faulty; for sins, not afflictions, argue Gods absence. Yea, commonly, the measure of our sufferings is according to the measure of Gods love to us; Hee is a chosen vessel unto mee (saith God to Ananias touching Paul); therefore hee must suffer great things for my sake, Acts 9. 16. Job, for a righteous and upright man, had no fellow; by the testimony of God himself Job 1. 8. Yet the next day we hear of him, Job is afflicted in his Son, in his substance, in his body; from the crown of the head, to the sole of the foot. Saint Aspin, when God called him, was far more afflicted by Satan, than Alippius; because God had endued him with greater learning and gifts, and intended him an instrument of bringing more glory to his Name. And lastly, as Christ was

anointed with the oil of gladness above his fellows, *Psal. 45. 7.* To see was anointed with the oil of sadness above his fellows: as was his back, so was his burden; as were his parts, so were his passions, and his strength answerable to his strength.

Never any have had so bitter draughts upon earth, as those he loves best: and that of Saint *Austin*, is a sure rule, whom God smites not, he loves not. If hee do not think thee worthy of his *Rod*, he will never think thee worthy of his *Crown*. Yea, where he uses not the *Rod*, he means to use the *Sword*. Never was *Jerusalem's* condition so desperate, as when God said unto her, *My fury shall depart from thee, I will bee quiet, and no more angry, Ezek. 16. 42.* It was not to bee angry, was the greatest anger of all. Never were the *Jews* more to bee pined, than when their *Prophet* delivered these words from the *Lord*, why should ye bee stricken any more? *Isa. 1. 9.* Not to bee afflicted, is to bee forsaken: And as the sick man is in small hope of his life, when the *Physitian* growth him over; so his soul is in a desperate case, whom God forbears to chastise for his sins. As many there be, who never knew what any sorrow meant, unless it were such as *Amanas*, such as *Ababs*, when they are crossed in their corruptions, turbed in their lewd courses, or restrained of their wicked wills. But let them take it for a fearful signe of some sore judgement to come: Saint *Ambrose*, Bishop of *Medlan*, as *Paulinus* relates, took into a *Rich mans house* as hee travelled, who, that he might bid him thoroughly welcom, entertained him both with great cheer, and curious discourses: and amongst other matters, told of his continued happiness, and that hee never suffered any ill all his days, but had all things as hee would, and happiness so flowing in upon him, that hee knew not what calamity meant: which conference did so strike Saint *Ambrose*, that presently hee took his leave, telling his company that hee feared to stay in that place, which never felt any disaster, and was so soother to theee, but suddenly the house fell down, and proved a grave to all her inhabitants. *Polyrates*, King of the *Sarmians*, never felt any ill all his life, his hopes never fell short of his expectations, he could not wish for the thing which was not fulfilled; what hee willed, hee did: Yea, having but once a King of excellent rarity that fell into the water, this loss was recovered; for the Fish was taken which had swallowed it, and was presented to *Polycratus*: but at length all this his happiness enjoyed in a gallows. None more happy than great *Pompey* all his life, yet at last he was made to drink his own blood by the hands of the *Executioner*. But *Andronicus*, *Emperour of the East* for many years, but at length was seruped a *scathed Chamell*, with a *Crown of Onions* planted on his head, and in great mockery carried in triumph through the City. And does not the facted *Wise-crone*, now *Human*, whose command ere while almost reached to *Heaven*, was instantly adjudged by the King to the *Gallows*, where *Aboldec*, who was condemned to the same, was all of a sudden made to stand at the *Kingdom's* gate, and did but in vain to see the *King's* face. Nevertheless, as *Ababs* reported in his *descent* to the *hell*, which was the path way to the *Prison*, and the way to the *hell*.

argument of Gods love, and that they are in favour with him, because they prosper in all their ways: which would make a wise man the more judicious, for, (as Seneca that wise Roman saith) he that hath been long of happy, shall at length have his portion of misery; and who so seemeth to bee dismissed, is but deferred.

And commonly their change is not more dolefull, than sudden; for as it often hapneth; that in very fair weather a storm doth arise: and as I have read of certain Trees, which on Monday have been growing in the Forrest, and before Sunday following, under sail on the Sea: so the same hour hath seen the knee bowing to the head; and again, the head stooping, and doing reverence to the knee, as every age gives instance: for else I might muster up a multitude of examples for proof of the point. Or in case it seems better, yet it is worse with them when their life and happiness shall end together: as it fared with Belshazzar, who was sitting at a banquet, while on a sudden, Death came like a Payder to take him away. And Pope Adrian, who when hee was to dye; brake out into this expression: Oh my soul, whither art thou going? thou shalt never bee merry again.

Neither are men of this world, whose bellies God filleth with his bad treasure, upon occasion of their outward prosperity, otely apt to bee brought into a fools Paradise, of thinking themselves to bee the speciall favourites of God: but even the godly themselves have oftentimes their eyes so dazzled, with the outward glittering and flourishing estate of the wicked, that thereupon they are ready to say of them, The generation of Gods children, as it fared with David, Psal. 73. 15. But these are not sober thoughts, yea, they are rather the dreams of men, drunk with the love of the world: for although it bee as common a phrase, as it is foolish, when any great matter falls to a man, O be it made! yet experience proves, that it rather murther than makes him; for not seldom do men possess riches, as sick men do severity, which indeed rather possess them. And certainly, if riches were such penit, as most men esteem them, it is not likely the Lord would cast them to sub Swine, as mostly hee doth: If such happy things, hee would not throw them to such Dogs. As what saith Luther of the whole Turkish Empire? It is but a crum of bread, which the master of the house, throweth to his Dogs. And the truth is, what men think most pleasing, (viz. to have their wills, and their lusts granted) is most plaguing, Psal. 81. 11. So I have them up unto their own hearts lusts, and they walk in their own conceits: so that the greatest temptation, is to bee without temptation: and the greatest affliction, not to be afflicted, 2 Cor. 12. 7.

Wherefore lift up your hands which hang down, because of some sore affliction, and your weak knees, Heb. 12. 12. and know, that the worst of temporal afflictions, are an insufficient proof of divine dispendure: yea, that stripes from the Almighty, are tokens of his love, and seals of his Sonship.

Yes, since hee that hath most grace, commonly complains of most afflictions; canst thou therefore be an ill Judge of the favour of Gods love to

in great love no doubt, how ever it bee taken, that the tender Father murther his Child by the worme, gives him Aloes, or the like: the Child cries, and splutters, and keekes, as if it were poisoned, yet still the Fathers love is never the lesse: say it be bitter, yet bitter poisons bring sweet health, and who will not rather take a vomit, then hazard life? In the Sweating sickness in England, their friends would stand by them and strike them over the faces with sprigs of Rosemary, to keep them awake: the poor sou's face, and full of pain, would cry out you kill mee, but yet they must do it, or else they kill'd them: dead; for all that slept, dyed. Look wee (saith Saint Ambrose) with the eyes of our body, upon Lazarus estate, and wee think it miserable; but, if with the eyes of the mind, it will bee otherwise; for how did the Angels do by him? but as Nurses are wont to do by their little children, all the day long they carry them about in their arms, and at night they lay them down in their beds to rest.

But the supernaturall works of God, when wee look upon them with our own eyes, are subject to a dangerous misperception; the Sun-beams, to whom wee are beholding for our sight, if wee see them directly, blind us. Miserable men! we are ready to suspect truths, to run away from our safety, to bee afraid of our comforts, to mis-know our best friends.

Wee usually think it a great signe of Gods displeasure, when hee ruins our estate, and brings us to nothing; when hee in his wisdom knows, that these riches would shipwrack the sou, were they not cast over-board: and his love onely forces him to it. A Mother seeing her little Son bruised at by Turch-coskes catcheth him up, and strippeth him of his red coat, at which those Eies are offended; the child cries for his coat, but shee regarding his good, letteth him weep, but satisfieth him not. And the like of Enemies, wee think our selves mightily wronged by them: But God finds it to fare with us, as it doth with the Oak, which gains by the maim and wounds given it, and thereupon spredeih out thicker than before. Whence it is, God suffers them to live, and domineer, as some Countries suffer Ravens, enacting Lawes to prohibit the killing of them; that they may devour the Carrions, which else would corrupt the air. And so in all other trials: for, bee the root of this tree never so bitter, yet the fruit is pleasant. Well may wee catch a maim as Jacob did, but such a blessing comewithall, that wee would not (if wise) bee without it. Say it be a long and very tryall yet better this fire to purge us, than Hell fire to burn us. But all the skill is in making men see this; wherefore hee that openeth the eyes of Paupers open ours.

But furthermore, as not to bee afflicted, argues an absolute defect of goodness; so if our troubles bee light and few, it is because wee are weak and tender, for therefore God imposeth no more upon us, because hee can doe us no more. The Physitian will not suffer a milke-sop to see his vein opened, but makes him wink or look another way. The Master saith not to his sick servant strong meats as hee doth to the robust man. Little few, yea because hee is weaker than the rest, but because hee is weaker, hee is more need. The skillfull Armourer sayeth not to an

hairy Perce with musket-shot. The wile Esopdary belays not his fowling-net to the Stibby.

So that freedom from affliction is not a signe of potency, but of impotency. Wherefore, when I am *stranger*, I will look for more; when I am a *vessel* fit for this strong and new wine, I shall bee filled with it; but not before, Mark 2. 22.

Indeed, the calling of God never leaves a man unchanged, nor does hee employ any in his services, whom hee does not enable to the work hee sets them about. Will any make choyce of a weak *Champion*? no more will God: hee will either find us fit, or make us fit to discharge the place hee puts us in; as when hee called *Saul* to bee a King, hee gave him a King's heart, 1 Sam. 10. 9. And when hee called the *Apostles* to that function, hee gave them gifts *unsufferable*; so when hee calls any to suffer for him, hee is *Martyrdom*: hee giveth them the courage of *Martyrs*, as the *Queen Mary*, witness. But yet for the most part hee raises us up to *degrees*; as we eat diverse things, *meats*, and easily digest them; which if we should eat whole, would choke us, and doth not make us fit to undertake great matters on a sudden. Wee must learn to fight in the *School*, before wee fight in the *Field*; and with *wooden weapons* men learn to fight at the *sharp*: wee must encounter with some beasts or other, (I mean unsufferable men) before wee fight with that fearful Goliath, death. And indeed, if wee do not learn to give entertainment to smaller crosses, the *hangers*, *messengers*, and *servants* of death, how shall wee bee able to encounter the Lord and Master, when hee cometh? Wherefore, as *Jeheram* said to *Jehu*, when hee marched furiously; *Comest thou peaceably*? As if hee should say, if thou comest peaceably, march as furiously as thou wilt: so let us say unto God, provided, thy afflictions and *tribulations* hee directed to us as *messengers of peace*, and love; let them reach down to us as furiously as thou pleasest, but in any case, let us not bee without *correction*: for as *Masius* at *Se4*, find, that of all *humane* states is the greatest; *lowest*; that, so bee exempt from *misery*, is the most miserable condition of all other.

Object, but thou sayest that God hath not pardoned thy sin, and this makes him to be severe against thee.

Answer, Many times after the remission of the sin, his very chastisement is deadly, as is often by *David's* example; and *Lott*, who had a sharp misery clasp on his neck, for a *fewer* mercy; for hee that was so beloved of God, that hee saved a whole City, could not save his own wife.

When God delivers us from *distresses*, hee doth not secure us from *distresses*, as was never given us for a *Target* against *external* evils. The sword hee doth not *swathed* with the world, yet we may bee *swathed* with it. Neither the *trust*, nor *strength* of *Jehs* arm, could secure him from the constant and deadly vexations of *Satan*, against the *humble* and *patient*, they could, and did prevail: in no *circumstance* can there be *distress* that *hath* *struck* *down* *our* *strength*: that can prevent the *small* *distress* of God; but still is more *necessary*, and *more* *powerful*.

A Shorte Signe And direction how to live. QUART. 4.
It should bee corrected, our cure and pain must bee, that the evils which
shall not bee averted, may bee satisfied.

CHAP. 38.

That Christ and all the Saints are our Partners, and partakers
with us in the Crosse: yea, our sufferings are no-
thing in comparison of theirs.

WE shall bear the Crosse with more patience and comfort, if we
consider that Christ and all the Saints are our partners, and par-
takers therein; yea, thy sufferings are nothing in comparison
of what others have suffered before thee. Look upon righteous Abel, thou
shalt see his elder brother Cain had dominion and rule over him by Gods ap-
pointment, Gen. 4. 7. Yea, in the next place thou shalt see him slain by his
brother. After him look upon Noah; a most calamitous person as ever li-
ved, as the Chronologer computes him: for Lot, hee had his righteous
soul vexed from day to day. Look upon Job, thou shalt see that miserie
do not stay for a manerly succession to each other, but in a rude importunity
throng in at once, to take away his childrens substance, friends, credit,
health, peace of conscience, &c. leaving him nothing but his wife, whom
the Devill spared on purpose to vex him, as the Fathers think: for that in
his own apprehension, God was his mortall enemy, as hear now in the ter-
nells of his soul hee complains of his Maker, saying, Hee searcheth mee
in his wrath, hee hateth mee, and gnasheth upon mee with his teeth, he hath
broken mee asunder, &alon mee by the neck, and shaven mee in pieces, and se-
t me up for his mark: his Archers compass mee round about, he cleaveth my
reins asunder, and doth not spare to put out my rill upon the ground, he dimi-
nisheth me with breach upon breach, and ruineth upon me like a Giant, Job 16.
Now when so much was uttered, even by a nose such for his patience;
what may we think he did feel, and endure? Look upon Abraham; thou
shalt see him forced to forsake his Countrey, and Fathers house, to go to a
place he knew not, to men that knew not him; and after his many re-
moves, he meets with a famine, and so is forced into Egypt, which in-
deed gave relief to him, when Canaan could not; shewing, that in our-
ward things, Gods enemies may fare better than his friends: yet he goes
not without great fear of his life, which made it but a dear purchase;
then he is forced to part from his brother Lot, by reason of strife and de-
bate among their Herdsmen: after that; Lot is taken prisoner, and he
is constrained to wage warre with four Kings at once, to rescue his Bro-
ther; then Sarah his wife is barren, and he must go childlesse; and (for
reason) he is half hope: when he hath a Son, it must not only we, but
himself must stay here. Now if that be so, wherein we all look to rest, we
assaulted with so many sore trials, and so diverse difficulties, how can we
Theuld escape? Look upon Jacob; you shall see Esau strive with him in
the wombe, that no time might be lost; after that you shall see him
for his life from a cruel Brother, to a cruel Uncle; with a shall goe
over Jordan, alone, doubtful, and comfortlesse; not like the top of Mount

In the way he hath no bed, but the cold earth is his bed; he the hard
 flower; no sheet, but the mist air; no canopy, but the wide Heaven; at
 last he is come far to finde out an hard friend, and in a Hebræe becomes a
 servant; after the service of an hard apprenticeship, hath carried her whom
 he loved; his wife is changed, and he is not duly disappointed of his
 hopes; but forced to marry another against his will, and now he must
 begin another apprenticeship, and a new hope, where he made account of
 fruition; all which fourteen years he was consumed with heat in the day,
 with frost in the night: when he hath her whom he loves, she is barren: at
 last, being grown rich, chiding in wives and children, accounting his charge,
 his wealth, he returns to his Fathers house, but with what comfort? Be-
 hold, Laban follows him with one troop, Rachel meets him with another;
 both, with hostile intentions: not long after, Rachel, the comfort of his
 life, dieth; his children, the hope of his age, wound his soul to death; his
 brothers proves unfaithful, Judah adulterous, Dan is ravished, Simeon and
 are murderous, Er and Onan are thickened dead, Joseph is lost, Simeon im-
 prisoned, Benjamin (his right hand) endangered; Himself driven by famine
 in his old age, to die among the Egyptians: a people that held it abomi-
 nation to eat with him. And yet before he was born, it was, Jacob have
 I loved, and before any of this befell him, God said unto him; Be not
 afraid, I am with thee, and will do thee good. Gen. 28: 15. And did so,
 even by these crosses, for that's my good (saith the Proverb) that doth
 me good. Now what can Israel can hope for any good days, when he
 hears his Fathers were so small? It is enough for us, if when we are dead,
 we can rest with him in the Land of Promise. Again, hear what David
 said of himself; Thy arrows stick fast in me, and thy hand possesseth me sore,
 Psal. 38. And see what cause he had so to say; what were these ar-
 rows? To let pass those many that saw shot at him, which were sharp
 and keen enough; and those other of Darts, when he saw the fire and
 fire of the Philistines, and the whole City of Nob, both man and woman, child
 and suckling, for shewing him kindness: likewise Shimei's carriage towards
 him; also his distress and danger, and those seventy thousand which perished
 by the Pestilence, upon his numbering the people, and the like. First,
 Nathan tells him from the Lord, that the sword should never depart from his
 house, and that he would raise up evil against him out of his own house;
 there were as many arrows in words. Again, the child which he had by
 Rachel was no longer born, but it died; there was another Arrow: To-
 gether his daughter being marriageable, was deflowered by his own Son Am-
 non; there was two more: Amnon himself, being in chink, was killed by
 his brother; there was another: This Absalom proves rebellious, and
 fight on, even against his own Father, & make him fly beyond Jordan; there
 was one more: He lieth with his Father's concubines in the sight of all Israel,
 there was another: And how much do you think did these Arrows wound
 the King's heart, and pierce his very soul? Truly, hee upon such a wound
 should have died; but hee lived, and yet hee lived about that sorrowful labors under a weight of grief.

though many souls were gained to the Gospel, and turned by his preaching: *Si amatur (sicut dicitur in) quomodo infirmatur.*

Thus it were easy to show the like of Joseph, Jeremy, Daniel, John the Baptist, Peter, Paul, and all the generation of Gods Children; and servants: For as the Apostle giveth a generall testimony of all the Saints in the Old Testament, saying, That some endured the violence of fire, some were tortured, others were tried by mockings and scourginges, bonds and imprisonments; some flayed, some beaten in sunder, some slain with the sword, some wandered up and down in Sheep skins, and Goat skins: being destitute, afflicted, and tormented; some forced to wander in wildernesses, and Mountains; and hide themselves in Caves, and Hazies of the earth, being such as the world was not worthy of, Heb. 11. So Ecclesiasticall History gives the like generall testimony of all the Saints in the New Testament, and succeeding ages: for we read that of all the Apostles, none dyed a naturall death save only Saint John, and hee also was banished by Domitian to Bithynia: and another time, thrust into a Tun of seething Oil at Nicomedia in Trithallian, and Saint Jerome do report. As for others beleevers, there was such a multitude of them, suffered Martyrdom for professing the Gospel; whereof some were stoned, some crucified, some beheaded, some thrust through with spears, some burnt with fire, and the like: (for we read of many in several deaths) they were put unto, that Ecclesiasticall History maketh mention of, Two thousand which suffered the same day with Maximian. And after that in the time of the Ten persecutions, were such an innumerable company of innocent Christians put to death, and tormented: that Saint Jerome in his Epistle to Chromatius and Heliodorus, saith, There was not one day in the whole year, unto which the number of five thousand might not bee ascribed, except onely the first day of January, who were put to the most exquisite deaths and torments, that ever the wit or malice of Men or Devils could invent to inflict upon them. Since which time, the Turke and the Pope have added their parts in adding the blood of the Saints, as well as the Jews and Roman Emperours, as appears in the Book of Acts and Monuments, and Rev. 17. where the holy Ghost hath foretold, that the Whore of Babylon should fight with the Lambe; and they that are on his side, called, and chosen, and faithfull, untill shee were even drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus; which in part was fulfilled in England, under the Raige of Queen Mary: when in one year, Hundred seventy six persons of quality were burnt for Religion; with many of the common sort, and in France, where before the late bloody Massacre, there were two Hundred Thousand which suffered Martyrdom, about the substitution. And it is well known, that our Saviour Christ, whole even from his Cradle to his Grave, was nothing else but a continuall of suffering; yea, hee was the person, upon whom, as upon one Centre, all our sorrows met: Hee that had all, possessed nothing, except the punishment due to our sin, which lay so heavy upon him, for satisfaction: and it pressed his soul as it were to the nethermost Hell, and made him cry out

in the anguish of his spirit, *My God, My God, why hast thou forsaken me?* so that there is nothing befalls us, but with befalls our heavenly Father, and to bee free from crosses and afflictions, is the priviledge onely of the Church triumphant. For, *non est Crucians, non est Christianus*, saith Luther; there is not a Christian, that carries not his Cross. It is onely Heaven, that is above all winds, storms and tempests. Nor hath God (saith Bernard) cast man out of Paradise; for him to think to find out another Paradise in this world.

Now the way not to retire at those above us, is to look at those below us; we seldom or never see any man served with simple favours. It is not for every one to have his soul tick'd out of his mouth with a kiss, as the Jews tell of Moses.

It is a great word that Zoroaster speaks of *Apollonius*, that hee never seend any thing of God in all his life, that hee obtained not. This is not our Paradise, but our Purgatory, not a place of pleasure but a *Witching*, not a Triumph, but a *Witching*. Wee cannot say of this world as *Tully* reports of *Syracuse* in *Sicily*, and others of *Rhodes*, that not one day passeth in which the Sun shines not a while on them. Yea, wee thinke hee saith well, that lives in it were, under a perpetuall Equinoctiall, having night and day equall, good and ill success in the same measure; for these compositions make both our crosses tolerable, and our blessings wholesome. Wee that know not the afflictions of others, call our own the heavells; every small current is a torrent. Every brook, a River; every River a Sea; wee make our selves more miserable than wee need, than wee should, by looking upon our miseries in a multiplying glass; wee measure the length of time, by the sharpness of our afflictions, and so make minutes seeme hours, and days months. If wee bee sick, and the Physicke promises to visit us to-morrow with his best relief; with what a tedious longing doe wee expect his presence? Our imagination makes every day of our sorrow appear like *Jehoa's day*, when the Sun stood still in *Gibeon*. The Summer of our delights is too short; but the winter of our afflictions goes slowly off. Wee are so sensible of a present distresse, and so ingratefull for favours past, that wee remember not many years health so much, as one days sickness. It is true, former meals do not relieve our present hunger, but his cottage of our ruins straight, if it be not new daubed every day, new repaired. What then? Shall to-days *Arise*, make us forget yesterday's health? and all Gods former favours? If hee do not answer us in every thing, shall wee take pleasure in nothing? Shall wee slight all his blessings, because in one thing hee disappoints us, whereas his least mercy is beyond our best merit? but if wee think of our deliverance from the fire of Hell, it is enough to make us both patient and thankful; though the affliction wee delight in bee taken from us. Lay aside away what thou speakest for thy glory, and my good, so long as thou savest mee from the fire of Hell, and my everlasting wrath. Neither is there a better remedy for impatience, than to list up our receipts, and to compare them with our debtors. If wee think upon thy sufferings, thou shalt find them far easier than thy sins have

deserved; nothing to what thy fellow *Saints*, and *Christ*, thy elder brother hath suffered before thee: at a Lyons den, or a fiery furnace; not to turn taile, were a commendation worthy a Crown: do but compare thy own estate with theirs, and thou shalt find cause to bee thankfull that thou art above any, rather than of envy or malice, that any is above thee, to domineer and insult over thee. Yea, compare thine own estate with thine enemies, thou shalt see yet greater cause to bee thankfull; for if these *Temporary dolors* which God afflicts his people with, are so grievous to thee; how shall thine and Gods enemies (though they suggest to themselves that God is all mercy, as if hee wanted the other hand of his justice) endure that *dewouring fire*, that *everlasting burning*? *Isa. 33. 14. Psal. 68. 21.* Doth he make bloody wayes on the backs of his Children? and shall bastards escape? doth hee deal thus with his Sons; what will hee do with his Slaves? cannot all the obedience of his beloved ones beat out one sin against God, as wee see in *Moses*, *David*, *Zachary*, &c. Where will they appear that do evil, *each* *evill*, and that continually? The meditation whereof may bee of some use to thee: *Thales* being asked how adversity might best bee born? answered, *By seeing our Enemies in worse estate than our selves.*

CHAP. 39.

That the more wee suffer here (so it bee for righteousness sake) the greater our reward shall be hereafter.

Firstly, wee shall bear the *Cross* with more patience and comfort; if, with *Moses*, wee shall have respect unto the recompence of reward, which is promised to all that (notwithstanding what they shall suffer) persevere in well doing. Great are our tryals, but salvation in heaven will one day make amends, when we shall have all tears wiped from our eyes, when wee shall cease to grieve, cease to sorrow, cease to suffer, cease to sin; when God shall turn all the water of our tears, into the wine of endless comfort; Yea, when our reward shall bee so much the more joyous, by how much more the course of our life hath been grievous.

First, see what promises are made to suffering; Blessed are they which mourn, saith our Saviour, for they shall bee comforted, *Matth. 5. 4.* Blessed are they which suffer persecution for righteousness sake, for theirs is the Kingdom of heaven, ver. 10. They that suffer here for well-doing, shall be Crowned hereafter for well-suffering. Blessed shall you bee when men revile you, and persecute you, and say all manner of evill against you for my sake, *I say*, Rejoice and be glad, for great is your reward in heaven, ver. 11. 12. And nothing wee suffer here, can bee compared either with those woes wee have deserved in Hell, or those joyes wee are referred to in Heaven.

When *Marcus Marcellus*, who was the last that saw the back of *Hannibal* in the field, was asked how hee durst enter into battaile with him? he answered, *I am a Romane born, and a Souldier, and by him I shall make my name everlasting.* How much more should the hope of life immortal, which is the life of our workes merit all, whet our fortitude, and encourage us to

the Christian warfare) And so it hath done with thousands : Ours was so earnest to suffer with his Father, when hee was but sixty years of age, that if his Mother had not kept his clothes from him, hee would have run to the place where his Father suffered; to profess himself a Christian, and to have suffered with him: which was a common thing with the Martyrs, making all haile, lest they should misse that noble entertainment.

Yea, it hath not onely been common for men in a bravado, to encounter death for a small fl:sh of honours; but you shall see a hired servant venture his life for his new master, who will scarce pay him his wages at the years end: And can wee suffer too much for our Lord and Master? who giveth every one that serveth him, not Fields and Pinyards as Saul pretended, 1 Sam. 2. Nor Towns and Cities, as Cicero is pleased to boast of Caesar: but even an hundred-fold more than wee put out here in this life, and eternall rewards in Heaven, John 14. 2. Therefore Basil, when hee was offered money and preferments to tempt him, answered: Can you give me money that can last for ever? and glory that may eternally flourish? And certainly nothing can bee too much to endure, for those pleasures which endure for ever. Yea, if the love of gain makes the Merchant refuse no adventures of Sea: if the swiftness of money makes the Bears break in upon thistles, condemning the stings; Who would not get heaven at any rate, at any cost, or trouble whatsoever? But to go on, Behold, saith God, it shall come to pass, that the Devill shall cast some of you into prison, that yee may bee tried; and yee shall have tribulation ten days, yet fear none of those things which thou shalt suffer. For hee hat thou faithfull unto death, and I will give thee the Crown of life, Rev. 2. 10. And again, Blessed is the man that endureth temptation; for when hee is tried hee shall receive the Crown of life, Jam. 1. 12. A Crown without cays, without rivals, without envy, without end.

Now if you consider it,

The gain with hardnes makes it far less hard;

The danger's great, but so is the reward.

The sight of glory future, mitigates the sence of misery present: For if Jacob thought not his service tedious, because his beloved Rachel was in his eye; what can be thought grievous to him, that hath Heaven in his eye? Adrianus seeing the Martyrs suffer such grievous things, hee asked why they would endure such misery, when they might (by retracting) free themselves? to which one of them answered that text, Eye hath not seen, nor ear heard, &c. the naming whereof, and seeing them suffer so cheerfully, did so convert him, that afterwards hee became a Martyr too.

Lastly (not to enlarge my self, as I might in promises of reward) who shall forsake Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my name sake; he shall receive an hundred-fold more, and shall inherit eternall life Math. 19. 29. This is the substance

worthy our hearts, & purchase worth our lives. Wherefore, eye not the *firm* then *ruined* through, but the *firm* Land thou tendest to.

And indeed, who is there that shall hear these promises, and compare the *less* time with the *Harvest*; look up from the root to the fruit, consider the recompence of the reward; and will not choose rather to suffer adversity with the people of God, than to enjoy the pleasure of sin for a season, Heb. 11. 25. Who will not bee willing to suffer with Christ, that hee may also *reign* with him? 2 Tim. 2. 12. Who will not suffer these light afflictions which are but for a moment, when they cause unto us a far more excellent and eternall weight of glory? 2 Cor. 4. 16. 17. Was Lazarus for a time extreame miserable? hee is now in Abrahams bosom. Yea, blessed Lazarus, thy sorres and sorrows soon ceased, but thy joys are everlasting. Now mee think if thou but considerest that thy pain will shortly pass, but thy joys shall never pass away; it should prove a notable sovereign Cordiall to strengthen thee; not onely against reproaches which attend thy profession, but even against fire and faggots. Who would not bee a *Philop* for a month, or a *Lazarus* for a day, or a *Stephen* for an hour, that he might bee in Abrahams bosome for ever? nothing can bee too much to endure, for those pleasures which endure for ever.

It is true, if in this life onely wee had hope in Christ, we were of all men the most miserable, as the Apostle speaks, 1 Cor. 15. 19. But thou must consider, that as this life is our Hell, and the wicked Heavens, Job. 16. 20. So the next life shall bee their Hell, and our Heaven, 1 Cor. 13. 33. Prov. 16. 4. As *Dives* was in Abrahams bosome; when *Lazarus* was in torments; so *Lazarus* was in Abrahams bosome, when *Dives* was in torments, Luk. 16. ver. 23. 24. And herein wee fare no worse, than Christ. Did not his Spirit pass from the Cross, into Paradise? Did not hee first descend into Hell, and then had his ascension? Suppose thy sufferings bee great, what then? Assure thy self, that every pang is a prevention of the pains of Hell; and every respite an earnest of Heavens rest; and how many stripes dost thou esteem Heaven worth? It is true, flesh and blood is so sensual, that it feels a little pain in the finger, a great deal more than the health of the whole body. Bury us better consider on it, and behold at once the whole state of a Christian, wee shall see his peace exceed his pain; yea, wee shall see both the torments present, and the glory following. Hope makes alish joys, present; wants, plenitudes; and beguiles calamity, as good company does the way. The poor traveller, in thinking of his Inn, goes on more cheerfully, and the bond man, in calling to mind the year of Jubilee. When the Apprentice calls to mind that his years of covenant will shortly expire, and then hee shall have his freedom confirmed; the very remembrance thereof maketh many labouring works seem more light, and less grievous unto him: neither doth hee afterwards repent it. Did it ever repent Jacob, when hee came to labour his Fathers blessing, that hee had endured a long exile, and tedious bondage? Or Joseph, when hee was once made Ruler in Egypt, that hee had formerly been sold thither, and there persecuted? and hee had never been a Christian, if hee had not first been a

prisoner: Or did it repent the *Israelites* when they came to leave the *Land of promise*, that they had formerly been *fourty years* passing through a *desert wilderness*? Or which of Gods servants did ever repent that they had passed the apprenticeship of their service here, and were now gone to be made free in glory? If so, let us do and suffer cheerfully, patiently, and willingly, what God imposeth upon us: knowing that after wee have *sweat and smelted but six days* at the utmost, then cometh our *Sabbath of eternal rest*, which will make a mends for all; knowing that death ends our misery, and begins our glory, and a few groans are well bestowed for a Preface to an immortal joy. Let then our eyes bee continually on the joys which follow, and not on the pain which is present; the pain neglected and unregarded cannot bee very discomfortable.

But that there is reward promised to those which suffer in Christs cause, is not all, for our reward shall bee answerable to our sufferings: the greater our sufferings are here, the greater shall our reward bee hereafter, *Matth. 16. 27.* The deluge of calamities may assault us, but they shall exalt us. By our crosses sanctified, weight is added to our Crown of Bliss; for according to the measure of our afflictions, God weigheth unto us of his graces, that wee may bee able to bear them, and according to the measure of our graces, bee proportioneth our glory, and future happiness. Suffering for the Gospel is no inferiour good work, and every one shall bee rewarded, though not for, yet according to his works, *Psal. 62. 12.* *Rom. 2. 6.* *Rev. 22. 12.* The Apostles tell Christ, *wee have left all and followed thee, Matth. 19. 27.* Christ tells them, *when I sit on my Throne, yee shall sit on Thrones with mee, ver. 28.* They that turn many unto righteousness, shall shine as the stars in the Kingdom of heaven, *Dan. 12. 3.* And they that suffer Martyrdom, shall bee clothed with long white Robes, and have Palms in their hands, *Rev. 6. 9. 11.* Now, there bee three sort of Martyrs, *Re, intentione; intentione, non re; re, non intentione.* in both deed and intention, as was Saint Steven; in intention, not deed, as was Saint John; in deed, not in intention, as were the innocents. But, where the conflict is more hard, the comfort obtained shall be more glorious: for as Chrysostom speaks, *According to the tribulations laid upon, and borne by us, shall our tribulation of glory be proportioned.* And persecutors (saith Bernard) are but our Fathers Gold-smiths: working, to add pearls to the Crowns of the Saints.

Yea, ever where more work is done, there more wages is given; and when the fight, or conflict is sharper, and the victory harder, the glory of the triumph is greater, and the Crown of reward more glorious. Whence it was that those Saints in the Old Testament, which were racked and tortured, would not be delivered, or accept of their enemies false offers, to the end they might receive a better resurrection, and a more glorious reward; *Heb. 11. 35.* Neither would we wish our work easier; or our burden lighter, if we looked up to the recompence of reward: for it may be well applied here, which was misapplied in the case of the holy man Job, *Job. 1. 22.* *He had not seen God for reward.* Though we must acknowledge the necessity

reward, as hirelings, nor for fear as servants; but as children, for love.

O that, (when we suffer most) we would but meditate and look upon, with the eye of faith, the fulness of those joys and sweetness of those pleasures, which (having once finished our course) we shall enjoy at Gods right hand for evermore: *Psal. 16. 11. being such as he hath not seen, nor ear heard, neither hath entered into the heart of man to conceive: 1 Cor. 2. 9.* For certainly the remembrance thereof, would even raise up our souls from our selves, and make us contemne and sleight what ever our enemies could do; as it did our fore-fathers; much more to sleight reproaches, which are such bug-bears to a great many. And no marvel, if that which hath made so many contemne fire and faggot, make us contemne the blasts of mens breath.

But I hope enough hath been said, in shewing that our enemies in stead of hurting, enrich us; and in lieu of hurting, pleasure us; sith they greater our graces, and augment our glory: sith if the conflict be more than p, the Crown will be more glorious. Wherefore if our trials be small, let us bear them with patience, which makes even great burthens easie; if they bee great and grievous, let us bear them patiently too; since great is the weight of glory that ensueth them: whereas no suffering, no reward; yea, if we be not chastened here, we shall be condemned hereafter, *1 Cor. 11. 32.* And whether had you rather rejoice for one sin, or always? you would do both, which may not be; you would be both Dives and Lazarus, have happinesse both here and hereafter: pardon me, it is a fond covetousness, a idle singularity to affect it: What, that you alone may fare better than all Gods Saints? That God should strow Carpets for your feet onely, to walk unto your Heaven; and make that way smooth for you; which all Patriarchs, Prophets, Evangelists, Confessors, and Christ himself have found rugged, and bloody? away with this self-love, and come down your ambitious sons of Zebodee; and ere you think of sitting near the Throne, be contented to be called unto the Cup. Now is your trial: Let your Saviour see how much of his bitter potion you can pledge; then shall you see how much of his glory he can afford you. In all Feasts, the choicest meats are tasted first: be content to drink of his Vinegar and Gall; and after you shall drink new wine with him in his Kingdome. Besides, without some kinde of suffering, how shall your sincerity be approved? Even nature is froward and cheereful whiles it prospereth, but let God withdraw his hand, no fight, no trust: The mother of Mitha, while her wealth lasted, could dedicate a good part of her silver to the Lord, but now she hath lost it, she falls & cussing, *Judg. 17. 1, 2; 3.* Cataline, whiles poor, had many seeking to it, yet, but having feathered his nest, you could hardly say, whether he was next hand of his money, or of his modesty. But to be equally good in a prosperous, and adverse condition, deserves praise: When our resolution and practice is like that Maids in Plutarch, who being seen in the street to be sold, when a Chapman askt her, Wilt thou be faithful, if I buy thee? said, Yea, that I will, though you do not buy me.

Wee all are weary of receiving, soon weary of standing; we are

ready to shrink from Christ, so soon as our profits or pleasures shrink from us: But if with the Needle of the Compass, in the midst of tempestuous weather, we remain always immovable, and staid upon one point; it is as if the Loadstone of the Gospel hath changed our hearts; and we are governed by Christ, as the Needle is by the North Pole. Wherefore if God should not frame our *ward things* to thy *minds*, do thou frame thy mind to endure with patience and comfort what he sends; and this will be an *Odour smelling sweet*, a *Sacrifice acceptable* and pleasant to God: yea, herein thou shalt approve thy self with David, *a man after God's own heart*; and you know, that as David was unto God according to his heart; so was God unto David according to his.

CHAP. 40.

Application of the former grounds.

AND so you have the residue of the *grounds of comfort*, it remains that I should apply them. For this *Doctrine*, though it be better understood than practised, as *Cassandra* was better known than trusted: yet being both known, applied, and duly trusted to, will (like the Sun) not onely delight our understandings with its contemplation, but also warm and quicken our affections. Wherefore, is there any weak Christian so whitened with *Nicodemus*, that the reproaches and Persecutions which attend his profession, make him ashamed of Christ, or cause him to think that it is in vain to serve the Lord: whereby he is frighted out of the narrow way that leadeth to life? Let him draw near, for I chiefly direct my speech unto him: Are afflictions and persecutions so necessary and profitable, as hath been shewed? Doth not God onely gain glory by our sufferings? But do they also bring us to repentance, and amendment of life? stir us up to prayer, wean us from the love of the world, keep us always prepared for our enemies assaults, discover whether we are sincere or no, make us humble, improve all Christian graces in us? Is God more specially present with us in afflictions? Cannot our enemies diminish one hair of our heads, without God's special leave and appointment? Hath he promised that we shall not be tempted above our strength? Are these stripes (the chiefest tokens and pledges of God's love and adoption) Were none of his children ever exempted from the like? And lastly, shall our momentary sufferings be rewarded with everlasting glory? Yea, shall our glory be increased, as our sufferings have been more? Then let them serve as so many restoratives to thy fainting spirit; yea, lift up thy hands which hang down, and strengthen thy weak knees, Heb. 12. 12. For, I suppose thy fainting and drooping is from fear, and thy fear from doubting; and thy doubting from unbelief, and thine unbelief chiefly from ignorance of these things: and whence is thine ignorance of these, but this? Thou hast never been conversant in the book of God: or if thou hast, thou dost never seriously ponder these Scriptures which have formerly been rehearsed: for hadst thou seriously considered them, thou wouldst not have dared to make that an *excuse* of grief and promotion.

which the Spirit of God maketh the greatest cause of joy and confirmation that can be. Now, what can be spoken more expresse, direct and significant? What demonstrations can be given more solid? What Fortifications or Bulwarks so strong and safe against the assaults of Satan, and the world? Thou saiest thou art persecuted for well-doing, and therefore thinkest it a strange thing. God saith it is, and ever hath been common to all his children, not Christ himself excepted.

Take notice of these things, (for it is the God of all truth and blessedness that speaks them) and apply them to thy self, as if they were particularly spoken to thee by name; even as when twenty be in a room, where is a fair well-drawn picture; every one thinks the picture looks upon him; and have not more modestie or manners (in leaving those dishes for thy better) than will do thee good. Be not like a Monkey which looking in a glasse, thinks he sees another Monkeys face, and not his own: And know withall, that it is no small sin even to doubt, when we have God's commanding and warrant to secure us.

Thou thinkest thy self miserable; God saith, thou art blessed: Thou saiest, thou art hated of the world; God saith, thou art beloved of Christ, who hath chosen thee out of the world: Thou thinkest it a shame to be reproached; God saith, it is thy glory: Thou grieveest at it; God saith, thou hast great cause to rejoyce; for it sheweth thee to be born of God, thine enemies to be the seed of the Serpent. Thou saiest, that all things go cross with thee; God saith, That all things shall work together for the best; it may be the increase of thy temporal happiness; however, that it shall be for the improvement of thy graces here, for the advancement of thy glory hereafter. Thou thinkest it a sign of displeasure; God saith, it is to thy Enemies, a token of perdition, but to thee, of salvation: Thou thinkest it thy self near forsaken; God saith, The spirit of glory, and of God, resteth upon thee: Thou saiest, thou shalt one day perish; God saith, that neither things present, nor things to come, shall ever be able to separate thee from the love of God, which is in Christ Jesus our Lord. Thou thinkest the Lord doth not hear thee, because he doth not presently answer thee in the things that thou request: I tell thee, it were all for the best of us, if we were permitted to be our own choosers: Let Peter have his desire, and his Master shall not die; so Peter himself, and the whole world had been lost. In swift supplications we are most heard, when we are repelled: our God often times doth answer our prayers with merciful denials, and most blesteth us in crushing our desires. We may ask either bad things to a good purpose; or good things to a bad purpose; or good things to a good purpose, but in an ill season. Now, if we ask what is either unfit to receive, or unlawful to beg, it is a great favour of our God to be denied: granting is not always the effect of love; if so, then had Paul been less loved then Satan: Satan begged but once, and had his prayer granted, concerning Job. S. Stephen begged thrice that he might not be buffeted, yet was denied: Satan begged for Ananias, who envied his success? Saint Paul the freedom from temptation, which would have been worse had then wanted: yea, if granting

were alwaies an effect of love : then was our blessed *Saviour* less loved than *Salas* ; for the Lord would not let the *Cup of his Passion* passe from him upon his earnest prayer, which he made as he was Man. But you must know, that *denials in some cases* are better than *grants* : the Lord will not take away the body of sin from us upon our earnest prayers, yet he granteth us that which is equivalent ; viz. *Grace to subdue our corruptions* ; and withall takes away the occasion of pride, which is better ; for certainly he is more supported of God, that hath grace given him to conquer a temptation ; as had the *Martyrs*, in being able to suffer those tortures, than a nether who is excused to fight.

Again, we must not measure God's hearing of our suit, by his present answer ; or his present answer by our own sense ; touching the just, *Zachary* a long time failed of a Son for all his Prayer ; but when he had even forgot that Prayer, he had a Son ; the *Angel* brings him good news, *Luk. 1. 13. Thy Prayer is heard* : When did he make this Prayer ? Nor lately, for then he was grown old, and had given over all hope of a child ; so that his request was past over many years, and no answer given.

The like example we have in *Hannah*, who pouring out her soul before the Lord, in the trouble of her spirit ; God did not immediately tell her by revelation that she should conceive a Son, but he gave her for the present, faith ; which did work in her joy, and peace of conscience : for (saith the text) she looked no more sad ; and when shee had waited his leisure a certain time, *The Lord remembered her with a Son, 1 Sam. 1.* There is nothing between God and thee, but time ; prescribe not his wisdom, but his not his mercie, now his grace is enough for you, his glory shall be more than enough hereafter. Tarry a little the Lords leisure, deliverance will come, peace will come, joy will come : thy tears are reserved, thine hunger shall be satisfied, thy sorrow shall be comforted. In the mean while to be patient in misery, makes misery no misery : while we consider that when a little brunt is once past, troubles will cease ; but joy shall never cease.

Wherefore, let us never give over, but in our thoughts knit the beginning, progresse, and end together, and then shall we see our selves in heaven, out of the reach of all our enemies.

2. To prove that wee are not to judge of Gods answering our prayers, by our own sense ; I need but to instance the woman of *Canaan*, (as what can speed well, if the prayer of faith from the knees of humility succeed not ?) and yet behold, the further she goes, the worse she fares ; her discouragement is doubled with her suit : It is not good (saith our *Saviour*) to take the childrens bread, and cast it to dogs : here was told comfort yet stay but a while, he clears up his brow, and speaks to her so comfortably, that were able to secure any heart, to dispel any fears. O *Saviour* ! how different are thy waies from ours, when even thy severity argues love ! The trial had not been so sharp, if thou hadst not found the faith so strong : if thou hadst not meant the issue so happye : It is no unusual thing for

men to look sternly for the time, that it may indear it self more, when it hath to be discovered.

It was cold comfort that the Cripple heard from Peter and John, when he begg'd of them an alms; *Silver and gold have I none*; but the next clause, *rise up and walk*, made amends for all. O God! we may not always measure thy meaning by thy semblance; sometimes what thou most intendest, thou shewest least: In our afflictions thou turn'st thy back upon us, and hidest thy face from us, when thou most mindest our distresses. So *Jehoiada* shot the arrows beyond *David*, when he meant them to him: So, *Joseph* calls for *Benjamin* into bands, when his heart was bound to him in the strongest affection; so, the tender mother makes as if she would give away her crying child, whom she hugs so much closer in her bosom. If thou passe by us whiles we are struggling with the tempest, we know it is not for want of mercie, thou canst not neglect us. Oh let not us distrust thee: if thou comest, it is to relieve us; if thou stailest, it is to trie us; howsoever, thy purpose is to save us. Surely God will work alone, and man must not be of his counsel. Wherefore many times he deals with wicked men, as *Eutrapilus* sometimes did with his subjects; who when he was minded to do a poor man a mischief, would give him abundance of wealth; whereas contrariely his children find themselves cross'd with a blessing. *Possidonius* tells us of *Austin*, that when there was wait laid for his life; through God's providence he mist his way; whereby his life was preserved, and his adversaries disappointed. As when *Isabel Queen of England* was to repass from *Zealand* into her own Kingdom, with an Army, her son of her Son against her Husband, she had utterly been cast away, had she come unto the Port intended, being there expected by her enemies: but Providence, against her will, brought her to another place, where she safely landed. Yea, this I have seen, two men striving for the way, one receiving a twitch over the face, draws his Rapier to kill the other; but by a providence, in making the offer, his saddle swayed to the horse's belly; whereby in all likelihood, the one was saved from killing; the other from hanging: for before he could make after him, he was rid a mile. And have not some been detained (by a violent storme) from coming home, whereby they have been exempt from feeling the down-fall of their houses? Sure I am, the letting fall of my Glove in the dark, once proved a means of saving me from drowning; while another stepping before me, found the danger to his cost. And indeed, how infinitely should we intrangle our selves, if we could sit down and obtain our wishes! Do we not often wish that, which we after see would be our confusion; because we ignorantly follow the flesh, and blinde appetite, which looks on nothing but the shell and outside; whereas God respects the soul, and distributeth his favour for the good of that, and his glory? It is an argument of love in the Father, when he takes away the Childs knife, and gives him a book. Wee enjoy the riches, or liberty, or peace; they are knives to cut our fingers: wherefore God gives us his Word, the riches of verity, not of vanity. He gives us that glorious liberty to be his Sons of God, he gives us that peace

which the world cannot give; nor take away; wherefore let the Christian understand, God his Physician, Tribulation his physick; being afflicted under the medicine, thou criest; the Physician hears thee, not according to thy will; but thy weal; thou canst not endure thy malady; and wilt thou not be patient of the remedy? No man would be more miserable, than he that should cut out his own waies: What a specious shew carried *Antas* his wife with it, and how did it pay him with ruine at last? Surely I have seen matters fall out so unexpectedly, that they have tutored me in all affairs, neither to despair, nor to presume; nor to despair, for God can help mee; nor to presume, for God can crosse me: One day made *Marius* Emperour, the next saw him rule, and the third he was slain of his Souldiers. Well then, if with Paul thou hast besought the Lord often, that thy present affliction might depart from thee, and canst not be heard in the thing which thou desirest; know that thou art heard in that which is more comfortable to thy profit: and consequently rejoyce more in that thy petition is denied, than if it had been granted. This was the use which Saint Paul made of Gods denial, and he knew what he did, though he had as much to boast, and rejoyce of, as any one living; yet, saith he, of myself I will not rejoyce, except it bee, of mine infirmities: that is, afflictions, reproaches, persecutions, sorrows and temptations, fears, distrust, &c. But in these I will very gladly rejoyce. Why? That the power of Christ may dwell in me: Note his reason, he had heard God say, that his power was made perfect through weakness, 2 Cor. 12. 9. Neither had he onely cause to rejoyce in his infirmities, but all Gods people have the same cause to rejoyce; for what the Spirit of comfort speaks in this, and in all the former places rectified, do equally belong to thee for thy consolation, with all the revelations, whatsoever was written as a time, was written for thy learning and mine; that wee through patience, and comfort of the Scriptures might have hope, Rom. 15. 4. And accordingly, will a good hearer apply to himself whatsoever is written in the Word; for as the *Stomach* sends the strength of the meat into every member of the body: so we should send to the eye, that which is spoken to the eye; and to the ear, that which is spoken to the ear; and to the tongue, that which is spoken to the tongue; and to the hand, that which is spoken to the hand; and so to the heart, and every faculty and member of soul and body: if we hear comfort, we should apply it to fear; if we hear promise, we should apply that to our distrust; if we hear a threatening, we should apply that to our presumption; and so fill up the gap still where the Devil would enter. And indeed, had it not been for this *Aqua celestis*, David had surely fainted in his affliction, Psal. 27. ver. 13. & 139. 72. but this good Word from heaven fetch him again, when he was ready to sink; and indeed, if *Moses* and the Prophets, the Evangelists and Apostles will not comfort us in this case, then as *Abraham* told *Dives* in another case, nothing will persuade, nor prevail. Believe thou the former Scriptures spoken by Christ, and his Apostles; know that thou believest, with some mixture of unbelief, and art almost persuaded, not onely to do, but to suffer cheerfully for well-doing. But

dost thou not altogether believe, that it is a blessed and happy thing thus to suffer? *Mat. 5. 10, 11, 12.* That thou hast great cause to rejoice and be glad that thou art counted worthy to suffer shame for Christs name? *Act. 5. 41.* Thou feelest it is not for nothing that David acknowledgeth, it was good for him that he was afflicted, *Psal. 119. 71.* that Job blesseth the time that ever he was corrected, *Job 42.* That Jeremy praised for correction as a good thing, *Jer. 10. 24.* That a whole Church voted the same, *Lam. 3. 27.* It is not for nothing that Christ saith, Blessed and happy are ye when men revile you, and persecute you: That Saint James saith, Count it exceeding joy, when ye fall into divers temptations, *James 1. 2.* It is not for nothing that Saint Paul saith, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish, for Christs sake, &c. *2 Cor. 12. 10.* That Peter and Job, when they were beaten and imprisoned, departed from the Council, rejoicing that they were counted worthy to suffer whike for Christs name, *Act. 5. 41.* For, even bearing the Crosse with Christ, is a great a preferment in the Church of Heaven, as it is in an earthly Court on the Prince to take off his own Roake, and put it on the back of one of his servants; as you may perceive by the Lord's speech to Paul, *Act. 9. 13, 16. & 23. ver. 11.* and our Saviour Christs words to his Apostles, *Act. 1. 8.* yea, to suffer for Christ (saith Father Latimer) is the greatest privilege that God gives in this world: and the story of Job is a book-case to prove it: for did not God by him, as sometimes a Schoolmaster with his Pupill, who when he hath polished and perfected a good Scholar, brings him forth, provokes adversaries to set upon him with hard questions, and takes a pride to see the fruit of his own labours. And in the wars, to have the hottest and most dangerous services imposed upon them by their General, is accounted the greatest honour: neither will he confer the same upon any, but the stoutest and most valiant. This Rod of the Lord (like Ahasuerus his Scepter) never stretcheth forth toward any of his, but in great love and favour. It is like the kisse, which Cyrus, in Xenophon, gave to Chrysanthas, which was accounted a greater and more special favour, than the Cup of gold which he gave to Artabazus: Which being so, let us in this particular, imitate the Muscovish women, who will not think their husbands love them, unless they chastise them; and the Indians, who are ambitious to be hurt with them; and the Thracians, who are proud to wear their scars. Most esteemed the reproach of Christ greater riches than all the treasures of Egypt, *Heb. 11. 25, 26.* And the Apostles esteemed it a grace, to be disgraced for him: and shall we grumble, or chide much at it? No: in the greatest extremity of straight, let us acknowledge it a favour, and give him thanks: and so much the rather, for that it is more acceptable to God, to give him thanks once in adversity, then six hundred times in prosperity, as a grave Divine well observes: and indeed, it is the summe of all Religion to be thankful to God in the midst of miseries.

True, it is hard for Job, when the torments of God fight against him, and the arrows of the Almighty stick so fast in him, that the weaners thereof have drunk up his spirit, *Job 6. 2, 3, 4.* to think it a special favour and dignity.

So it was, being rightly considered. It was hard for Joseph's brethren to hear him speak roughly unto them, take them for spies, accuse them of theft, and commit them to prison, Gen. 42. 36. and think, let it all out of love; much more hard for Simon to be cull'd out from the rest, and committed to ward, while his brethren are set at liberty, Vers. 24. and yet it was so; yea he loved him best, whom he seemed to favour least; yet, still in the infirmity of our nature, that as weak eyes are dazzled with the light which should comfort them, so there is nothing more common with God's Children, than to be afflicted with the causes of their joy, and astonished with that which is intended for their confirmation. Even Manoah conceives death in that vision of God, wherein alone his life and happiness did consist: Judg. 13. 22. And the Shepherds, Luk. 2. who were sore afraid, when the Angel of the Lord came to bring them good tidings of great joy to all people; viz. their Saviours Birth, which was Christ the Lord, Vers. 9. 10. But what hath been the answer of GOD alwayes to his children, in such their exiles, but this? Fear not, Simeon, Judg. 6. 23. Fear not, Joseph, Mat. 1. 20. Fear not Zachary, Luk. 1. 12, 13. Fear not Abraham, for I am thy shield, and thy exceeding great reward: Gen. 15. 1. Fear not, Paul, for I am with thee, and no man shall lay hands on thee to do thee hurt, &c. Acts. 18. 9. 10. the words are often repeated (as Pharaohs dreams were doubled) for the sureness. Yea, to the end, that we should be fearless in all our sufferings, so long as we suffer not at evil doers, 1 Pet. 4. 15. Fear not, as one well notes, is the first word in the Annunciation of Christs Conception; and the first word in the first Annunciation of his Birth: and the first word in the last Annuntiation of his Resurrection, and almost the last words in his last exhortation, a little before his death, are, Let not your hearts be troubled, and be of good comfort, strengthening his followers, and sweetning his Crosse by diverse forcible reasons, Luke 21. Mark. 11. And the words of dying men have ever been most emphatical, most effectual, Nay, more than all this, if yet thou wilt not be comforted, look but Job. 16. 20. and thou shalt have thy Saviours assure thee by a double bond:

Verily, I say,

His Death & Verily, I say unto you.

that though for the present you do fear, and sorrow, and weep, yet all shall be turned into joy, so that joy that no man be able to take from you, ver. 22:

And so much of the { Patience
Innocency
Felicity } of the woman's seed.

If you will see the { Malice
Savagity
Misery } of the Serpents seed.

Read the three foregoing parts; viz. { The cause and cure of Ignorance Error, &c.
The cure of Disprison.
Characteres of the kinds of speaking.

The last whercofs sold only by James Crump, in Little Bartholomew street-yard.

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A two-fold PRAYER for the Morning
and for the Evening, as also ano-
ther to be said at any time.

Jer. 10. 25.

*Pour out thy fury upon them that know thee not, and
upon the families that call not on thy name.*

Psal. 145. 18. Rom. 10. 12.

*The Lord is nigh and rich unto all that call upon him
in truth.*

Isa. 65. 24.

*Before they call I will answer, and whiler they are yet
speaking I will hear.*

Jer. 33. 3.

*Call unto me and I will answer thee, and shew thee
great and mighty things, which thou knowest not.*

1 Joh. 5. 14.

*If wee ask any thing according to his will, he beareth
us.*

Joh. 16. 23. Mat. 21. 22.

*Whatsoever yee shall ask the Father in my Name, be-
lieving, he will give it you.*

Psal. 55. 17.

Evening and Morning, and at Noon will I pray.

A Prayer

A PRAYER for the Morning.

O Lord prepare our hearts to Pray.

O Most glorious LORD GOD, and in JESUS CHRIST our most merciful and loving Father; in whom wee live, and move, and have our being; in the multitude of thy mercies we desire to approach unto thee, from whom all good things do proceed; who knowest our necessities before we ask, and our ignorance in asking. It is true, O Lord, if we should consider onely our own unworthiness, and how we have heretofore abused thy goodnesse and long-suffering towards us; wee might rather despair with Judas, and like Adam run from thee, then dare to approach thy glorious presence. For we confesse, O Lord, to the shame and confusion of our own faces, that

—as we brought a world of sinne into the World with us, and deserved to dye so soon as wee began to live; so ever since that thou hast spared us, we have done nothing but add sinne unto sinne, as thou hast added mercy to mercy: For we have been no lesse rebellious unto thee, then thou hast been beneficiall unto us. We do daily and hourly break all thy commandements, adding unto that our originall corruption which we were conceived and borne in, all manner of actual transgressions, by sins of Omission, sins of Commission, sinnes of Ignorance, sinnes of Knowledge, sinnes against conscience; yea, sinnes of Presumption and Willfulness, and that in thought, word, and deed. We have sinned against thy Law, and against thy Gospel, against thy mercies, and against thy judgments, against the many warnings, and the abundance of meanes afforded by thee to reclaim us, against the Spirit of grace continually knocking at the doors of our hearts, with infinite checks and holy moti-

ons,

—as our first Parents left us a large stock of sinne, so we have improved the same beyond measure; O that we could have so improved that stock of grace which wee have received from thee! But whereas thou gavest us as large a portion, we suddenly lost it. We were created indeed by thee, after thine own image, in righteousness, & holiness, sin knowledg of the Truth: But alas! now our understandings are so darkened and dulled, our judgments so blinded, our wills so perverted, our affections so corrupted, our reason so exiled, our thoughts so surprised, our desires so entrapped, and all the faculties and functions of our souls so disordered, that we are not sufficient of our selves to think, much lesse to speak, least of all to do ought that is good. And yet usually like Bladders, we are not more empty of grace, than we are blown up with pride: whereby with Laodicea, we not onely see our own spiritual misery and nakednesse; but think we are rich and good enough, as wanting nothing; when as scarce

any

oms, Our cares have been alwaies open to the Tempter, shut unto thee; we have abused our eyes to wantonnesse, our mouths to filthynesse, and our feet have been swift to all evill, slow to ought that is good.

And as wee have committed one sinne on the neck of another, so we have multiplied, and many times repeated them, by falling often into the same wickednesse, whereby our finnes are become for number, as the sands of the Sea, and as the Stars of Heaven.

Yet

any spark of grace yet appears in us. Yea, so far have we been from loving and serving thee, that we have hated those that do it, and that for their so doing. And so far have we been from performing that vow which we made to Christ in our Baptism, when we took his plessemoney to be his Soldiers, and serve him in the field of this world, against his and our enemies; that we have renounced our vow made to him, and fled from his standard; yea, fought for Satan and the World, seeking to win all we could from Christ, by tempting to sin, and by persecuting such as were better then our selves; so that all our recompence of my love unto us, hath been to do that which thou hatest, and to hate those whom thou lovest. Yea, we cannot deny but we have persecuted thee with Paul, denied thee with Peter, betrayed thee with Judas, and crucified thee with those cruel Jews.

Now Lord it being thus with us, how can we expect that thou shouldst hear our prayers, & grant our requests? yea, how can wee look for other at thine hands, then great and grievous, yea, then double damnation as most justly we have deserved.

Yet most most merciful Father, being that thou hast given thy Son, and thy Son himself for the ranfome of so many as shall truly repent, and continually believ in him, who hath for our sakes fulfilled all righteousness, yes, suffered on the Crosse, and there made full satisfaction for the sins of all thine Elect.

And seeing thou hast appointed Prayer, as one special means for the obtaining of thy grace, unto which thou hast annexed this comfortable promise, that where two or three be gathered together in thy Name, thou wilt be in the midst of them, and grant their requests; and since our Remembrance hath assured us, that

And likewise knowing, that mercie pleadeath thee, and that the sole perfection of a Christian, is the imputation of Christs righteousness, and the not-imputation of his own unrighteousnesse:

Whatsoever we shall ask thee in his name, thou wilt give it us :

We are emboldened to sue unto thee our God for grace, that we may be able to repent and believe.

Wherefore for thy promise sake, for thy Sons sake, and for thy great Names sake, we beseech thee send down thy holy Spirit into our souls, regenerate our hearts, change and purifie our natures, subdue our reason, rectifie our judgments, strengthen our wills, renew our affections, put a stop to our madding and straying fancies, beat down in us whatsoever stands in opposition to the Scepter of Jesus Christ; and enable us in some measure, both to withstand that which is evil, and perform that which is good and pleasing in thy sight.

Yea give us repentance never to be repented of, and possess our souls with such a dreadful awe of thy Majesty, that we may fear as well to commit small sins as great ones, considering that the least sin is mortall without our repentance, & thy mercy: we fear to sin in secret as openly, since there is nothing hid from thee: as well condemne our selves for evill thoughts as evill deeds, considering that the Law is spirituall, binding the heart no lesse then the hands; as well abstain from the occasions of sin, as sin it self; and consider that it is not enough, to abstain from evill, unlesse wee hate it also, and do the contrary good.

And now O Lord, since thou hast safely brought us to the beginning of this day, we beseech thee to defend, and direct us in the same: and as thou hast blest us in our lying down, and in our rising up, so protect & prosper us in our going forth, & in our coming home: shield and deliver us from the snares of the Enemy, who lieth in wait for our souls; and is continually labouring our everlasting destruction. And no lesse arm us against the allurements of the world, where in we shall meet with many provocations, and temptations: and that we may not lead our selves, nor be

And because every day which does not abate of our reckoning; will increase it; and that by procrastinating, we shall but heap unto our selves wrath against the day of wrath: Good Lord, suffer us not, we beseech thee; to defer our repentance, lest the custome of evill makes it altogether unalterable in us: or lest we dye before we begin to live: or lest thou refusest to hear us another day, calling upon thee for mercy: because we refuse to hear thee now; calling to us for repentance.

Wherefore if we be not yet converted, let this be the happy hour of our conversion; that as our bodies are risen by thy power, and providence from sleep, so our soules may daily be raised from the sleep of sin, and the darknesse of this world; that so we may enjoy that everlasting light, which thou hast prepared for thine; and purchased with the blood of thy dear Son, our Saviour Jesus Christ.

Give unto us, we beseech thee, a true, lively, and justifying faith, whereby we may lay hold upon those gracious promises, which thou hast made unto us in him; and where with we may vanquish all our spirituall adversaries. Seal up unto us the assurance of our salvation, by the testimony of thy blessed Spirit. Give to

led into temptation; give us wisdom to beware of men, even of associating our selves with the vicious, like *Joseph*: lest otherwise with *David*, we be drawn to dissemble: or with *Peter*, to deny thee: for sin is of a catching, and infectious quality: and our corrupt hearts are like tinder, which will kindle with the least spark: especially O Lord, keep us from yeelding to their solicitations, or following their customs, of drinking, swearing, flandering, and making the worst construction of things: of mocking, and scoffing at religion, or the religious: let not custome and example any whit prevail with us, without, or against thy written Word; lest we misse of the narrow way, which alone leadeth unto life: onely give us wisdom, and grace, to look upon thy Sons whole life: & see how he would speak, and do, before we speak or do anything, & then having thy word for our warrant, and thy glory for our aime; let no censures, nor flows of any discourageur.

Finally, good Father we beseech thee, inable us so to walk in thy fear; that in mirth we be not vain, in knowledge we be not proud, in zeal we be not bitter; instruct us by thy Word direct us by thy Spirit, mollifie us by thy grace, humble us by thy corrections, win us by thy benefits, reconcile our nature to thy wil; & teach us so to make profit of every thing, that we may see thee in all things, & all things in thee.

And in these our prayers we are not mindfull of our selves alone, but so far as thou hast commanded us to pray one for another, as being the members of one and the same mystical body: wee beseech thee to bless thy whole Church Universal, wheresoever dispersed, and how-

soever

us thy servants, that wisdom which descendeth from above, that we may be wise unto our eternall salvation: so shall our hearts (instead of a Commentary) help us to understand the Scriptures, and our lives be an Exposition of the inward man. Give us grace, to account all things in this world even as dross, and dung, that we may win Christ Jesus; and Heaven and happinesse by means of him. Give us single hearts, and spirits without guile, that wee may love goodnesse for its self, and more seek the power of godlinesse; then the shew of it; and love the godly for thy sake: and because they are godly. Grant that in the whole course of our lives, we may doe unto all others, as we would that they should doe unto us: considering, that whether we do good or evill, unto any one of thy members, thou takest it as done unto thy self. Discover unto us all our own sins, that wee may not be so forward to censure others, as wee have been heretofore. Give us patience to beare thy Fatherly chastisements, which through thy grace sanctifying them to us, become both Medicines to cure us, and Antidotes to preserve us from the sickness of sin: considering, that all the afflictions of this life, are not worthy those joyes which shall be revealed unto us.

And as we are suiters unto thy Majesty, for these thy blessings spiritual: so likewise we humbly beg at thy mercifull hands, all necessities appertaining to our temporall welfare: beseeching thee to bless us in our persons, with health, strength, and liberty: in our estates, with sufficiency, and the right use of it: considering that if wee spend what we

soever distressed, or despised, far and wide over the face of the whole earth: and vouchsafe unto thy Gospel such a free and effectual passage, that it may sound throughout all Nations. Yea, wee humbly pray thee, let it convert and reclaim the Turks, Jews, Infidels, Indians, Atheists, Epicures, Hereticks, and Schismatics. Prevent all plots, and projects against the Kingdom of thy Christ: let thy Word and Spirit alone, bear rule in all places. Extend thy tender mercy O Lord, to all Protestants beyond the Seas; to all Christians under the Turks, or other Infidels: strengthen all such as suffer for thy cause, and let thy presence with them counterpoise whatsoever is laid upon them, and enable them to continue constant in thy faith and truth to the end. More particularly, be good unto that part of thy Church planted here amongst us, in this sinfull Land, and indue us with thy grace as thou hast already with other blessings; that they may not rise up hereafter in judgment against us. be propitious to the Nobility, Gentry, and Communalty. Bless the Tribe of Levi, all Ministers of thy Word and Sacraments; let their lips, O God, preserve knowledg, and their lives righteousness; and for ever bless thou their labours: increase the number of those that are faithfull and painfull; and reform, or remove such as are either scandalous, or idle: and for a constant and continuall supply of their mortality, bless all Schools of learning, and good literature; especially the Universities. Remember in much mercy all that are afflicted, whether in body, or in mind, or in both; whether in conscience, or groaning

have upon our own lusts, we may ask, but wee shall not receive: in our good names, with an unrepreeable report: and so bless and sanctifie unto us all the things of this life, that they may be furtherances of us in the way to a better.

And seeing that it is in vain for us to labour, except thy blessing go along with it: neither can our endeavours succeed well except thou prosper them: bless every one of us in our several places and callings, and so direct us in all we shall take in hand, that whatsoever wee do, may tend to thy glory, the good of others, and the comfort of our own souls: when wee shall come to make our finall account unto thee for them.

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Theſe,

groaning under sin ; or for a good conscience, because they will not sin: and as thou makest them examples to us, so teach us to take example by them, and learn wisdom by thy hand upon them.

These, and all things else which thou knowest we stand in need of, we humbly crave at thy mercifull hands, and that for the alone worthinesse, and satisfaction of thy son ; and the honour of our onely Redeemer, and Advocate Jesus Christ : to whom with thee O Father, and thy blessed Spirit, be given as is most due, all praise, glory, and dominion, the residue of this day, and for evermore. Amen.

A Prayer for the Evening, which would be performed before Supper, and not when we are more prone to sleep, then to pray.



Eternal, Almighty, and incomprehensible Lord God ; who art great and terrible, of most glorious Majesty, and infinite purity : Creator, and Preserver of all things, and Guide; and Governour of them being created : who fillest Heaven and Earth with thy presence, and art every where at hand to receive, and hear the prayers of all that repair to thee in thy Christ.

Thou hast of thy goodnesse bestowed so many, and so great mercies upon us, that wee know not how to expresse thy bounty herein. Yea, we can scarce think of any thing more to pray for, but that thou wouldest continue those which thou hast bestowed on us already : yet we covet still, as though we had nothing, and live as if we knew nothing of all this thy beneficence.

Thy blessings are without number, yet our sins strive with them which shall be more : if we could count the numberless number of thy Creatures, they would not be answerable to the number of thy gifts; yet the number of our offences which we return in lieu of them, are not much inferiour thereunto. Well may we confesse with Judas, we have sinned, and there stop; but we cannot reckon their number, nor set forth their nature. We are bound to praise thee above any Nation what-

We no sooner lived, then we are served to die ; neither need we any more to condemn us, then what we brought into the world with us : but thou hast spared us to this hour, to try if we would turn unto thee by repentance, as our first Parents, and wee have turned from thee by sin : yet thy mercy seems to have been in vain, and thy long-suffering to no end : For whereas many have been won by thy Word, wee would not suffer it to change us ; many have been reformed by the Crosse, but

whatsoever ; for what Nation under Heaven enjoys so much light , for so many blessings as we ? above any Creature, for all the Creatures were ordained for our sakes : and yet Heaven, Earth, and Sea, all the Elements, all thy Creatures obey thy Word, and serve thee as they did at first : yea, call upon us to serve thee ; onely men for whom they were all made, ingratefully rebell against thee.

Thou might'st have said before we were formed ; let them be Toads, Monsters, Infidels, Beggars, Cripples, or Bondslaves so long as they live, and after that, Cast-aways for ever and ever ; but thou hast made us to the best likeness, and nursed us in the best Religion, and placed us in the best Land, and appointed us to the best and onely Inheritance, even to remain in blisse with thee for ever : So that thousands would think themselves happy, if they had but a piece of our happiness.

Why shouldst thou give us thy Son for a ranfome, thy holy Spirit for a pledge, thy Word for a guide, thy Angels for our guard ; and reserve a Kingdom for our perpetual inheritance ? Why shouldst thou bestow health, wealth, rest, liberty, limbs, senses, food, raiment, friends, and the means of salvation upon us, more then upon others, whom thou hast denied these things unto ? We can give no reason for it, but that thou art mercifull ; and if thou shouldst draw all back again, we had nothing to say but that thou wert just : which being considered, why should any serve thee more then we, who want nothing but thankfulness ? Why, should we not hate the Way to Hell, as much as Hell it self ? and

we would not suffer it to purge us ; many have been moved by thy benefits, but we would not suffer them to persuade us : yea, as if we had contracted with the Divil, that we would abuse all thy gifts so fast as they come : thy blessings make us proudly thy riches covetous, thy peace wanton, thy meats intemperate, thy mercy secure ; and all thy benefits serve us but as weapons to rebell against thee. We have prophaned thy daies, contemned thy ordinances, resisted thy Word, grieved thy Spirit, misused thy Messengers, hated our Reprovers, slandered and persecuted thy people, seduced our friends, given ill example to our Neighbours, opened the mouths of thine and our adversaries, to blaspheme that glorious Name after which we are named ; and the truth we professe : whereas meaner mercies, and far weaker means, have provoked others no lesse to honour thee, and the Gospel ; who may justly rise up in judgment against us. Besides, (which makes our case far more miserable) we can scarce resolve to amend ; or if we do, we put off our conversion to hereafter ; when we were children, we deferred to repent till we were men ; now we are men, we defer untill we be old men ; and when we be old men we shall defer it untill death, if thou prevent us not : and yet we look for as much at thine hands, as they which serve thee all their lives.

Perhaps we have a form of godliness ; but thou who search st the heart, and triest the reins, knowest that too often we deny the power of it : and that our Religion is much of it hypocrisie, our zeal envie, our wisdom policy, our peace security,

why should we not make every cogitation, speech, and action of ours, as so many steps to Heaven? yet if thou shouldst now ask us what lust is asswaged, what affection qualified, what passion expelled, what sin repented of, what good performed, since we began to receive thy blessings to this day? we must needs confesse against our selves, that all our thoughts, words, and works, have been the service of the World, the Flesh, and the Devil: yea, it hath been the course of our whole life, to leave that which thou commandest, and to do that which thou forbiddest: yet, miserable wretches that we are, if we could give thee our bodies and souls, they should be saved by it; but thou wert never the richer for them.

Thus while we look upon our selves, we are ashamed to list up our sins unto thee; yea, we are ready to despair with *Cain*: yet when we think upon thy Son, and the rich promises of the Gospel, our fear is in some measure turned into joy: while we consider that his righteousness for us, is more then our wickednesse against our selves; onely give us faith we beseech thee, and settle it in thy beloved, that we may draw virtue from his death and resurrection; whereby we may be enabled to die unto sin, and live unto righteousness; and it sufficeth for all our iniquities, necessities, and infirmities.

It is true, O Lord, as wee were made after thine own Image; so by sin we have turned that Image of thine, into the Image of Satan: but turn thou us again, and we shall be turned into the Image and likeness of thy Son. And what though our

our life rebellion, our devotion deadnesse; and that we live so securely, as if we had no souls to save.

Indeed, thy Word and Spirit may work in us some flashes of desire, and purposes of better obedience; but we are constant in nothing, but in perpetual offending, onely therein we cease not: for when we are waking, our flesh tempts us to wickednesse; if wee are sleeping, it solicites us to filthinesse; or perhaps when we have offended thee all the day, at night we pray unto thee; but what is the issue of our praying? First we sin, and then we pray thee to forgive it; and then return to our sins again; as if we came to thee for no other end, but to crave leave to offend thee: Or, of thy granting our requests, we even dishonor thee, and blaspheme thy name, while thou do'st support and relieve us; run from thee, while thou do'st call us; and forget thee, while thou art feeding us: so thou sparest us, we sleep; and to morrow we sin again. O how justly mightest thou forsake us, as we forsake thee; and condemne us, whose consciences cannot but condemne our selves! But who can measure thy goodnesse, who givest all, and forgivest all? Though we be sinful, yet thou lovest us; though we be miserably ingrateful, yet thou most plentifully blessest us: What should we have, if we did serve thee, who hast done all these things for thine enemies? Q that thou who hast so endeared us to serve thee, wouldest also give us hearts and hands to serve thee with thine own gifts.

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fin be great, yet thy mercie is far greater then our fins either are, or can be: we cannot be so bad, as thou art good; nor so infinite in sinning, as thou art in pardoning, if we repent. O that we could repent! O that thou wouldest give us repentance! for we are weak, O Lord, and can no more turn our selvs, then we could at first make our selvs: yea, we are altogether dead in sin, so that we cannot stir the least joint, no not so much as feel our deadnesse, nor desire life, except thou be pleased to raise and restore our souls from the death of sin, and grave of long custome, to the life of grace: And wee are to all evil, but reprobate and indisposed to all grace and goodness; yea, to all the means thereof. Wee are altogether of our selvs unable to resist the force of our mighty adversaries, but do thou free our wills, and set to thy helping hand, in casting down by thy Spirit our raging lusts: and by thy grace subdue our untamed affections, and we shall henceforth as much honor thee, as by our wickednesse we have formerly dishonored thee.

Wherefore of thy goodnessse, and for thy great Names sake, we beseech thee take away our stony hearts, and give us hearts of flesh: enable us to repent what we have done, and never more to do what we have once repented, not fostering any one sin in our soule.

Reform and change our minds, wills, and affections, which we have corrupted; remove all impediments which hinder us from serving of thee, and direct all our thoughts, speeches, and actions to thy glory, as thou hast directed our eternal salvation thereunto. Let not Satan any longer prevail, in causing us to defer our repentance; since we know, that late repentance is seldom sincere, and that sicknesse is no fit time for so great

And because infidelitie is the bitter root of all wickednesse, and a lively faith the true mother of all grace and goodnessse: nor are wee Christians indeed, except we imitate Christ, and square our lives according to the rule of thy Word: Give us that faith which manifesteth it self by a godly life, which purifieth the heart, worketh by love, and sanctifieth the whole man throughour. Yea since, if our faith be true and

Great a work ; as many have found that are now in Hell : Neither is it reasonable, thou shouldst accept of our feeble and decrepit old age, when we have spent all the flower, and strength of our youth ; in serving of Satan ; not once minding to leave sin, until sin left us.

Yea, O Lord, give us firmly to resolve, speedily to begin, and continually to persevere, in doing and suffering thine holy will : Inform and reform us so, that we may neither mis-believe, nor mis-live : subdue our lusts to our wills, submit our wills to reason, our reason to faith ; our faith, our reason, our wills, our selves, to thy blessed Word and Will. Dispell the thick mists and clouds of our sins, which corrupt our souls, and darken our understandings ; separate them from us, which would separate us from thee : Yea, remove them out of thy sight also, we most humbly beseech thee, as far as the East is from the West ; and in the merits of thy Son, pardon and forgive us all those evils, which either in thought, word, or deed, we have this day, or any time heretofore committed against thee : whether they be the sins of our youth, or of our age ; of omission, or commission ; whether committed of ignorance, of knowledge, or against conscience, and the many checks and motions of thy holy spirit.

And now, O Lord, seeing the time approacheth which thou hast appointed for rest ; and because wee can neither wake nor sleep without thee, who hast made the day and night, and rulest both : therefore into thy hands we commend our souls and bodies, beseeching thee to watch over us this night, and preserve

saving, it can no more be severed from unfained repentance, and sanctification, then life can be without motion, or the sun without light : give us spiritual wisdom, to try and examine our selves, whether we be in the faith or not : that so we may not be deluded with opinion onely, as thousands are.

Discover unto us the emptinesse, vanity and insufficiencie of the things here below, to do our poor souls the least good ; that so we may be induced to set an higher price upon Jesus Christ, who is the life of our lives, and the soul of our souls : considering, that if we have him, wee want nothing ; if we want him, wee have nothing.

Finally, O Lord, give unto us, and increase in us all spiritual graces : enlighten our minds with the knowledge of thy truth, and inflame our hearts with the love of whatsoever is good ; that we may esteem it our meat and drink to do thy blessed will. Give us religious thoughts, godly desires, zealous affections, holy endeavours, assured persuasions of faith, stedfast waiting through hope, constancy in suffering through patience, and hearty rejoicing from love : regenerate our minds, purifie our natures, turn all our joys into the joy of the Holy Ghost ; and all our peace into the peace of conscience ; and all our fears into the fear of sin, that we may love righteousness, with as great good will, as ever we loved wickednesse ; and go before others in thankfulness towards thee, as far as thou goest in mercy towards us before them.

Give us victory in temptation, patience in sickness, contentment in poverty, joy in distress, hope in trouble.

us from all our spiritual, and bodily enemies; from thieves, fire, and from all other dangers,

troubles, confidence in the hour of death: give us alwaies to think and meditate of the hour of death, the day of judgment, the joies of heaven, and the pains of hell; together with the ranfome which thy Son paid, to redeem us from the one, and to purchase for us the other: so shall neither thy benefits, nor thy chastisements, nor thy Word return ineffectual: but accomplish that for which they were sent, until we be wholly renewed to the image of thy Son.

These things we humbly beg at thy fatherly hands, and whatsoever else thou knowest in thy divine wildome to be needful and necessary for our souls, or bodies, or estates, or names, or friends, or the whole Church, better then we our selves can either ask or think: and that for thy Names sake, for thy promise sake, for thy mercies sake, for thy Sons sake, who suffered for sin, and sinned not; and whose righteousness pleadeth for our unrighteousnesse: in him it is that we come unto thee, in him we call upon thee, who is our Redeemer, our Preserver, and our Saviour; to whom with Thee, and thy blessed Spirit, be ascribed as is most due, all honour, glory, praise, power, might, majesty, dominion, and hearty thanksgiving, the rest of this night following, and for evermore, *Amen.*

A Praier to be used at any time.



Almighty, Eternall, most Glorious, and only wise God; giver to them which want, comforter of them which suffer, and forgiver of them that repent; whom truly to know, is everlasting life: wee thy poor creatures acknowledge and confess unto thee, who knowest the secret desires of all hearts: that—

—of our selves, we are not worthy to lift up our eyes to heaven, much less to present our selves before thy Majesty with the least confidence, that thou shouldest hear our prayers, or accept of our services: but rather that thou shouldest take these our confessions, and accordingly condemne us to the lowest place in Hell: for our continu-

—we have used all our wisdom, to commit the foolishness of sin: our whole conversation hath been to serve Satan, and fulfill the lusts of the flesh. wee even suck in iniquity like water, and draw on sin as it were, with car-ropes.

Neither is there any part, power, function, or faculty, either of our souls

ally abusing thy mercy, and those many means of grace, which in thy long suffering thou hast afforded for our reclaiming. wee are the cursed seed of rebellious Parents, wee were conceived in sin, and born the children of wrath: And whereas thou mightest have executed thy fierce displeasure upon us, so soon as thou gavest us being; and so prevented our further dishonouring thee: wee have instead of humbling our selves before thee our God, and seeking reconciliation with thy Majestie: done nothing from our infancy, but added sin unto sin, in breaking every one of thine holy Laws, which thou hast given us as rules and directions to walk by, and to keep us from sinning. Yea, there is not one of thy righteous precepts, which we have not broken more times, and ways, then we can express: so far have wee been from a privative holiness, in reforming that which is evil: and a positive holiness in performing that which is good: which thou maist justly require of us, being wee had once ability so to do, if wee had not wilfully lost it: for thou didst form us righteous and holy, had not wee deform'd our selves; whereas now like Satan, wee can do nothing else but sin, and make others sin too, who would not so sin, but for us: or we have an army of unclean desires, that perpetually fight against our souls: whereby wee are continually tempted, drawn away, and enticed through our own concupiscence. Yea, thou knowest, that the heart of man is deceitfull above all things; and that the imaginations thereof, are onely, and continually evil. O the infinitely intricate windings and turnings of the dark Labyrinth of mans heart! who finds not

or bodies, which is not become a ready instrument to dishonour thee: for as our heart is a root of all corruptions; a seed-plot of all sin; so our eyes, are eyes of vannie; our ears, ears of folly; our mouthes, mouthes of deceit; our hands, hands of iniquity: and every part doth dishonour thee, which yet would be glorified of thee. The understanding which was given us to learn virtue, is apt now to apprehend nothing but sin; the will which was given us to affect righteousness, is apt now to love nothing but wickedness; the memory which was given us to remember good things, is apt now to keep nothing but evil things: for sin (like a spreading leprosie) is so grown over us, that from the crown of our heads, to the soles of our feet, there is nothing whole therein, but wounds, and swellings, and sores full of corruption. Yea, our souls and bodies are even a very sink of sin; for like the common shoar, we have not refused to welcome any, the most loathsome pollutions, that either the world, our own corruption, or the Devil at any time hath offered unto us.

Or, admit we are exempt from some evils, wee may thank thee, and not our selves for it: for wee are ready without thy restraining grace, to run out into all manner of enormities whatsoever: we are swift to all evil, but to good immoveable: when we do evil, we do it cheerfully, and quickly, and easily; but if we do any good, wee do it faintly, and rarely, and slackly. When did we talk without vanity? when did we give without hypocrisy? when did wee bargain without deceit? when did we reprove without anger, or envy? when did

in himself an indisposition of mind to all good, and an inclination to all evil?

And according to this our inclination, hath been our practice: wee have yielded our hearts as cages to entertain, all manner, of unclean spirits, when on the contrary wee have refused to yield them as Temples for thine holy Spirit to dwell in.

Yea, miserable wretches as wee are, wee like our own condition so well, that wee are not willing to go out of our selves unto thee; who wouldest now make us, according to the Image of thy Son: for by long custom, wee have so turned delight into necessity, that we can as willingly leave to live, as leave our lusts: yea, wee love our sins so well, and so much above our souls, that (except thou change our hearts) wee shall chuse to go to Hell, rather then part with them. Thou hast used all manner of means to reclaim us, but nothing will serve; neither the menaces and terrours of thy Law, nor the precepts and sweet promises of thy Gospell can do it: wee are neither softened with benefits, nor broken with punishments; thy severity will not terrifie us, nor thy kindness mollifie us. No, shouldest thou send an Angell from the dead to warn us, all perswasions would be in vain, since we hear Moses and the Prophets, Christ and his Apostles daily, and are never the better.

True, O Lord, there is a main reason of it, which we cannot now help; for naturally we have eyes and see not, ears and hear not, hearts and understand not. Yea, wee are quite dead in sin, untill thou doest hear our ears, soften our hearts, and break in upon our consciences by the irresistible power of thy Spirit, and by going along with thy word, shall quicken our souls, and regenerate

we hear without weary somnests; when did wee pray without tediousness? such is our corruption, as if we were made to sin, in deed, in word, or in thought. O the pride, passion, lust, envy, ignorance, awkwardnesse, hypocrisie, infidelity, vain thoughts, unprofitableness, and the like; which cleaves to our very best actions! and how full of infirmity are our prime performances! for we have not done any one action legally justifiable all our dayes: neither can ought we do, abide the examination of thy strict justice, untill it be covered with thy Sons righteousness; and the corruption thereof washed away in his most precious blood. Yea, if thou shouldest behold these our prayers, as they bee in themselves, without having respect unto us in Christ Jesus; they would appear no better in thy sight, then a monstrous cloth.

generate the whole man anew: In the meantime wee are ready to receive all, and return nothing but sin and disobedience; wherein wee more then abound: for wee have done more against thee this week, then wee have done for thee ever since we were born. And whereas the least of thy mercies, is greater then all the curtiesies of men, wee are not so thankfull to thee for them all, as wee are to a friend for some one good turn.

Neither do wee alone lay the fault upon our inability, or want of supply from thee; but upon our own perversesse, and want of endeavour, and putting forth that strength and ability, which thou hast given us: for how long hast thou (O most gracious God) stood at the doors of our hearts; and how often hast thou knock'd, when we have refused to open, and let thee in; And if at anytime we have been over-ruled by the good motions of thy holy Spirit, yet have wee still returned (with the Dog) to our vomit, and (with the Sow) refused the cleare streams of thy Commandements, to wallow in the myre of our filthy sins: whereby we have justly deserved, that thou shouldst have called us to an account in the dead of our sleep, and have judged us to eternall destruction; and never have suffered us again to have seen the light of the Sun: the remembrance of which, together with our other rebellions, when we rightly consider them, makes us even speechless like him in the Gospell: as neither expecting mercy, nor daring to ask it.

Howbeit, when wee call to mind thy manifold mercies, shewed to Manasse, Paul, Mary Magdalen, the Thief, and the Prodigall Son, with many others; who were no less vile then wee, and who notwithstanding found thee more ready to hear, then they were to ask; and to give above what they durst presume to beg: wee stay our selves, and receive some encouragement from

the application of the merits of Christ Jesus; which thou hast promised, shall be a sufficient satisfaction for all our sins: and the rather, for that thou callest all that are weary and heaue laden, with the burthen of their sins unto thee; with promise that thou wilt ease them: and hast promised, that though our sins be as red as scarlet, thou wilt make them white as snow; and that thou wilt not the death of a sinner, but that he turn from his wickedness and live: and that if a sinner doth repent him of his sins, from the bottom of his heart, thou wilt blot out all his wickedness out of thy remembrance. And lest wee should yet be discouraged, thou who didst no less accept the will of David, then the act of Solomon, hast further promised, that if we be but first a willing mind, thou wilt accept of us according to that which we have, and not according to that which wee have not.

But forasmuch O Lord, as thou knowest, that is not in man to turn his own heart, unless thou dost first give him grace to convert; for thou O Lord, must work in us both the will and the deed: and being that it is as easie with thee to make us righteous and holy, as to bid us bee such, O our God, give us ability, and willingness to do what thou commandest, and then command what thou wilt; and thou shalt find us ready to do thy blessed will. Wherefore give to us, and increase in us all Christian graces, that wee may know, and believe, and repent, and amend, and persevere in well doing. Create in us O Lord, a new heart, and renew a right spirit within us: take away from us our greedy desire of committing sin, and enable us by the powerfull assistance of thy grace, more willingly to obey thee in every of thy commandments then ever wee have the contrary.

Be favourable to thy people every where; look down in much compassion upon thy Militant Church, and every severall member thereof: blesse it in all places with peace and truth, hedge it about with thy providence, defend it from the mischievous designs, and attempts of mine, and her malicious enemie: let thy Gospell go on and on, wauke all opposition; that Religion and uprightnes of heart may bee mightily set by with all, and all prophecies may be trod under foot. More particularly, be mercifull to this sinfull Land: the civill Magistrates, the painful Ministers, the two Maxwells; those people that sit yet in darkness; all the afflicted members of thy Son Lord, comfort the comfortless, strengthen the weak, bind up the broken hearted, make the bed of the sick, be a father to the fatherless, and

Yea, let thy Spirit bear such rule in every one of our hearts, that neither Satan that forraie enemy, and roaring Lyon, which seeketh to devour us, may invade us; nor our own concupiscence, that home-bred traitor, may by conspiring with the world, work the ruine and overthrow of our poor souls: but that all our wills which have been altogether rebellious, our hearts which have been the receptacles of unclean spirits, & our affections which are altogether carnall, may be wholly framed according to thy holy & heavenly will. And that we may the better know how to avoyd the evill, and do the good, let thy word as a light, discover unto us all the flights and snares of our spirituall adversaries: yea, make it unto us as the Star which led unto Christ; and thy benefits like the Pillar which brought to the Land of Promise; and

an husband to the widow; cloath the naked, feed the hungry, visit the prisoners, relieve the oppressed, sanctifie unto them all their afflictions, and turn all things to the best to them that fear thee.

Prosper the Armies that fight thy battells, and shew a difference between thy servants, and thine enemies, as thou did'st between the Israelites and the Egyptians; that the one may bee confirmed, and the other reclaimed.

These,

thy Cross like the Messenger, that compelled guests unto the Banquet.

Give us, O Lord, to consider, that although sin in the beginning seem never so sweet unto us, yet in the end it will prove the bane, and ruine both of body and soul: and so assist us with thy grace, that wee may willingly part with our right eyes of pleasure, and our right hands of profit, rather then sin against thee, and wrong our own consciences: considering that it would bee an hard bargain for us to win the whole world, and lose our own souls.

Blesse, preserve and keep us from all the temptations of Satan, the world, and our wicked hearts: from pride, that Lucifer-like sin, which is the fore-runner of destruction; considering that thou resistest the proud, and givest grace to the humble: from covetousnesse, which is the root of all evil; being taught out of thy word, that the love of money hath caused many to fall into diverse temptations, and snares, which drown them in perdition and destruction; from cruelty, that infernal evil, of which thou hast said, that there shall be judgment mercilesse, to him that sheweth not mercie: from hypocrisie, that sin with two faces; whose reward is double damnation; and the rather, because wickednesse doth most rangle the heart, when it is kept in; and dissembled; and for that in all the Scriptures, we read not of an hypocrites repentance: from whoredom, which is a sin against a man's own body, and the most inexcusable: considering the remedy which thou hast appointed against it: for the punishment whereof, the Law ordained death, and the Gospel excludeth from the Kingdom of Heaven; from prophanation of thy day, considering thou hast said, that whose-

These

ruer

ever sanctifieth it not, shall bee cut off from thy people; and didst command that he should be stoned to death who only gathered a few sticks on that day from swearing, which is the language of hell; considering that because of oaths the Land doth mourn, and thou hast threatned that thy curse shall never depart from the house of the sweaver: from drunkenness, that monster with many heads, and worse than beast like sin, which in thy word hath many fearfull woes denounced against it: and the rather, for that it is a sin (like the pit of Hell) out of which there is small hope of redemption.

Finally, O Lord, give us strength to resist temptation, patience to endure affliction, and constancie to persevere unto the end in thy truth: that so having passed our pilgrimage here according to thy will, we may be at rest with thee hereafter, both in the night of death, when our bodies shal' sleep in the grave, and in the day of our resurrection, when they shall awake to judgment, and both bodies and souls enjoy everlasting blisse.

These, and all other good things, which for our blindness we cannot ask, vouchsafe to give us thine unworthy servants, not for our sakes, but for thy mercies sake; and for thy Son our Saviour Jesus Christs sake, in whom thou art well-pleased; and in whom thou wast fully satisfied upon the Crosse for our sins: who with thee and the Holy Ghost, liveth and reigneth ever one God, world without end.

Let thy mighty hand, and out-stretched arm, O Lord, be still our defence; thy mercie and loving kindnesse in Jesus Christ thy dear Son, our salvation; thy true and holy word our instruction; thy grace and holy Spirit our comfort, consolation, illumination; and sanctification, now and for ever, Amen.

A Thanksgiving to be brought in to any, or every one of them, next before the Conclusion, where the hand is placed.

And as we pray unto thee, so we desire also to praise thee: rendring unto thy Majestie upon the bended knees of our hearts, all possible

laud, and thanksgiving, for all thy mercies and favours, spiritual and corporal, temporal and eternal: For that thou hast freely elected us to salvation from all eternitie; when thou hast passed by many millions of others, both Men and Angels, whereas we deserved to perish no lesse then they; and thou mightest justly have chosen them, and left us: for that thou hast created us Men, and not Beasts; in *England*, not in *Aethiopia*, or any other savage Nation: in this clear and bright time of the Gospel, not in the darknesse of Paganisme, or Popery. For thine unexpressible love, in redeeming us out of Hell, and from those unsufferable and endlesse torments, by the precious blood of thy dear Son: who spared not himself, that thou mightest spare us. For calling us home to thee by the Ministry of thy Word, and the work of thy good Spirit. For the long continuance of thy Gospel with us, (the best of blessings). For sparing us so long, and giving us so large a time of repentance. For justifying, and in some measure sanctifying us; and giving us ground for assured hope of being glorified in thy heavenly Kingdom. For preserving us from so infinite many perils and dangers, which might easily have befallen us every day, to the taking away of either our estates, our limbs, or our lives. For so plentifully and graciously blessing us all our life long, with many and manifold good things; both for necessity and delight. For peace of conscience, and content of minde. For our health, wealth, limbs, senses, food, raiment, liberty, prosperity. For thy great mercie in correcting us, and turning thy corrections to our good. For preserving us in the night past from all dangers of body and soul; and for infinite more mercies, of which we could not well want any one: and which are all greatned, by being bestowed upon us, who were so unworthy; and have been so ungrateful for the same. O that we could answer thee in our thankfulness, and obedient walking, one for a thousand!

Neither are we unmindful of those national blessings, which thou hast vouchsafed unto our Land in general: as namely, that deliverance from the Spanish Invasion in '88, and from that devilish design of the Gunpowder-Treason: for preserving us from the noisome, and devouring Plague and Pestilence. Lord grant, that our great unthankfulness for these thy mercies, may not cause thee to deliver us into the hands of our enemies: and although we have justly thereby deserved the same, yet we beseech thee, give us not up unto their wills, neither suffer Popery ever to bear rule over us; nor thy blessed Word and Sacraments to be taken away from us; but continue them unto us, and to our posterity after us, if it be thy good pleasure; untill the coming of thy Christ.

Babes that are inexperienced in the word of righteousness, use milk: but strong meat belongeth to them that are of full age, Heb. 5. 13, 14.

THE STATE OF A CHRISTIAN,

lively set forth by an
Allegorie of a Ship
under Sayl.

Prov. 31. 14.

Job. 9. 26.

Isai. 23. 1.

Rev. 8. 9.



MY Bodie is the *Hull*, the *Keel* my *Back*, my *Neck* the *Stem*, the *Sides* are my *Ribs*, the *Beams* my *Bones*, my *Flesh* the *Planks*, *Gristles* and *Ligaments* are the *Pistals* and *Knee-timbers*; *Arteries*, *Veins* and *Sinews*, the *several Seams* of the *Ship*; my *Blood* is the *Ballast*, my *Heart* the *principal Hold*, my *Stomach* the *Cook-room*, my *Liver* the *Cistern*, my *Bowels* the *Sink*, my *Lungs* the *Bellows*, my *Teeth* the *Chopping knives*, (except you divide them, and then they are the 32 points of the Sea-card, both agreeing in number;) *Concoction* is the *Caldron*, and *hunger* the *Salt* or *Sauce*: my *belly* is the *lower Deck*, my *Kidneys* *close Cabbins*, or *receptacles*; my *Thighs* are *long Galleries* for the *grace* of the *Ship*, my *Arms* and *Hands* the *Can-books*, my *Midriff* is a *large Partition*, or *Bulk-head*; within the *circumference* of my *head* is placed the *Steeridge-room*, and *chief cabbins*, with the *Round-hause* where the *Master* lieth; and these for the *more safety* and *decencie*, are inclosed with a *double septe*, the *one Dura-mater*, something *hard* and *thick*; the other *Pia-mater*, very *thin* and *soft*, which *serveth* in *stead* of *hangings*: The *Ears* are *two doors*, or *Scuttles*, slyly placed for *entertainment*; the *two Eyes* are *Casements* to let in *light*, under them is my *Mouth* the *Stowidge*, or *Stewards-room*, my *Lips* are *Hatches* for receipt of *goods*, my *two Nostrils* serve as *Gratings* to let in *air*; at the *one end* stands my *Chin*, which is the *Beak-head*, my *Forehead* is the *upper-deck*, all which being *rimmed* with my *fat* instead of *pitch*, and *hair* instead of *Ockham*, are *coloured* with my *skin*.

The *fore-deck* is *humility*, the *stern* *charity*, *active obedience* the *sayls*, which being *boyssed* up with the *several Yards*, *Halliers*, and *Row-ling*s of *holy precepts* and *good purposes*, are let down again by *sicklenesse*, *faintings* and *inconstancie*; *Reason* is my *Rudder*, experience the *Helme*, hope of *salvation* my *Anchor*, *passive obedience* the *Captain*, *holy revenge* the *Cat* and *Fish* to *hawl* the *Heavt-Anchor*, or *last hope*; *fear* of *offending* is the *key*, *virtues* are the *Cables*, *holy desires*, and *sudden ejaculations* the

Shrouds, the zeal of God's glory is my *Main-mast*; premeditation the *Fore-mast*, desire of my own salvation the *Mizen-mast*; saving-knowledge the *Boltsprit*: Circumsppection a *Sounding-line*, my *Light* is illumination, Justice is the *Card*, God's Word the *Compass*, the meditation of life's brevity a *four-hour-glass*, Contemplation of the creatures the *Grosse-staff*, or *Jacob's Staff*, the Creed a *Sea-grammer*, the life of Christ my *Lead-star*, the Saints falls are *Sea-marks*, Good examples *Land-marks*: Repentance *Pumpes* out the sink of my sins, a good Conscience keeps mee clean, imputative righteousness is my *Flag*, having this *Motto* (BEING CAST DOWN WE PERISH NOT) The *Flag-staff* is sincerity, the Ship is *refreshed* afresh by reading, hearing, receiving; Books are *Long-boats*, Letters are little *Shiffes* to carry and re carry my spiritual merchandise, Perseverance is my *speed*, and Patience my *name*: my fire is lust, which will not be clean extinguished; full feeding and strong drink is the *fuel* to maintain it, whose *flame* (if it be not suppressed) is jealousy, whose *sparks* are evil words, whose *ashes* is envie, whose *smoke* is infamy, lascivious talk is as *flint* and *steel*, concupiscence as *tinder*, opportunity is the *match* to light it, sloath and idlenesse are the *servants* to prepare it.

The Law of God is my *Pilot*, Faith my *Captain*, Fortitude the *Master*, Chastity the *Masters-mate*, my Will the *Coxen*, Conscience the *Preacher*, Application of Christs death the *Chirurgian*, Mortification the *Cook*, Vivification the *Calker*, Self-denial is an *Apprentice* of his, Temperance the *Steward*, Contemnation his *Mate*, Truth the *Parser*, Thankfulness the *Parfessers-mate*, Reformation the *Boat-swain*, the 4 Humors, Sanguine, Choleric, &c. are the *Quarter-masters*, Christian vigilance undertakes to supply the office of *Starboard* and *Labord* watch, Memory is *Clerk* of the *Check*, Assurance the *Corporal*, the *Armour* Innocencie, the *Mariners* Angels, Scismatics are *Searchers* sent aboard; my understanding as *Master-Gunner* culls out from those two *Budge-casks* of the New and Old Testament, certain threats and promises, which is my onely *Powder* and *Shot*, and with the assistance of the *Gunners-mate*, holy anger against sin, *chargeth* my tongue, which like to a *Piece of Ordinance* shoots them, to the shame and overthrow of my *spirituall Adversaries*.

My *Noble Passengers* are joy in the Holy Ghost, and the peace of conscience, whose *retinue* are *divine graces*: my *Ignoble*, or rather *base* *Passengers* are worldly cogitations and vain delights, which are more than a good many; besides some that are *arrant thieves* and *traitors*, namely, pride, envie, prejudice; but all these I'll bid *farewell* when I come to my *journies end*, though I would, but cannot, before.

Heaven is my *Country*, where I am registred in the *Book of life*; my *King* is *Jesus*; my *tribute* Almsdeeds, they which gather it are the poor; Love is my *Countries badge*, my *language* is holy conference, my *fellow companions* are the Saints.

I am poor in performances, yet rich in Gods acceptance: The foundation of all my good, is Gods free Election: I became bound into the Corporation of the Church, to serve him in my baptism; I was enrolled

at the time when hee first called mee; my freedom is Justification, it was purchased with the blood of Christ, my evidence is the earnest of his Spirit, my privileges are his sanctifying Graces, my Crown (reserved for mee on high) is Glorification.

My Maker and owner is God, who built mee by his Word, which is Christ; of earth, which was the materiall: hee fraught it with the essence of my soule, which is the Treasure; and hath set mee to sail in the Sea of this world, till I attain to the Port of Death, which letteth the terrestriall part into the harbour of the grave; and the celestiall into the Kingdom of Heaven: in which voyage, conveniency of estate is as Sea room, good affections serve as a Ryde, and prayer as a prosperous gale of wind, to helpe forward.

But innumerable are the impediments and perills, for here I meet with the professors of unlawfull gain, and sensuall delights in so many Syrens; the baits of prosperity (as high banks) on the right hand, or Weather-vane, and these with evill suggestions, and crabbed adversity (as Rocks) on the left hand, or Lee-shore, ready to split mee; the fear of Hell, like quick-sands, threaten to swallow mee: Originall sin, like weeds, clog me; and actual transgressions like so many Barnacles, hang about mee: yet, every sin I commit springs a new leak; my senses are as so many flumes of rain, hail, and snow to sink me; lewd affections are roaring billows and waves; self-confidence, or to rely upon any thing but divine assistance, is to lose the bolt spirit; Restitution is heaving goods over-board to save the Ship; Melancholly, is want of fresh water: the Scoffs of Atheists, and contempt of Religion in all places, is a notable becalming; the lewd lives, and evill examples of the most, a contagious air; Idleness furs it, and is a shrewd decay, both of Hull and Tackling. Moreover, sailing along, and keeping watch, (for they that are Christs friends you know, must look for all they meet to bee their enemies) wee no sooner look up, but presently wee ken a man of war, and then wee must bee for war too, and provide for a skirmish.

Now the Gallion that hath our Pinnace in chase, and always watcheth for advantages to surprize it, is the Piracy of Hell, the Synagogue of Satan; her freight is Temptations and persecutions, with all the Engines of mischief; in wth the Devill is Master, malice the Masters-mate, cruelty the Captain, Murder the Cook, Flattery the Calker, Prophaneness a Quarter-master, Riot the Steward, Never-content his mate, Pride the Cockswain, Superstition the Fractions, Hypocriſie the Boatſwain, Covetousness the Purser, Lust the Swabber, Fury the Gunner, Presumption the Corporal, Sedition the Trumpetter, Drunkenness the Drummer: Vices are the Sails, Custom the Main-mast, Example of the multitude the Fore-mast, Lusts and passions the Cables, Blindness of mind the Rudder, Hardness of heart the Helm, the Wisdom of the flesh the Card, the Mystery of iniquity the compass, the five senses, or if you will, scoffing Atheists, prophane soul mouth'd drunkards, & all the rabble of Hell are the Mariners; lewd affections the Passengers, little conscience the Load-stare; she hath two tree of great Ordinance planted in her, heretic, & irreligion.

(being either for a false God or none) Darts, Blasphemy, and curses are the Powder and Shot, which they spit against all that worship the Lamb, or fight under the ensign of Faith; her Armour is carnall security, the Flag at her top is infidelity, the Motto (*There is no God but gain*); Her Ballast which keeps her upright, is ignorance; most of her Tackling shee has from Rome; Antichrist as Pilot steeres her in such a course, that she goes on swiftly, proudly, securely; scorning and scoffing (*Senacharib* like) to hear that any Lord should deliver this poor Pinnace out of her hands; yet in the sequel this silly *Pink*, having the insurance of God's omni-presence, finds not onely succour from the Stock of the Churches Prayers, which like another Merchant-man comes in to the rescue; but likewise that God's Almighty power and providence is near at hand, as a strong Castle of defence to free her, whereby she escapes, even as a Bird out of the snare of the Hunter, to praise the Lord, who hath not given her as a prey unto their teeth, that would have swallowed up all quick; but delivered her from such swelling waters, floods of affliction, and streams of persecution, as else had gone over her, and even drowned her soul, as it is Psalm 124, while this great *Gallion* (though it seem like that *Invincible Armado*) flies, and (*having no Anchor*) when the storms of God's wrath arise, down shee sinks to desperation, and perisheth in the bottomlesse pit, or burning lake of fire and brimstone, where wee'll leave her, to receive a just recompence of reward.

Decemb. 4.

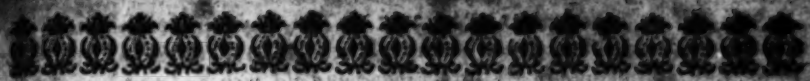
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A
SHORT AND SURE
Way to Grace and Salvation;

BEING
A Necessary and Profitable Treatise,
upon Three Fundamental Principles of Christian Religion : which few do indeed know : and yet he
who knows them not, cannot be saved : Viz.

- { How Man was at first Created.
- { How he is now Corrupted.
- { How he may be again Restored.

Together with the conditions of the Covenant of Grace, and
to whom the Promises of the Gospel belong.

The which well learned, would keep Millions out of Hell;
that blindly throng thither.

By R. YOUNG of Roxwell in Essex.

If our Gospel be hid, it is hid to them that are lost : in whom the god of
this world, hath blinded the mindes of them which beleeve not ; lest
the light of the glorious Gospel of Christ, who is the image of God,
should shine unto them, 2 Cor. 4.3, 4.

SECT. I.



When God created the World, the first thing he made was
Light, Gen. 1.3. so when he maketh us new creatures, he
first creates light in the understanding, whereby the pure
soul may see his spiritual misery and wretchedness, which
before (by reason of that veil or curtain which is drawn
over every natural mans heart, 2 Cor. 3. 14, 15, 16.) he is so far from
seeing, that with Landicea he thinks himself rich, and so want
nothing ; when yet he is wretched and miserable, and poor, and blind, and naked.

of all spiritual endowments. *Rev. 3. 17. 1 Tim. 6. 4.* As for instance, it is to be observed, (can never be enough bewailed) that generally throughout the Land people of all sorts (*young and old, rich and poor*) especially the poor, are so invincibly ignorant, that (remaining so) it is impossible (so far as I am able to judge by the *Word of God*;) that ever they should be saved.

As ask them these questions, How do you hope to be saved? They will answer, By my prayers and good endeavours. Have you never broke this or that Commandment, *Thou shalt have no other gods but the Lord. Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery*? No, never they thank God. are you proud? No, nor they; What should they be proud of? and many the like. As for *Original sin*, they know not what it means. Nor is there any convincing them, that they were born sinners into the world. Yea, let a Minister come to them upon their death-bed, and question with them about their estates, or ask them how their souls fare, and what peace they have? What will be their manner of answering? (especially if they have not been notorious offenders) Are they a whit troubled for *Sin*, either *Original* or *actual*? Or will they acknowledge themselves in a lost condition without *Christ*? No, their consciences are at quiet, and they are at peace with themselves and all the world; and they thank God, no sin troubles them nor ever did. They have been no Murderers, no Adulterers, no common Drunkards; neither have they been Oppressors. (For they are so blind and ignorant, that they think the Commandment is not broken, if the outward gross sin be forborn.) Yea, will they say, I do not know that I have wronged man, woman, or child. I have been a *Protestant*, and gone to Church all my days.

SECT. II.

SECT. 2. Yea so far are they from being sensible of their wants, that you shall hear them brag of their faith, works, and good meaning; of their just and upright dealing: the goodness of their hearts, the strength of their faith, hope; and that they never doubted in all their lives. Yea, that it were pity they should live, if they did not believe in *Christ*, and hope to be saved by him. The usual expressions of formal *Christians*, and *Protestants at large*: who know not what faith, hope, or a good heart means, no more then *Nicodemus* knew what it was to be born again.

All which answers and brags of theirs do imply, that they are as righteous as *Christ* him self, or *Adam in the State of innocency*: for he that can clear himself from pride, or the breach of any one Commandment, or from *Original sin*; may clear himself from all sin whatsoever; and if so, what need of *Christ*? Yes, what possibility is there that ever such a soul should have any benefit by *Christ*? Who came not to call the righteous, (viz. such as think themselves so) but weary and burdened sinners to repentance, *Matth. 9. 12. 13. 14. & 18. 11. 9. 12. 13. 14.*

SECT. III.

Again, this is an infallible truth, that without repentance there is no being saved; and what hope of their serious and unfeigned repentance? For sin must be seen, before it can be sorrowed for. A man must know himself sick, before he will seek to the Physician. Yea where is no discovery of the disease, the recovery of the health is in vain hoped for. Which makes Christian say, that it is as meer lost labour, to preach unto a man the things of God, before he is humbled with the sight of his wants: as to offer light to a blind man, to speak to a deaf man, or to labour to make a brute beast wise.

Besides, if wee look to be saved by any thing that we can do; Christ can profit us nothing. For the Son of man is come to seek, and to save only that which was lost: the lost sheep of the house of Israel, *Matth. 18. 11.* *Luke 19. 10.* *1 Tim. 1. 15.* even such as utterly despair in regard of all other helps. Nor is he any way fit for absolution, who findes not himself worthy of condemnation. We shall find no sweetness in Christ's blood, till we feel the smart of our own sins. Yea, no men under Heaven are in so hopeless a condition as they, who think to be saved by their performances, or any other thing or means, then by the righteousness of Christ alone. It faring with them as it doth with unskillful swimmers: who when they begin to sink, if they catch hold of weeds in the bottom, the faster they hold, the surer they are to be drowned.

SECT. IV.

Fourthly and lastly, there needs no more to condemn these men, then their ignorance of such saving truths: especially, in such glorious times of light and grace as these are; wherein they may hear the Word preached every day in the week, if they did not slight and disregard it, which aggravates their sin exceedingly: For though it be enough, that God hath set down his will in his Word most plainly, and we may read, or hear it read, (were it at any rate) and that the Epitome of the whole Law is writ in every mans heart; whatsoever ye would that men should do unto you, even so do ye unto them, *Matth. 7. 12.* (As it serves not a Malesort man, to plead ignorantiam juris, he knew not the Law of his Prince, which he hath broken: for if the King have once proclaimed any thing, the subject after sufficient time of notifying his will, be ignorant of it, at his own peril be it.) Yet to be affectedly ignorant, and to shut the eyes against the light of the Gospel, is by far more damnable: this is a sin with a witness. As what says our Saviour? *John 3. 19.* This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. And so on the contrary, This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent, *Joh. 17. 3.* Besides, without knowledge, the mind cannot be good, as wise Solomon affirms, *Prov. 19. 2.* A man may know the will of God, and yet not do it; but he cannot do it, except he know it. Neither can he be born of God, that knoweth him not. *1 Joh. 3. 7.* But he that loves God, will do it. W

out thy fury upon the Heathen that know thee not, Psal. 79. 6. And that other more terrible, 2 Thes. 1. 7, 8. The Lord Jesus shall be revealed from heaven in flaming fire, to take vengeance on them that know not God. Whence the Prophet *Isaiah* is peremptory, It is a people of no understanding, therefore he that made them, will not have mercy upon them; and he that formed them, will show them no favour, Isa. 27. 11.

Observe these Scriptures you ignorant souls, that think your ignorance will excuse you: and let not Satan, nor your deceitfull hearts so delude you, as to think that God is in jest, where he saith, My people are destroyed for lack of knowledge; and because thou hast rejected knowledge, I will also reject thee. Hosea 4. 6. Or if you do, you shall one day find him in earnest. For as you know not Christ here, so when you shall look for entrance into his Kingdome hereafter, he shall say unto you, Depart from me, I know you not, Matth. 25. 12, 41. which will be but a sad saying; And far better were it, that you were ignorant of all other things: which makes St Paul say, I desire to know nothing among you, save Jesus Christ, and him Crucified, 1 Cor. 2. 2.

Self. V.

Now this being the case of millions in this City, and so all the Land over: what can we other then conclude, That few (even amongst us) shall be saved, as our Saviour affirms, Matth. 7. 13, 14. & 20. 16. And that the whole world lieth in wickedness, as St John speaks, 1 Joh. 5. 19. And that the number of those whom Satan shall deceive, is as the sand of the Sea, Rev. 20. 8. & 13. 15, 16, 17. Isa. 10. 22. Rom. 9. 27.

VVhich being so, I hold my self bound to acquaint them, what every one must of necessity know, or they cannot be saved: the which I will do in a few lines, that all (who will) may have the benefit thereof. VVherefore let all such (if they have ears) hear what I shall say unto them out of God's Word, in laying open those three Fundamental principles before mentioned.

Self. VI.

Touching the bounty and goodness of GOD in Man's Creation, these things would be known.

1. That God in the beginning made man in Paradise, after all his other works; that he might come as to a sumptuous palace ready furnished.

2. That he was made a compendium, and abridgment of all the other creatures: as being a little world of himself; for whereas Planets have being, not life; Plants have life, not sense; beasts have sense, not reason; Angels have being, life, reason, not sence; Man hath all, and contains in himself more generality then the Angels; viz. being, life, sense, reason.

3. That as he was made Lord of, and had dominion over all; so he excell all other visible creatures.

1. In that he had a reasonable soul,

2. In that he hath a speaking tongue,

3. In that he was made upright, with his face lifted up to heaven,

4. In that all things were made subject to him,

5. In that he was made after the Image of God,

Proper means, to expel Gross Ignorance.

More especially we are to know, that as God made all things else for mans use and service: so he created man (male and female) more immediately for his own honor, and service; and did accordingly adorn him with gifts, and abilities above all other visible creatures. For God made us (had not we unmade our selves) after his own Image, endowing us (as with reasonable, and immortal souls, so) with perfection of all true wisdom, holiness, and righteousness; writing his Law in our hearts; and giving us ability to obey, and fulfil the same in every point; and withal a power to stand, and for ever to continue in a most blessed and happy condition, free from all misery, and to enjoy a sweet, and blessed Communion with his Creator. So that man was created very good, did clearly and perfectly know the whole will, and works of his Maker; was able out of the integrity of his soul, and fitness of all the powers, fully, willingly and chearfully to love, observe, and obey his Maker, in every title and circumstance he required, and to love his neighbour as himself: so that neither the minde did conceive, nor the heart desire, nor the body put in execution any thing; But that which was acceptable, and well pleasing unto God; as these ensuing Scriptures do plainly prove, Gen. 1. 26, 27. 30. Eccles. 7. 29. Rom. 2. 14, 15.

SECT. VII.

Which being so, how should it humble us, and make us ashamed of our present condition; and withal set us on fire with a holy zeal, to our strip and go before all the rest of the Creatures in obeying our Creator; as far as he did make us our strip them all in spiritual and divine excellencies; whereas hitherto, they have our strip and gone before us in a high degree: as for Instance. Though we are bound to praise and serve God above any creature whatsoever, in that all the creatures were ordained for our sakes; yet heaven, earth, and sea; all the elements, all the creatures; obey the word of God, and serve him as they did at first; yea, call upon us to serve him; onely men for whom they were all made, most ingratefully rebel against him. As if you consider it rightly, the obedience of insensible, and brute creatures unto the will of God, is a great check and reproof unto the disobedience of man. Man is the chiefest of creatures, and they the lowest; yet do they as far exceed him in obedience, as he doth them in natural eminency. The Stork and the Swallow know their appointed times; The Ox knoweth his owner, and the Ass his masters crib; the Sea moveth in a settled and unmoving course; the Stars in their many changes, to a steddie rule answerable to the will of him that never changeth. The Lord by Moses but spake to the rock, and it gave water to the thirsty Israelites; he but commanded the clouds to rain down Manna, and the winde to bring them in Quails, for the satisfying of their hunger, and they did so. Yea, he but bade the Ravens bring bread and flesh to Elisah, and they did it. In like manner did the sun, and the moon, and the stars, and the elements, and the creatures, and the

2 Kings 2. 14. the Fire, Dan. 3. 27. the North, Num. 16. 19. 29. 27. they the voice of the Lord, and many the like spoken of in Scripture. But man is wholly gone astray from his rule; and not only runneth from it, but against it; so that he is far worse, then things worse then himself.

Which were if rightly considered, would be enough to melt an heart of Adamant. For was this the principal end, for which men were created in such a glorious condition? That we might honor, love, and serve our Creator, and in joy communion and happinelle with him for ever; and are we so far from excelling the rest of the creatures, that we are become more disobedient, and rebellious to God, then any one of them, except Satan himself? One would think it should make all, (that thirst not after their own damnation), not onely to hate, and dislike themselves for it, but force us with all possible speed and industry, to seek out the cause, and how to recover our selves out of this wretched and damnable condition.

SECT. VIII.

But it will be demanded how this comes to be so? and what was the cause?

To which I answer; God at first, entered into Covenant with our first Parents as *publike persons*; both in behalf of themselves, and all that should proceed out of their loines; and so that whatsoever gifts, privileges and endowments they had bestowed upon them, should be continued to them and theirs, onely upon condition of their loyalty, and personal obedience (of which the tree of life was a pledge;) and they should have and enjoy them, or lose and be deprived of them, as well for their off-spring, as for themselves, as they should keep, or transgress his royal Law.

But see how unworthily they demeaned themselves, towards this their bountifull Maker and Benefactor! For whereas God placed them in Paradise, and gave them free liberty to eat of the fruit of every tree in the Garden, save onely of the tree of knowledge of good and evil; prohibiting them that alone, even upon pain of eternal death to them and theirs, they most perfidiously contemned, and brake this Law; which (as sundry circumstances that do aggravate it shew) was a most execrable and damnable sin. As observe the several circumstances set down by Moses, to amplify the foulness of their Fall: as,

First, that they despised, and made light of the promise of God; whereby they were commanded to hope for everlasting life, so long as they continued their loyalty and obedience.

2. There was in it an unsufferable pride and ambition, in that he could not content himself with being Lord of the whole Universe; but he must be equal unto God; and every way like his Maker.

3. What greater unbelief could there be? when he gave more credit to the Serpent, in saying, he should not die; then to God, who immediately before tells them, that if he did sin in eating the forbidden fruit, he should die.

4. In this sin was not onely unkindness not to be parallel'd:

will fall murder of himself, and all his posterity, whom he knew were to stand or fall with him.

1. Herein was foul apostasy from God to the devil: to whom (charging God with lying, envy, malice, &c.) he revolted, and adhered, rather than stick to his Maker.

And to these might be added many the like circumstances, which grievously aggravate the sin of our first Parents, and make it so deadly in effect. For hereby it is, we not onely lost our blessed communion with God; that the Image of God after which they were created, was forthwith abolished, and blotted out: but that many grievous miseries and punishments, came in the room of it: so that in the place of wisdom, power, holiness, truth, righteousness, and the like ornaments, wherewith we had been clothed, there hath succeeded these and the like:

1. This their sin hath filled our whole man with corruption.
2. It hath made us become vassals unto sin and Satan.
3. It hath disabled us from understanding the will, and observing the Commandments of the Lord.
4. It caused us to lose our right unto, and sovereignty over the creatures.
5. It makes our persons and actions unacceptable to God.
6. It hath cast us out of Gods favour, and made us liable, and subject to all the plagues and miseries of this life; and to endless, ceaseless, and remediless torments in the life to come.

SECT. IX.

And the reason is, Our First Parents being the root of all mankind, and instead of all their posterity before they had issue; and the Covenant being made with them as publick persons, not for themselves onely, but for their Posterity; who were to stand or fall with them: they being left to the freedom of their own wills, in transgressing the commandment of God by eating the forbidden fruit, through the temptation of Satan: have made us, and all mankind descending from them by ordinary generation, as guilty of their sin, as any heir is liable to his fathers debt. Their act being ours; as the act of a Knight, or Burgess in the Parliament House, is the act of the whole County, in whose name, and room they sit, and whom they represent: by which means our Nature is so corrupted, that we are utterly indisposed and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; and have also lost our communion with God, incurred his displeasure and curse; so as we are justly liable to all punishments both in this life, and in the life to come.

Now for the fuller confirming and amplifying of what hath been said, touching Original sin; take only these ensuing Scriptures, and Ambrosius, without any needless connexion; that I may be so much the briefer.

SECT. X.

Amongst many other, the most pregnant Scriptures for the confirming of this point, I hold to be these.

Proper means, to expel Gross Ignorance,

The fath vs. have eaten sowes grapes, and the childrens teeth are set on edge, Jer. 31. 29. was a true proverb, though by them abused, By one man sin entered into the world, and death by sin: and so death passed upon all men, in whom all have sinned, Rom. 5. 12, to 21. Who can bring a clean thing out of an unclean? not one, Job. 14. 4. See Chap. 15. 14, 15, 16. We are all as an unclean thing, and all our righteousnesses are as filthy rags, Isa. 64. 6. By the works of the Law, there shall no flesh be justified in his sight, Rom. 3. 20. There is no difference, for all have sinned, and come short of the glory of God, Rom. 3. 21, 22, 23. And God saw that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man, Gen. 6. 5, 6. Both Jews and Gentiles are all under sin: As it is written, there is none righteous, no not one. There is none that understandeth, there is none that seeketh after God; They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre, the poison of Asps is under their lips, there is no fear of God before their eyes, Rom. 3. 9, to 20. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, Mat. 15. 19. See Gal. 5. 19. 20, 21. Whence come wars, and fightings amongst you? come they not hence? even of your lusts that war in your members, James 4. 1. Woe them that are unbelieving is nothing pure: but even their minde and conscience is defiled, Tit. 1. 15. I see another Law in my members, warring against the Law of my minde; and bringing me into captivity to the Law of sin which is in my members. O wretched man that I am, who shall deliver me from the body of this death, &c? Rom. 7. 14, to 25. where the Apostle speaks all this, and a great deal more of himself; See Ephes. 2. 2, 3. Gal. 3. 10.

Yet how many that grieve for their other sins, which are never troubled for their Original corruption! which should above all be bewailed, even as the mother and nurse of all the rest; and thought worthy not of our sighs alone, but of our tears. For this is the great wheel of the Clock, that sets all the other wheels a moving, while it seems to move slowest. And never did any truly and orderly repent, that began not here: esteeming it the most foul and hatefull of all, as David, Psal. 51. 5. And Paul, crying out of it as the most secret, deceitfull, and powerfull evil, Rom. 7. 23, 24. And indeed, if we but clearly saw the foulness and deceitfulness of it; we would not suffer our eyes to sleep, nor our eye-lids to slumber, until a happy change had wrought these hearts of ours (which by nature are no better then so many eyes of unclean Devils) to become habitations for the God of Jacob.

Sect. XI,

We are the cursed seed of rebellious parents; neither need we any more to condemn us, then what we brought into the world with us. In Adam the root of all, we all so sinned; that if we had no inherent sin of our own, the inherited sin of him, were enough to damn us.

Our first Parents were the root, we are the branches: If the root

Proper means, to expel Gross Ignorance.

Water, the branches cannot be better. They were the fountain, we the springs: if the fountain be filthy, so must the springs. Whence it is, that holy David cries out; Behold, I was shapen in iniquity, and in sin did my mother conceive me, Psal. 51. 5.

Tanillus puer, tantus peccator, saith St. Austin: when a little childe, I was a great sinner. As in the little and tender bud, its unfolded the leaf, the blossom, and the fruit; so even in the heart of a young child, there is a bundle and pack of folly laid up; as Solomon affirms, Pro. 22. 3. And as Moses speaks, The thoughts of mans heart are evil, even from his childhood, Gen. 6. 5. & 8. 21.

VVe brought a world of sin into the world with us; and were condemned, so soon as conceived: we were adjudged to eternal death, before we lived a temporal life. As admit thou hadst never offended; in the least thought, word, or deed all thy life: yea, admit thou couldst now keep all the commandments; actually and spiritually; yet till this were nothing, it could not keep thee out of Hell: since that Original sin which we drew from the loins of our first Parents, is enough to damn us.

Sin and corruption are the riches that we bequeath to our children; rebellion the inheritance that we have purchased for them; death the wages that we have procured them. God made us after his own image; but by sin we have turned the image of God into the image of Satan: Yes, like Satan we can do nothing else but sin, and make others sin too, who would not so sin but for us.

As a furnace continually sparkles, as the raging Sea foams, and casts up mire and dirt, and as a filthy dunghill does continually reek forth, and evaporate odious odors: so do our hearts naturally stream forth with every exhalation, unholy lusts and motions, even continually.

As, O the infinitely intricate windings and turnings of the dark labyrinth of mans heart: who findes not in himself, an indisposition of minde to all good, and an inclination to all evil? O the strange monsters, the ugly, odious, hideous fiends; the swarms, litters, legions of noisome lusts that are coched in the sinking styes of every one of our decessfull hearts! Insomuch, that if all our thoughts did but break forth into action we should not come far short of the Devils themselves.

SECT. XII.

And as the healthiest body is subject to the mortallest disease; so there is no sin so odious, unto which of our selves we are not sufficiently inclinable. For Original sin, in which we are all born and bred, containeth in it self the seed of all sins; that fearfull sin against the Holy Ghost is self not excepted.

Such venomous natures we have; that never was there any villany committed by any forlorn miscreant, whereunto we have not a disposition in our selves. Insomuch, that we ought to be humbled, even for those very sins, from which we are in a manner exempt. For that

blasphemy, Doves murder, Pharaohs cruelty, Sodom's lust, Judas his treason, Julians apostasy, &c. are not our sins; and as much predominant in us, as they were in each of them; it is onely Gods free grace and goodness. For all of them should have been thine and my sins, if God had left us to ourselves. *Lords, saith St Austin, thou hast forgiven me those sins which I have done, and those sins which onely by thy grace I have not done: they were done in our inclination to them, and even that inclination needs Gods mercy.* If we escape temptation, it is his mercy; if we stand in temptation, it is his mercy; if our wills consent not, it is his mercy; if we consent, and the act be hindered, it is his mercy; if we fall, and rise again by repentance, all is his mercy.

We cry out of Cain, Judas, Julian, the Sodomites: alas, they are but glasses, to see our own faces in: For as in water, face answereth to face; so doth the heart of man to man, sayes Solomon, Prov. 27. 19. Even hating of Gods is by the Holy Ghost charged upon all men. Rom. 1. 30. John 15. 23, 24, 25. VVe are all cut out of the same piece; and as there is the same nature of all Lyons, so of all men.

There is no part, power, function, or faculty, either of our souls or bodies, which is not become a ready instrument to dishonor God: our heart is a robe of all corruption, a seed plot of all sin; our eyes are eyes of vanity, our ears are ears of folly, our mouths mouths of deceit, our hands hands of iniquity; and every part does dishonor God; which yet would be glorified of him. The understanding which was given us to learn vertue, is apt now to apprehend nothing but sin; the will which was given us to affect righteousness, is apt now to love nothing but wickedness; the memory which was given us to remember good things, is apt now to keep nothing but evil things, &c. For sin like a spreading leprosie; is so grown over us, that from the crown of our heads, to the sole of our feet, there is nothing whole therein; but wounds, and swellings, and sores full of corruption. To be short, we are as Traitors, condemned to suffer eternal torments in Hell fire, being onely reprieved for a time.

SECT. XIII.

And so much of Original sin, which is the pravity, naughtiness, and corruption of our Nature, Psal. 51. 5. Now of actual sin, which is the transgression of Gods Law, 1 Joh. 3. 4. when evil thoughts are consented unto, and performed in outward deeds, James 1. 15. Touching which we are to know, and take notice; that

The Law of God is spiritual, and therefore requireth, not onely outward obedience in word and deed; but also inward in minde and heart, and that chiefly: neither doth it forbid onely the committing of outward sins in word and deed; but also all the secret corruptions of the mind and heart. Rom. 7. 13, 14, 15. Mat. 5. 21, 22, 27, 28. 1 Joh. 3. 15.

Again, where any duty is commanded, there the means which tend thereto are enjoined; and where any vice is forbidden, there the occasions, provocations, and allayments tending thereto are also forbidden. Again,

well also in regard of *circumstances* : as namely, that it flows from a *good and good heart*, sanctified by the holy Ghost ; and be done in *faith, obedience to the word, humility, saving knowledge and sincere love to God, zeal of his glory, and a desire to edifie and win others* : of which I might give you many examples ; as of the *Jews fasting*, *Luke 18, 3*, to 8. of those *reprobates preaching in Christs name* ; and *casting out devils*, *Matth 7, 21, 22, 23*. of *Cains sacrificing*, *1 John 3, 12*. He offered, and God abhorred ; because he cared not for the *manner*, to do it well, God cared not for his offering, though the act was good. *Simon Magus* believed, *Herod listened*, *Felix feared*, *Saul obeyed*, *Jezebel fasted*, the *Pharisees prayed* : but because they did not believe so, hear so, fear so, obey so, fast so, and pray so as God required, and as is before related, they were never the more regarded for what they did. For love is the fountain of obedience ; and all external obedience to God without inward love, is *hypocrisie* : whereas Christ commends to his disciples, the care of keeping his commandments aright, as the utmost testimony of their love unto him, *Job 15, 10*.

Seſſ. XIV,

VWhich being so, how oft and how many wayes do we all offend ? For if we but narrowly look into our *hearts and lives* : we shall easily perceive, that there is not one of those righteous precepts, set down, *Exod 20*, which we have not broken, *ten thousand times*, and *ten thousand wayes*. Yea, O God, (may the best of us say) there is no vein in me, that is not full of the blood of thy Son, whom I have crucified and crucified again by multiplying many, and often repeating the same sin ; there is no artery in me, that hath not the spirit of error, the spirit of pride, of passion, of lust, the spirit of giddinesse in it ; no bone in me, that is not hardened with the custome of sin, nourished and suppled with the marrow of sin ; no sinews, no ligaments, which do not tie and chain sin and sin together. Yea, If we but watch over our own hearts narrowly one day : we shall finde an army of unclean thoughts and desires there, perpetually fighting against our souls. VWhereby we are continually tempted, drawn away and enticed through our own concupiscence. As how many temptations come in by those *cinque ports the senses* ? how many more by *Satans injections* ? presenting to the affections things absent from the senses : but most of all by *lust it self*, (a thing not created yet as quick as thought) tumbling over a thousand desires in one hour : For the devil and our flesh meet together every day, and hour ; to ingender new sins, which is the reason our sins are counted among those things which are infinite : as the hairs of our head, the sands of the Sea, the stars of Heaven.

VVe are swift to all evil, but to all good immoveable ; when we do evil, we do it cheerfully, and quickly, and easily ; but if we do any good, we do it faintly, and cawly, and slackly. VVe have used all our wisdom, to commit the foolishnesse of sin ; our whole conversation hath been to serve Satan, and fulfil the lusts of the flesh. VVe even suck in iniquity like water, and draw in sin as it were with our mouth :

It hath been the course of our whole life, to *leave* that which God commands, and to *do* that which he forbids. The Word and Spirit may work in us some flashes of desire and purposes of better obedience : but we are constant in nothing, but in perpetuall offending ; onely therein we cease not : for when we are *waking*, our flesh tempts us to wickedness ; if we are *sleeping*, it sollicitus us to filthiness.

Whatever God commands, we do the contrary : We prophane his *Dayes*, contemn his *Ordinances*, resist his *Word*, grieve his *Spirit*, misuse his *Messengers*, hate our *reprovers*, slander and persecute his *people*, seduce our *friends*, give ill example to our *neighbours*, open the *mouths* of *Gods*, and our *enemies*, to blaspheme that glorious Name after which we are called, and the truth we profess. Yea, we have done more against God in one week, then we have done for him ever since we were born : and whereas the least of Gods mercies is greater then all the courtesies of men : we are not so thankfull to him for them all, as we are to a friend for some one good turn.

SECT. XV.

Neither are we sufficient of our selves to *think*, much less to *speak*, least of all to *do* ought that is good, 1 Cor. 3. 5. John 15. 4, 5. There is so much *wearisomness*, *pride*, *passion*, *lust*, *envy*, *ignorance*, *unthankfulness*, *hypocrisie*, *infidelity*, *vain thoughts*, *unprofitableness*, and the like, cleaving to our best actions, to defile them : that even our *praying*, and *fasting*, and *repeating* ; our *hearing*, *believing*, and *giving* ; our holiest *communication*, our most brotherly *admonition*, &c. are in themselves as filthy rags, Isa. 64. 6. were they not accepted in Christ, covered with his righteousness, and washed white in his most precious blood.

Our very righteousness is as a menstruous cloth, Isa. 64. 6. What then is our *sinfulness* ? As bring we our lives to the rule ; Look how many sins are cherished, so many false gods there are chosen. Look how many creatures thou inordinately lovest, fearest, trustest, rejoicest in ; so many new gods hast thou coined : and wilt thou not then pleade guilty, when the first and second Commandment arraigneth thee ?

Thou canst not away with *swearing* ; but dost thou *reprove* others for their swearing ? Didst thou never hear Sermons unpreparedly, irreverently, &c. ? Does thy heart upon a Sabbath rest from worldly thoughts, much more thy tongue from worldly speeches ? There is *murder* of the heart, *hated* : Hast not thou murdered thy neighbours soul, by thy *negligence*, *perswasion*, *evil example*, &c. Thou hast not *stolen*, but hast thou not covered ? Hast thou been liberal to those that are owners of a part of thy goods ? hast thou not robb'd thy brother of his good name ? which is above silver and gold. Hast not thou robb'd God of his worship ? of his Sabbaths ? of his Tithes, &c. Lying, flattering, detracting, listening to tales, yea not defending thy brothers good name, is to bear false witness.

Thou hast the Tenth Commandment ; which condemns the

very first motions of sins, springing out of our hearts, though presently rejected; and a thousand the like: and yet for every drop of wickedness that is in the life, there is a seed in the heart that feeds it.

SECT. XVI.

True, if thou lookest on thy sins in Satans false glass, that will make them seem light, and contemptible; but behold them in the clear and perfect glass of Gods law, and they will appear abominable. Which makes our Saviour call hatred, murder; a wanton eye, adultery; &c. Yea, consider thy sins rightly, and they will appear as the Judasses that betrayed, the Souldiers that apprehended, bound smote, and wounded thy Saviour, as the gall and vinegar in his mouth, spittle on his face, thorns on his head, nails in his hands, spear in his side, &c.

This is the way to know thy self sinful: and as thus to know thy self, is the best Divinity, as Democritus said of Philosophy: so thus to aggravate thy sins in thine own sight, is the only way to have them extenuated in the sight of God. Whence the more holy a childe of God is, the more sensible he is of his own unholiness; thinking none so vile as himself: as is feared with holy Job, Job 40.4. and 42.6. and with Isaiah, chap. 6. 5, and 64. 6. and with Saint Paul, 1 Tim. 1.15. Rom. 7. 14. to 25. and with holy David, who almost in every Psalm so much bewails his sins, original and actual; of omission and commission.

Carnal men are only troubled for those sins that appear to the world; but those in whom Christ is formed anew, think they cannot be humbled enough for their evil thoughts, vain and unprofitable words, for the evil which cleaves even to their best actions; for sins of omission, as the want of faith, and love, and repentance, want of the true fear of God, the neglect of preparation, and unprofitable bearing, of praying, and reading, in their families, of instructing their children and servants, of sanctifying the Sabbath, and seeing that all under them do the same; their unfruitfulness, under the means of grace, their not growing in grace, and the like. And thus do all experimental Christians, all that have spiritual eyes. The want whereof I take to be the cause of all desperate wickedness; as what else but invincible ignorance is the cause, why wickedness so abounds in every corner of the Land? Sin indeed at first was the cause of ignorance; but now ignorance is the cause of Sin, swearing, and lying, and killing, and stealing, and whoring abroad (saith the Prophet) because there is no knowledge of God in the land, Hosea 4. 1, 2. It is a people that do erre in their hearts, saies God; why? Because they have not known my ways; Psal. 95. 10. Ye are deceived, (saith our Saviour) because ye know not the Scriptures, neither the power of God, Matth. 22. 29. When Christ wept over Jerusalem, what was the cause? Even their blindness. If thou hadst known (saith he) at the least in thys thy day, those things which now are hid from thine eyes, Luke 19. 42. Because men know not the way to heaven, therefore they do it: and because they would securely do it, therefore they refuse to know it. O that men knew how good it were

obey; to disobey, how evil! for this would soon *disperse* and *dispel* all the black clouds of their reigning *sins* in a moment. If they were wise (saith St. Bernard), they would fore-see the *torments* of Hell, and prevent them; but they that wander in *by-paths*, declare themselves ignorant of the *right-way* of salvation, Rom. 3. 17. I grant, many that are wicked have a shew of wisdom: but let them seem to know never so much; yet it is through ignorance that they do so ill.

SECT. XVII.

And so having given you a short survey of our wretchedness, by reason of *Original sin*, and *actual transgressions*; by which we must confess to have deserved *double damnation*: I come now to declare the means which God of his infinite goodnesse hath found out, both for the satisfying of his justice, and also freeing us from the guilt, and punishment of either. And that with as much *brevity*, as may stand with *perspicuity*.

First in general we must undoubtedly know, that the sole perfection of a *Christian*, is the *imputation* of *Christs righteousness*; and the not *imputation* of his own *unrighteousnesse*; as appears by the whole current of Scripture, of which a few.

Even the Son of man came to give his life a ransom for many. Mark, 10. 45. As in Adam all die, so in Christ shall all be made alive, 1 Cor. 15. 21, 22. As by one mans disobedience, many were made sinners: so by the obedience of one, shall many be made righteous, &c. Rom. 5. 18, 19. As by the offence of one, the fault came on all men to condemnation: so by the justifying of one, the benefit abounded towards all men to the justification of life, Rom. 5. 18. Unto Jesus Christ that loved us, and washed us from our sins in his own blood, Rev. 1. 5. The blood of Jesus Christ his Son, cleanseth us from all our sins, 1 Joh. 1. 7. he is the reconciliation for our sins, &c. 1 John 1. 2. He hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him, 2 Cor. 5. 21. He was delivered to death for our sins, and is risen again for our justification, Rom. 4. 25. who his own self, bare our sins: in his own body on the tree; by whose stripes we were healed, 1 Pet. 2. 24. He was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was upon him and with his stripes we were healed, Isa. 53. 5. Neither is there salvation in any other; for among men there is given none other name under Heaven whereby we must be saved, Acts 4. 12. The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord, Rom. 6. 23. I am the resurrection and the life, he that believeth in me, although he were dead, yet shall he live, John 11. 25. You hath he quickened, that were dead in trespasses and sins, Ephel. 2. 1. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world: but that the world through him might be saved, Joh. 4. 14.

And commendeth his love towards us, in that while we were yet sinners

Christ died for us : much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son : much more being reconciled, we shall be saved by his life, Rom. 5. 6. to 11. read to the end of the Chapter. See more John 1. 29. Acts 13. 39. Rom. 6. 4. to 23. and 8. 2, 3. and 10. 3, 4. 1 Cor. 15. 56. Col. 1. 14. Gal. 3. 23. Heb. 9. 28. 1 Pet. 1. 18, 19, 20. 1 John 3. 8.

SECT. XVIII.

As Christ was a sinner onely by the imputation of our sins : so we are just, onely by the imputation of his righteousness. Our good works (were they never so many and rare) cannot justify us, or deserve any thing at Gods hands : it is onely in Christ that they are accepted, and onely for Christ that they are rewarded. Yea the opinion of thine own righteousness, makes thy condition far worse then the wickedest man alive. For Christ that came to save all weary and heavy laden sinners ; (be they never so wicked) neither came to save, or once to call thee that hast no sin, but art righteous enough without him. As hear his own words to the proud Pharisees, who had the same thoughts of themselves as thou hast ; They that be whole need not a Physician, but they that are sick. I am not come to call the righteous, but sinners to repentance. The lost sheep of the house of Israel, Mat. 9. 13. and 10. 6. and 15. 24. and 18. 11. Nor can any soul be so dangerously sick ; as thou, who art least sensible of thy being sick.

Briefly, until with Saint Paul, thou renounceth thine own righteousness, seest thy self the greatest of sinners, art able to discern sin in every thing thou canst think, speak, or do, and that thy very righteousness is no better then a menstruous cloth ; *Isai. 64. 6.* thou canst have no part in Christ. And untill Christ shall become thine by Regeneration, and a lively faith : Thou art bound to keep the whole Law, actually and spiritually with thy whole man, thy whole life ; or else suffer eternal death and destruction of body and soul in Hell for thy not keeping it. So that thou hast yet to answer (and I pray mind it seriously) for all the sins, that ever thou hast committed, who art not able to answer for one of the least of them. For the wages of sin, (any sin be it never so small) is eternal death, Rom. 6. 23. Gal. 2. 16, 19, 20, 21.

Neither let Satan, nor thy own deceitfull heart delude thee ; in thinking that thou hast faith, when thine own words declare the contrary. Nor would I ask any more evidence against thee in this, then thine own mouth ; in saying, that thou never doubtedst in all thy life : for this makes it plain that thou never hadst faith, nor ever knewest what faith means. For he who never doubted, never believed : and Satan becometh so sure, as those whom he never yet assaulted.

SECT. XIX

But this being a main fundamental point, which every man is bound to know : I will more particularly and fully explain it, as this :

Man being in a most miserable and wretched condition ; by reason

Original and actual sin, and of the curse due to both, being liable to all miseries in this life, and adjudged to suffer eternal torments in hell-fire after death, having no possibility to escape the fierce wrath of Almighty God; who had already pronounced sentence upon him; VWhen neither Heaven, Earth, nor Hell, could have yielded any satisfactory thing besides Christ, that could have satisfied Gods justice, and merited Heaven for us: then, O then! God of his infinite wisdom and goodness, did not only find out a way to satisfy his justice, and the Law: but even gave us his own Son, out of his bosome, and his Son gave himself to die, even the most shameful, painful and cursed death of the Cross to redeem us, that whosoever believeth in him, should not perish, but have everlasting life; John 3. 16. A mercy bestowed, and a way found out; that may atone for all the sons of men on earth, and Angels in Heaven. VWherefore wonder at this, you that wonder at nothing! that the eternal God would die, to redeem our worse then lost souls; that we might not die eternally? O the deepnesse of Gods love: O the unmeasurable measure of his bounty! O Son of God who can sufficiently admire thy love, or commend thy pity, or extol thy praise! It was a wonder that thou madest us for thy self; more that thou madest thy self man for us; but most of all that thou shouldst unmake thy self; that thou shouldst dye to save us.

VWhich salvation stands, in two things. First, in freeing and delivering us from Hell; Secondly, In the possession of Heaven, and eternal life. Christ by his death, merits the first for us: and by his obedience, fulfilling the law, merits the second. The parts of our justification are likewise two: the remission of our sins, and the imputation of Christs righteousness; whereby we have freedom from all evill here, and the perfection of all good and happinesse in heaven. Insomuch that all those Millions of mercies that we have received, from, before, and since, we were born, either for soul or body; (even to the least bit of bread we eat) we shall enjoy to eternity: Christ of his free grace hath purchased for us, with the price of his own precious blood. For which see Psal. 68. 19. and 145. 15, 16. and 75. 6, 7.

Hear this all you that care to be saved! God will pardon all your sins, he will give you an eternall crown of glory in heaven, if you unfainedly repent, and wholly rely upon Christ for your salvation by a lively faith; and that because he is just; for although the Lord cannot in justice let sin go unpunished; (for the wages of sin is eternal death, Rom. 6. 23. as due in the person, if not in the surety.) Yet Christ hath sufficiently satisfied for all the sins of the faithful, and paid their debt even to the utmost farthing: as is evident by Isai. 53. 4, 5. 1 Cor. 5. 21. Heb. 9. 26. 1 Pet. 2. 24. Rom. 8. 25, 26. 1 Job. 1. 7, 9. and sundry other places. As, are we bound to perform perfect obedience to the Law? Christ performed it for us. VWhen we for disobedience subject to the sentence of condemnation, the curse of the Law, and death of body and soul? He was condemned for us, and bore the curse of the Law; he died in our stead an ignominious death. Did we deserve the anger of God? he pleased his Father to

ful displeasure, that so he might reconcile us to his Father, and set us at liberty. He that deserved no sorrow, felt much; that we who deserved much, might feel none. And by his wounds we are healed, *Isa. 53. 5.* Adam eat the apple, Christ paid the price. In a word, whatsoever we owed, Christ discharged; whatsoever we deserved, he suffered, if not in the self-same punishments (for he being God, could not suffer the eternal torments of Hell); yet in proportion to the dignity of his Person, (he being God and Man); giving value unto his temporary punishments; and making them of more value and worth, then if all the world should have suffered the eternal torments of Hell. For it is more for one that is eternal to die; then for others to die eternally. Therefore was the Son of God made the Son of man: that the Sons of men might be made the Sons of God: and therefore was he both God and man: lest being in every respect God, he had been too great to suffer for man; or being in every respect man, he had been too weak to satisfy God. And so much for explication of the Third Principle, mentioned in the beginning.

SECT. XX.

BUT now comes the hardest part of my work to be performed. For admit the Natural man be convinced of the truth of these three fundamental Principles never so clearly: yet he will draw such a conclusion from the premises, that he will be never the better, for what hath been told him, yea he will decoct all (even the mercy, and goodness of God) into poison. For what will such a one suggest to himself (the Devil helping forward) Let it be granted, will he say, that I were every way wretched and miserable; a great sinner, both originally, and actually; and likewise liable to all the plagues of this life, and of that to come: yet I thank God, I am well enough, so long as Christ hath paid my ransom; and freed me from all by a new Covenant; the tenure whereof is, *Believe and Live*: whereas as fact is was, *do this and live*: to which I answer.

In Covenants and indentures between party and party, there are always articles, and conditions to be performed on the one side, as well as promises to be fulfilled on the other, as *Saith Parents*. Now as God hath covenanted and bound himself by his word and Seal; to receive thee thy son, adopt thee his child by regeneration, and give thee the Kingdom of Heaven, and everlasting life by and for his sons sake; so Christ hath for, and on thy behalf undertaken; yea, thou thy self didst for thy part, bind thy self by covenant, promise and vow in thy baptism, that thou wouldest forsake the Devil and all his works, constantly believe Gods holy Word, and obediently keep his Commandments; the better thereby to expresse thy thankfulness towards him, for so great a benefit, *1 Pet. 3. 21.* *Psal. 116. 12, 13, 14.* And we know that in Covenants and indentures, if the conditions be not kept, the Obligation is not in force. Whereby millions (*Magus* like) after the water of baptism, (which is a seal of the Covenant of Grace) go to the fire of Hell. Yea, except we trust and believe the Gospel, (threats, and precepts; as well as promises) and the holy Sacrament, together with the other of grace, in stead of

to us our salvation; will be an obligation under our own hand and seal against us; and so prove a seal of our greater condemnation. Therefore the main question is, Whether thou art a believer? For although Christ in the Gospel, hath made many large, and precious promises: there are none so general; which are not limited; with the condition of faith, and the fruit thereof unstained repentance; and each of them are so tied and entailed, that none can lay claim to them, but true believers, which repent and turn from all their sins, to serve him in holiness, without which no man shall see the Lord, Heb. 12. 14. Isa. 59. 20. As for instance, Our Saviour hath made publick Proclamation, *Mat. 16. 16. That whosoever shall believe, and be baptised, shall be saved.* but mark what withal is added; *he that will not believe, shall be damned.* Again, God so loved the world, that he gave his only begotten Son; *that whosoever believeth in him should not perish, but have everlasting life.* John 3. 15, 16. And that none may deceive themselves, he addeth; *He that believeth on him is not condemned; but he that believeth not is condemned already: because he hath not believed in the name of the only begotten Son of God.* And this is the condemnation, *that light is come into the world, and men loved darkness rather than light; John 3. 19, 20.* And again, *As many as received him, to them he gave power to become the sons of God: even to them that believe on his name; John 1. 12.*

Again, *Heb. 9. 9.* He is said to be the Author of eternal salvation; *and that they him, not unto them which continue in their rebellious wickedness, and never submit themselves to be ruled by the scepter of his Word.* *Christ blind* (saith Zanchie) *was shed as well for ablutio, as for absolutio: as well to cleanse from the soil and filth of sin, as to clear and assit from guilt of sin.* Rom. 6. 3, 6. God hath chosen us in Christ, before the foundation of the world; *that we should be holy, and without blame before him in love.* Ephes. 1. 4. They therefore that never come to be holy, were never chosen. He is said to have given himself for us; *that he might redeem us from all iniquity, and purge us to be a peculiar people unto himself, zealous of good works.* Tit. 2. 14. Luke 1. 74, 75. Yea, the Lord binds it with an oath, that *whomsoever he redeemeth out of the hands of their spiritual enemies, they shall worship him in holiness and righteousness all the dayes of their life.* Luke 1. 73, 74, 75. 1. Pet. 2. 24. and Tit. 2. The grace of God which bringeth salvation, *teacheth us, that we should deny ungodliness and worldly lusts, and that we should live soberly, righteously, and godly in this present world.* ver. 12.

By all which it is plain, that as *Christ's blood is a Charter of pardon*; so withal it is a *Covenant of direction*; and he that refuseth to live as that covenant prescribes, may perish as a malefactor that is hanged with his pardon about his neck.

SECT. XXI.

But alas, say what can be said, carnal men (who love their sins, better than their souls) will answer all, yea, confute whatsoever can be said, with, *God is merciful*. Or in case that will not serve, yet

have another shift; or rather the enemy of mankind will furnish them with an evasion, telling them that they have a strong faith, god hears, and mean well; they repent of their sins, have as good wishes and desires as can be, are elected, hope to go to heaven as well as the best, &c. But to every of these, I answer,

First, true faith purifies the heart, and worketh by love, consumeth our corruptions, and sanctifies the whole man throughout, so that our faith to God, is seen in our faithfulness to men; our invisible belief, by our visible life;

Faith and holiness are as inseparable, as life and motion, the Sun and light, fire and heat, ice and coldness, the Spring and greenness, the rose and sweetness, steel and hardness, crystal and clearness, pitch and foulness, honey and sweetness. Again, faith believeth the threats of the Word; together with the promises. Now thou who pretendest belief in the promises, shew me thy belief in the threatnings. For didst thou believe the truth of those menaces, which God hath denounced against unclean, covetous, ambitious, unjust, envious, malicious persons, and such like sinners: how dost thou then so wallow in these sins, that if God instead of Hell, had promised Heaven as a reward unto them, thou couldest not do more then thou dost? Why shouldst thou deceive thy self with an opinion of faith? when indeed thou believest not so much as the Devil does; for he believes [namely the threatnings of the Word] and trembles for horror, Jam. 2. but thou goest on in sin, even mocking at the menaces, and in the infidelity of thy heart, givest them the lye, saying, no such thing shall befall thee, But Invadunt urbem somno vinoque sepulcrum; when they shall say peace and safety, then comes on them sudden destruction, 1 Thel. 5. 3.

Though those Persecutors of Christ, and murderers of the Lord of life, were the Devils children; as they were plainly told by truth it self, Joh. 8. 44. yet they most confidently believed, and stiffly maintained, that God was their father, verse 41. And so will the worst of men in these dayes, such as do nothing but sin, and make others sin, such as glory in, and maintain their sins.

Again, as faith is wrought by Gods Spirit; so where it is wrought, it brings forth the fruits of the Spirit, mentioned, Gal. 5. 22, 23. whereas presumption, as it is of the flesh, so it brings forth the fruits of the flesh, verse 19. 20, 21.

But it is very easie to believe, thinks the sensualist; yes, but why? Satan troubles not such, for then he who begot this presumptuous faith in him, should be divided against himself. Nay, Satan confirms him in this his deceit. Besides, this is a sure rule, that that perswasion onely, which follows sound humilisation, is faith; that which goes before it is presumption. And as Ambrose speaks, no man can repent of sin, but he that believes the pardon of sin: nor none can believe his sins are pardoned, except he hath repented. Besides, how easie a matter soever thou thinkest it is to believe, he that goes about it, shall finde it as hard a work to believe the Gospel, as to keep the Law; and onely God must enable to both, and yet so far as we come short of either, so far forth we have just cause to be humbled.

if we consider how God at first made us, and how wofully we have unmade our selves. But

SECT. XXII.

Secondly, as for their good hearts and meanings, they may think what they will, but every wise man knows, that the outward actions declare the inward intentions. A good conversion is proved by a good conversation.

There is no heart made of flesh, which at some time or other relents not; even flint and marble will in some weather stand on drops. Men may flatter God with their mouths, and with their tongues dissemble with him; when their hearts are not upright with him, Psal. 78. 36, 37. and indeed they whose words and deeds are faulty and evil; and yet plead the goodness of their hearts toward God; are like malefactors, who being convicted of theft, or the like naughtiness, by plain evidence to their faces, do appeal to the testimony of such persons for their purgation, as they know cannot be found. And in case the hearts of such men could be seen of others, as their works and words are, their hearts would appear worst of all, as they do to God, who seeth them. Nor is any evil in the mouth or hand, which was not in the heart first of all, as the stream in the fountain. And let a vicious man boast never so much of his good heart; I will as soon believe him that saith he hath the Philosophers stone, and yet lives like a begger, which two hang together like a sick mans dream.

VVe have good hearts, and mean well; alas poor ignorant souls! for every drop of wickedness that appears in the life, there is an ocean in the heart. The heart of man is deceitfull above all things: and while he thinks there is no deceit in it, even in that he is most of all deceived. Sinners are like that peremrory Sexion, that said, howsoever the day goes, I am sure the clock goes right: So that the Spanish Proverb does every way please me; *defienda me dios de mio*, God defend me from my self.

Carnal men are apt to boast of the goodness of their hearts: but a mans heart is as evill a Traitor, as any he shall meet withall. we trust it too much, and know it too little, as it saied with Leab, Gen. 30. 18. and Hazael, 1 Kings 8. 12, 13. and Peter, Mat. 26. 33. Luke 22. 32. Mark 14. 29. And those Jews, Acts 2. 36. And all this they will acknowledge in the end; yea, prove by experience, that Heaven is full of good works, Hell of good wishes, and that the fetters which sin makes it must wear.

SECT. XXIII.

Thirdly, touching their repentance my answer is; True repentance or sin, is a turning from every sin to the contrary good. In all true repentance is a change, both in the judgement from error to truth, and in the will from evill to good, and in the affections from loving evil, and hating good; to love good and hate evil, in the whole man from darkness, to light, and from the power of Satan unto God, VVithout which change, no repentance, no being saved: The two main and essential parts of repentance are contrition or humiliation, and conversion or reformation. It is not true repentance, except humiliation and reformation go both together: for either of these make but a half, or halting repentance. An unreformed sinner

but deformed : and a sorrowless reformation, is but a very sorry one. *Humiliation without reformation, is a foundation without a building ; and reformation without humiliation, is a building without a foundation.* Judas was grieved for murdering *Christ*, yet no change followed : he fell to murdering of himself. It is not possible a man should truly grieve, and be displeased for his sins ; and yet continue in them without a change.

SECT. XXIV.

Fourthly, as for their assurance of salvation, it is upon as good ground as all the rest : for they slumber, and suppose themselves good Christians ; their faith is but a dream, their hope but a dream, their charity but a dream, their obedience but a dream, their whole religion but a dream ; and so their assurance of salvation is but a dream ; they have regeneration in conceit, repentance and righteousness in conceit, they serve God well in conceit, do the works of justice and piety in conceit, and they shall go to heaven only in conceit, or in a dream, and never awake until they feel themselves in the flames of hell. Every drunken beast and blasphemer thinks to go to heaven ; though none shall come there, nor once see God without holiness : which they abhor. One mindes nothing but his cups, another nothing but his coyn, a third only his *Curtizan* ; yet all these point to meet in heaven, but this is not the way thither. The lust of the flesh, the lust of the eyes, and the pride of life, 1. *Joh. 2. 16.* is a broad way, but not to heaven. *Mirba* when he had a *Levite* in his house ; thought that God loved him, *Judg. 17. 13.* It is usual with formalists, when they have the Sacrament in their belly, to think that all is well, as the Jews thought, we may put away our wives, we may swear, we may hate our enemies, we may kill the Prophets, subject the Word of God to our traditions, and follow our own ways. Why, *Abraham* is our father, *Joh. 8. 39.* But by their leave, *Christ* calls them bastards, and finds out another father for them, *ver. 44.* *Ye are of your father the Devil, and the lusts of your father ye will do.* *Persane* Libertines, such as account not themselves well, but when they are doing ill : yea, the most covetous oppressors, who may say as *Pope Leo* did, I can have no place in heaven, because I have so often sold it upon earth ; every man of them hopes (I confess, with more confidence, then judgment) to have benefit by the Gospel ; when they will not be tyed to the least tittle of the Law. But if *Christ* be not our King to govern us, he will neither be our Prophet to fore-warn, nor our Priest to expiate. Except we forsake our sins, God will never forgive them, yea, he hath sworn by an oath, that whomsoever he redeemeth out of the bands of their spiritual enemies, shall serve him in holiness and righteousness all the dayes of their lives. Neither can it consist with his justice, to pardon such as continue in an evil course of life.

If *Christ* hath freed us from the damnation of sin, he hath also freed us from the dominion of sin. If with his blood he hath quenched the fire of hell for us, he hath also quenched the fire of lust in us. *Christ's* justifying blood, is given us by his sanctifying Spirit. He being consecrated, was made the author of eternal salvation, unto all them (and these are they)

him, Heb. 5.9. Of whomsoever a man is overcome, even used the same be in bondage, 2 Pet. 2.19. Have ye then no government of your passions, no conscience of your actions, no care of your lives? false hypocrites, ye do but abuse and profane that name, which ye unjustly arrogate.

Sect. XXV.

But yet more to convince you, you go to heaven, when in sundry particulars, you fall short of many wicked reprobates recorded in Scripture; as do but deal impartially with thy self, and tell me thou civil Justiciary whether thou ever hadst the heart upon hearing the threatnings of the Word to relent and humble thy self with *Ahab*? to confess thy sins, and desire the people of God to pray for thee with *Pharaoh*? to be affected with joy in hearing the Word, and practice many things, with *Herod*? to be zealous against sin, with *Jehu*? willingly to part with a good part of thy goods, with *Ananias*? to forsake the world and all thy hopes in it; to follow poor Christ, as *Demas* and others? to venture thy life with *Alexander the Copper-smith*, in cleaving to the truth? yea, it is said of *Judas* himself that he repented, there is contrition; he saith I have sinned, there is confession, and he restored the money again, there is satisfaction; which is all the *Papists* repentance: and yet he is *Judas the son of perdition still*. Now tell me? doest thou not come short of these, many such as these be wicked reprobates, and yet wilt thou please thyself in a false conceit, of thine own happiness, who comest further behind them, then they do behind true Christians? If some that have journied in the wilderness to *Kadesh-barnea*, shall yet never enter into Gods rest; shall those that never left *Egypt*? Is the stony ground reprobate? and can the highway ground be good? There are three sorts of ground mentioned, *Mark 4.4,5,6,7.* and the very worst of them receives the seed, yet all damned, whither then shall the tempest of Gods wrath drive them, that would never yet give the Gospel a religious ear?

But vicious men, think God is all mercy (as foggie air useth to represent every object far bigger than it is) when the Word tells us, that he is a consuming fire, and a jealous God, *Deut. 4.24.* *Heb. 12.29.* and when we shall find in *Deut. 28.* thrice as many curses as blessings. Doest thou expect to have him mercifull to thee, that art unmercifull, cruel, and bloody to him, to his, and thine own soul? none that have eyes in their heads and open, can be so sottish. But Sin is like the juice of poppie, called *Opium*; which if the quantity exceed, bringeth the patient into a deep sleep, that he never awaketh. Sinners dream they are awake, but indeed they are fast asleep; yea, with *Sardis* they are dead, while they think they are alive.

And indeed this misprision or mistake; this very opinion of being in case good enough, keeps a man out of all possibility of being bettered; for what we presume to have attained, we seek not after. Yea, this conceived righteousness, is the onely cause of all unrighteousness; and many a man had been good, if he had not at present so thought himself. Until *Paul* was humbled to the very ground; trembling and astonished, he never asked Jesus, what wilt thou have me to do. And the like of those con-

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verts that were prickt in their hearts at Peters searching Sermon, upon their being convinced, that they were the murderers of the Lord of Life, Acts 5. 36. 37, 38.

SECT. XXVI.

In the last place, touching their Election, this is an infallible truth; Whomsoever God hath appointed to salvation, to them he hath appointed the means also, which is holiness. Indeed a man may be so bold of his Predestination, as to forget his conversation; so he may dream himselfe in Heaven, and waken from that dream in Hell. Gods purpose touching the end, includes the means. Though God had promised Paul that his company should not be drowned, yet he told the Mariners, that unless they kept in the ship, they should be drowned, Acts 27. 22, 23, 31. as if their safety should not be without means: Rebekah had Gods Oracle for Jacobs life, yet she sent him away out of Esaus reach. It was impossible for Herod to hurt the child Jesus, yet he must slie into Egypt.

And so I have shown in the last place, what are the conditions of the new Covenant, and to whom the promises belong; which is all that I undertook. Now if men will yet goe on, and perish in their impenitency; their blood be on their own heads, and not on mine, I have discharged my duty.

Nevertheless, least the single evidence that I bring from the Word of Truth, should not prove sufficient to gain your credence to what hath been spoken; And because examples give a quicker impression then arguments, I have one thing more to crave of thee, which is, that thou wilt also hear the confession of two parties (in the ensuing or second part of this Discourse) that were lately in thy very condition; though now by the Infinite goodness of God they have their eyes opened, and their hearts changed, to see and know, both what it is to be in the state of nature, and what to be brought into the glorious liberty of the sons of God; that so by a three fold cord, you may be drawn to accept of salvation upon Gods own terms; whereas otherwise you can no way escape his eternal wrath.

The ensuing, or second part, which I would request you to read and minde, is; *A happy Conference, between a Formalist converted, and a loose Libertine, intituled, An experimental Index of the Heart.*

And so much of the first Part; the second followeth.

FINIS.

Sold onely by James Crump, in Little Bartholomews VVell-yard; and by Henry Cripps in Popes-head-Alley, At the same places there are also to be sold five and thirty other Pieces of Practical Divinity composed by the same Author. 1660.

1. The first of these is the fact that the
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INDEX of the HEART:

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SELF-KNOWLEDGE.

In which

(As in a Looking-glasse) the civillest of men may see what need they have of a Redeemer; and that it most deeply concerns them with all speed, to sue out their pardon in Christ, and to rely wholly and only upon Free-grace, for pardon and Salvation; except they prefer an everlasting furnace of fire and brimstone in Hell, before an eternal weight of super-abundant glory in Heaven, as all (most sottisbly) do, that by sinne and Satan are bewitched.

Drawn up and published for the good of all,

By R. Younge of Roxwell in Essex, Florilegus.

Add this as a *Third Part* to the *Trial of true-Wisdom*, and those
Three Fundamental Principles of Christian Religion, Inticuled,
A short and sure Way to Grace and Salvation.

SECT. XXVII.



Loose Libertine, meeting with his Friend that had lately been a *Formal Christian*; he greets him as followeth.

SIR, methinks I have observed in you a strange alteration, since our last meeting at *Middleborough*: not only in your behaviour, company, and converse; but even in your countenance: What is the matter, if I may be so bold?

Convert. Truly Sir, you are not at all mistaken, nor am I unwilling to acquaint you with the cause; if you can afford to hear it.

Soon after my return into *England*, I was carried by a Friend to hear a *Sermon*: where the Minister represented the very thoughts, fears, and

deceitfulness of my heart unto my conscience; that I could not but say of him, as the woman of Samaria once spake of our Saviour: *He hath told me all things that ever I did.* Which made me conclude with that Unbeliever, 1 Cor. 14. 24, 25. *That God was in him of a truth:* nor could he ever have so done, if he were not of God. As the young man in the Gospel reasoned with the Pharisees, touching Jesus when he had opened his eyes, *that had been blind from his birth,* Joh. 9. 32, 33. Whereupon I could have no peace nor rest, untill I had further communed with him about my estate; for I found my self in a lost condition touching Eternity; It saying with me as it did with those Jews, *Ask 2.* when Peter by his searching Sermon, had convinced them, that Christ, whom they had by wicked hands crucified and slain, was the only Son of God, and Lord of glory, ver. 36, 37. And having had the happiness to enjoy the benefit of his sage advice and stood in need thereof; (God having given him the tongue of the learned, to administer a word in season to them that are weary, Isa. 50. 4.) I blesse God, his Word and Spirit hath wrought in me such a change and strange alteration, that it hath opened mine eyes that were blind before, inclined my will to obedience, which before was rebellious, softened my heart, sanctified and quite changed my affections: so that I now love that good which before I hated, and hate that evil which before I loved; and am delighted with those holy exercises which heretofore did most displease me; and am displeased with those vain pleasures and filthy sins which in times past did most delight me. Which is such a mercy, that no tongue is able to expresse! For till that hour I went on in the broad way, and worlds road to destruction, without any mistrust; whereas now God hath been pleased to take me into his Kingdom of grace here, and will never leave me, untill he hath brought me to his Kingdom of glory hereafter.

Loose Libertine. What you speak makes me wonder: for I ever held you the compleatest man of my acquaintance; just in all your dealings, temperate and civil in your deportment; yea, I have never seen you exceed in the least, or heard you swear an Oath, except faith and truth, and that very rarely. Besides, you have been a good Protestant, and gone to Church all your daies.

Convert. What you speak, none that know me, can contradict; nor could they ever accuse me of any scandalous crime, or unjust act. Yea, I had the same thoughts of my self; and should any one have told me formerly, that I was such a great sinner, such a Devil Incarnate as I was! I should have replied as Hazeel did to the Prophet, (telling him of the abominable wickedness he would ere long commit) *What am I a dog?* See 2 Kings 8. 12, 13. And no wonder, for as every man in his natural condition, is stark blind to spiritual objects, 1 Cor. 2. 14. so the heart of man is deceitfull above all things: even so deceitfull, that none but God alone can know it, as the Prophet shews, Jer. 17. 10. But because this is a truth that transcends your belief, and because it may be of singular use to you also, to know the same: I will give you a short character of my former condition; the which done, I doubt not but you will assent unto what I have

SECT. XXVIII.

First, Touching my knowledge, (I mean saving knowledge, without which the soul cannot be good, as wise Solomon witnesseth, Prov. 10. 2.) it was such, (though I thought my self wiser than to make scruple of, or perplex my self about matters of Religion, as do the Religious: even as the King of Tyre thought himself wiser than Daniel, Ezek. 28. 3.) that spiritual things were mostly represented to my understanding false, and clean contrary to what they are indeed. Like corporal things in a Looking-glass, wherein those that are on the right hand seem to be on the left, and those that are on the left hand seem to be on the right. As it fared with Saint Paul, while he was in his natural condition, Act. 26. 9. which made me think and call evil, good; and good, evil; bitter, sweet, and sweet bitter; to justify the wicked, & condemn the just, as the Prophet complains, Isa. 5. 20, 21.

As for instance, I most sottishly thought, that I both loved, and served God as I ought; yea, I should have taken it in soul scorn, if any one had questioned the same: when indeed I was a Traitor to God, and took my arms against all that worshipped him in Spirit and in truth. I was so far from loving and serving him, that I hated those that did it; and that for their so doing; I could also hear him blasphemed, reproached, and dishonoured without being once stirred, or moved at it. I loved him dearly, but could never afford to speak a word for him; and likewise his Children intirely, but instead of justifying them, or speaking in their defence, when I heard them scoff, scorned and abused by wicked and ungodly men; all my delight was to jeer at, slight and slander them where ever I came. I more feared the Magistrate, than I feared God; and more regarded the blasts of mens breath, than the fire of Gods wrath. I chose rather to disobey God, than to displease great ones; and feared more the worlds sneers, than his anger.

And the like of Christ that died for me; a strong argument that I loved Christ, when I hated all that resembled him in holinesse. Yea, I so hated holinesse, that I most bitterly hated men for being holy: insomuch that my blood would rise at the sight of a good man, as some stomachs will rise at the sight of sweet-meats. I was a Christian in name, but I could scoff at a Christian indeed; I could honour the dead Saints, in a formal profession, while I worried the living Saints in a cruel persecution. I condemned the Roundheads, that had more Religion than a Heathen, or knowledge of heavenly things; than a child in the womb hath of the things of this life; more conscience than an Atheist; or care of his soul, than a Beast. I had always the basest thoughts of the best men: making ill constructions of what they did or spake: as the Scribes and Pharisees dealt by our Saviour.

SECT. XXIX.

As, O what a poor slave did I hold the man of a tender conscience to be; yea, how did I applaud my self for being zeallesse, and fearlesse; together with my great discretion, and moderation: when I saw this man vexed for his zeal, that other hated for his knowledge, a third persecuted for the profession of his Faith, &c. For (being like Cain, Ishmael, Eliab, Michael, Pharaoh, and Festus) I thought their Religion Puritanisme, their consciences of sinne, hypocrisie; their profession, dissimulation; their piety, hypocrisy.

their faith and confidence, presumption; their zeal of Gods glory, to be pride and malice; their obedience to Gods Laws, rebellion to Princes; their execution of justice, cruelty, &c. If they were any thing devout or forward to admonish others, that so they might pluck them out of the fire; I conceived them to be besides themselves: as our Saviour was thought to be by his Kinsfolk, and Saint Paul by Festus, Mark. 3. 21. John 10. 20. Acts 26. 24. 1 Cor. 1. 18. My religion was to oppose the power of Religion; and my knowledge of the truth, to know how to argue against the truth. I never affected Christs Ambassadors, that preached the glad tydings of salvation, but had a spleen against them; yea, I hated a Minister, for being a Minister; especially, if a godly and zealous one, that spake home to my conscience, and told me of my sins; much more if he would not admit me to the Lords Table without trial and examination: yea, then like Ahab to Micah, I became his enemy, and hated him ever after; would impeach his credit, and detain from him his dues. And are not all these strong evidences, that I loved and served God, and my Redeemer as I ought? But to make it more manifest, what a rare Christian I was:

I thought my self a Believer; yea, I could boast of a strong faith, when yet I fell short of the very Devils in believing: for they believe the threats and judgments contained in the Word, and tremble thereat, James 2. 19. Whereas I thought them but scar-crows to fright the simple withall: yea, I held Hell it self but a fancy, not worth the fearing.

Because I was not notoriously wicked, but had a form of godlinesse, was civil, &c. I was able to delude my own soul, and put off all reproofs and threatenings; by comparing my self with those, that I presumed were worse than my self: as, Drunkards, Adulterers, Blasphemers, Oppressors, shedders of blood, and the like; counting none wicked but such. Yea, looking upon these, I admired my own holiness; and thought my moral honesty, would be sufficient to save me. Nor did I know wherein I had offended.

And whereas the Law is spiritual, and binds the heart from affecting, no lesse than the hand from acting: I was so blind and ignorant, that I thought the Commandement was not broken, if the outward gross sin be forborn. Whence these were my thoughts, I never brake the first Commandement, of having many gods: for I was no Papist, nor Idolater: nor the second, for I worshipped God aright: nor the third, for I had been no common swearer, only a few petty oaths: nor the fourth, for I had every Sabbath gone duly to Church: nor the fifth, for I ever honoured my Parents; and have been a loyal subject: nor the sixth, seventh, eighth, ninth, or tenth, for I never committed murder, or adultery, never stole ought, never bare false witness; nor could I call to mind, that I had at any time coveted my neighbours wife, servant, estate, &c. And nothing more common with me, than to brag of a good heart and meaning, of the strength of my faith and hope, of my just and upright dealing, &c. And because I abstained from notorious sins, I thought my self an excellent Christian; if God was not beholding to me for not wounding his name with oaths, for not drinking and playing out his Sabbaths, for not railing on his Ministers, for not cursing and abusing his poor Members, &c.

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Señ. XXX.

And yet had it been so, as I imagined; admit I had never offended in the least all my life; either in thought, word, or deed: yet this were but one half of what I owe to God; this were but to observe the *negative part* of his Law; still the *affirmative part* thereof I had been so far from performing, that I had not so much as thought of it. And to be just in the sight of God, and graciously accepted of him, these two things are required: the *satisfactory part* to escape Hell, and the *meritorious part* to get Heaven. And the true method of graces, *Cease to do evil, Learn to do well*, Isa. 1.16, 17. The *Fig-tree* was *curst*, not for bearing evil fruit; but because it bare no good. The evil servant was not bound hand and foot, and cast into prison, for wasting his Masters goods; but for not gaining with them. And those Reprobates at the last day, shall be bid *depart into everlasting fire*; not for *wronging* or *robbing* of any, but for *not giving*, for *not comforting* Christs poor Members, Mat. 25. So that my case was most desperate. For though, with that *Pharisee*, Luk. 18.11. I was apt to thank God, and brag; that I was just, and paid every man his due: yet I never thought of being holy, and of paying God his dues; as his due of believing, or repenting, of new obedience, his due of praying, hearing, conferring, meditating on his word and works, sanctifying his Sabbaths, and instructing my Children and Servants; teaching them to fear the Lord. His due of Love, Fear, Thankfulness, Zeal for his Glory, charity and mercy to Christs poor Members, and the like.

I should have served God in spirit, and according to Christs Gospel: as all that are wise hearted do live, and believe, and hear, and invoke, and hope, and fear, and love, and worship God in such manner, as his word prescribes. I should have been effectually called, and become a new Creature by regeneration; being begotten and born anew, by the immortal seed of the Word. I should have found an apparant change wrought in my judgment, affections, and actions, to what they were formerly. The Old man should have changed with the New man, worldly wisdom with Heavenly wisdom, carnal love for spiritual love, servile fear for Christian and filial fear, idle thoughts for holy thoughts, vain words for holy and wholesome words, fleshly works for works of righteousness: even hating what I formerly loved, and loving what I formerly hated.

But alas! I have heard the Gospel day after day, and year after year: which is the strong arm of the Lord, and the mighty power of God to salvation; That is quick, and powerfull, and sharper than any two edged-sword; and yet stood it out and resisted, instead of submitting to Christs call; even refusing the free offer of grace and salvation. I have heard the word faithfully and powerfully preached, for forty years: yet remain'd in my natural condition unregenerate: without which new birth, there is no being saved, as our Saviour affirms, Joh. 3. 5. I had not trodden one step in the way to conversion: for the first part of conversion, is to love them that love God, 1 Joh. 3. 10, 11, 14. I should daily have grown in grace, and in the knowledge of our Lord and Saviour Jesus Christ: but I was so far from growing

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man shall see the Lord, Heb. 12. 14. I was all for observing the second Table, without respect to the first : or all for outward conformity, not at all for spiritual and inward holinesse of the heart.

Seſt. XXXI.

Either what I did was not morally good for the matter, or not well done for the manner ; nor to any right ends : as out of duty and thankfulnessse to God, and my Redeemer ; and out of love to my fellow members. Without which the most glorious performances, and rarest virtues, are but shining sins, or beautifull abominations. Gods Glory was not my principal end, nor to be saved my greatest care.

I was a good, civil, moral, honest hypocrite, or Infidel : but none of these graces, grew in the Garden of my heart. I did not shine out as a light, by a holy conversation to glorifie God, and win others. Now only to restrain evil, except a man hates it also, and does the contrary good ; is to be evil still : because honesty without piety, is but a body without a soul.

All my Religion was either superstition, or formality, or hypocrisie. I had a form of godlinesse, but denied the power thereof : I often drew near unto God with my mouth, and honoured him with my lips : but my heart was far from him, Isa. 29. 13. Mark. 7. 2. to 14. Matth. 15. 7. to 10. All which considered, viz. the means which God had afforded me, and the little use I had made thereof, left me in a far worse condition, than the very heathen, that never heard of Christ. So that it was Gods unspeakable mercy, that I am not at this present frying in Hell flames, never to be freed.

God hath sent unto us all his Servants the Prophets, rising up early, and they have been instant in Preaching the Gospel, both in season, and out of season : but my carnal heart hath ever been stiff unto God, wax to Satan : you shall dye, if you continue in the practice of sin, I heard : but you shall not dye, as saith the Devil, I believed.

Seſt. XXXII.

Besides all this, suppose I had none of these to answer for ; neither sins of Commission, nor sins of Omission : yet Original sin were enough to damn me, no need of any more ; and yet my actual transgressions have been such, and so many, and my ingratitude therein so great ; that it might have sunk me down with shame, and left me hopelesse of ever obtaining pardon for them. As see but some small part of my monstrous, and devilish ingratitude to so good a God, so loving and mercifull a Saviour and Redeemer ; that hath done, and suffer'd so much for me, even more than can either be expressed or conceived, by any heart were it as deep as the Sea !

Touching what God and Christ hath done for me, in the first place he gave me my self, and all the creatures to serve for my use ; yea he created me after his own Image, in righteousnessse, and holinesse, and in perfect knowledge of the truth, with a power to stand, and for ever to continue in a most blessed, and happy condition. But this was nothing in comparison ; for when I was in a sad condition, when I had forfeited all this and my self ; when I had turned that Image of God into the Image of Satan, and

become his enemy, mortally hating him, and to my utmost fighting against him, and taking part with his only enemies *sin* and *Satan*; not having the least thought or desire of reconciliation, but a perverse and obstinate will, to resist all means tending therunto: he did redeem me, not only without asking, but even against my will; so making of me his cursed enemy, a *Servant*, of a *Servant* a *Son*, of a *Son* an *Heir*, and *Co-heir* with *Christ*, Gal. 4. 7. But how have I requited this so great, so superlative & mercy? All my recompence of *Gods* love unto me, hath been to do that which he hates, and to hate those whom he loves.

Christ the fountain of all good is my *Lord*, by a manifold right, and I his servant by all manner of obligations. First, He is my *Lord* by the right of *Creation*, as being his workmanship made by him. Secondly, By the right of *Redemption*, being his purchase bought by him. Thirdly, Of *preservation*, being kept, upheld, and maintained by him. Fourthly, His by *Vocation*, even of his family; having admitted me a member of his visible Church. Fifthly, His also (had it not been my own fault) by *sanctification*, whereby to possesse me. Lastly, He would have me of his *Court* by glorification, that he might crown me; so that I was every way his. *God* had raised me from a beggar, to a great estate: but how did I requite him? I would not if possible, suffer a godly, and conscientious Minister to be chosen, or to abide where I had to do; but to bring in one that would flatter sin, and flout holiness; discourage the godly, and encourage the wicked, I used both my own, and all my friends utmost ability. Much more might be mentioned, but I fear to be tedious.

Now argue with all the world, and they will conclude, that there is no vice like ingratitude. But I have been more ingratefull to *God*, than can be express'd by the best Oratour alive. It was horrible ingratitude in the *Jews* to scourge and crucifie *Christ*, who did them good every way; for he healed their diseases, fed their bodies, inlightened their minds, of *God* became man, and lived miserably amongst them many years, that he might save their souls: but they fell short of my ingratitude to *God*, in that most of them were not in the least convinc'd, that he was the *Messias* sent from *God*, and promised from the beginning. But I have not only denied this *Lord* that bought me, but I hated him; yea, most spitefully and maliciously sought on *Satans*, and *sin*s side against him; and persecuted his children, and the truth with all my might: and all this against knowledge, and conscience, after some measure of illumination, which cannot be affirmed of the *Jews*. Yet miserable wretch that I was, if I could have given him my body and soul, they should have been saved by it, but he were never the better for them.

See. XXXIII.

Lastly, To tell you that which is more strange! Notwithstanding all this that hath been mentioned, and much more: Yet I thought my self a good Christian forsooth; yea, with that young man in the Gospel, I thought I had kept all the Commandements. Not was I a whit troubled for sin, either original, or actual: but my conscience was at quiet, and I was at peace, neither did any sin trouble me. Yea, I would upbraid my self with that Pharisee

Like 18.9, to 15. and say, *I was not like other men: nor once doubting of my salvation. I ever refused to do what my Maker commanded, and yet confidently hoped to escape what he threatned. Nor did I doubt of having Christ my Redeemer and Advocate in the next life, when I had been a bitter enemy to him and his members in this life. Here was blindness with a witness; as it is not to be believed how blind and blockish men are, that have only the flesh for their guide; especially if they have hardened their hearts, and seared their consciences with a customary sinning. As I could give you for instance, a large catalogue of rare examples, how sin hath besotted men: and what stark fools carnal men are in spiritual things; be they never so wise for mundane knowledg. But least it should be taken for a digression or excursion, you shall have a list of them by themselves, the which I will add as an Appendix to this Discourse, or Dialogue. In the mean time I have given you a brief of my manifold provocations, and great ingratitude to my Maker and Redeemer (for otherwise I might be endless in the prosecution thereof.) It remains that I should in like manner lay open my original defilement; which is the fountain whence all the former (whether sins of commission, or sins of omission) do flow. But touching it be pleased to peruse that small Tract, intituled, *A short and sure way to Grace and Salvation: Or, Three Fundamental Principles of Christian Religion*, by R. T. from page 4. to page 10.*

Self. XXXIV.

Loose Libertine. If this hath been your case, no wonder it hath started you; for to deal plainly with you, as you have done with me; what I have heard from you, makes me also tremble. For if such honest moral men, that live so unrepurvably, as you had done, go not to heaven; what will become of me? that have been openly prophane, and notoriously wicked all my time? Yea, it contented me not to do wickedly my self, and so damne my own soul: but I have been the occasion of drawing hundreds to Hell with me, by seducing some, and giving ill example to others, (the infection of sin, being much worse than the act.) As how many have I drawn to be Drunkards, and swearers, and whoremongers, and prophane persons? insomuch, that the blood of so many souls as I have drawn away, will be required at my hands. Yea, my life hath been so debauched and licentious, that I have brought a scandal upon the Gospel, and made it odious to the very Turks and Infidels, Rom. 2.24.

Convert. Alas! what I did that was morally good, or what evil I refrained, was more for self-ends, or more for fear of mens Laws, than for love of Christs Gospel. True, I went under the notion of an honest man, and a good Christian: I was baptized into the faith, and made a member of Christs visible Church: but I was so far from indeavouring to perform, what I then promised, that in effect I even renounced both Christ, and my Baptism, in persecuting him, and all that sincerely professed his Name; thinking I did God good service therein, Job. 16.2. Gal. 1.13, 14. Phil. 3.6. Nor was it for want of ignorance, that you thought so of me: for by nature (be we never so milde and gentle) we are all the seed of the Serpent, Gen. 3.15. and children of the Devil, Job. 8.44. Yea, the very best moral man is but

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same Devil, as Athanasius well notes. But it is a true proverb, the blind see many a fle; and all colours are alike to him that is in the dark.

Loose Libertine. So much the worse is my condition: for my conscience tells me, there is not a word you have spoken of your self, but I can justly apply the same unto my own soul, and a great deal more. For whereas you have been a *moral honest man*; so that none except your self, could tax you for breaking either *Gods Law, or mans*: I have been so wicked and prophane, that I could most presumptuously, and of set purpose, take a pride in my wickednesse, commit it with greedinesse, speak for it, defend it, joy in it, boast of it, tempt and inforce to it; yea, mock them that disliked it. As if I would send challenges into Heaven, and make love to destruction; and yet did applaud my self, and prefer my own condition before other mens: saying, I was no dissembler; yea, I hated the hypocrisie of Professors: I do not justify my self, and despise others, like the Puritanes: I am not factious, schismatical, singular, censorious, &c. I am not rebellious, nor contentious like the Brownists, and Anabaptists. I am a good fellow, and love an honest man with my heart, &c. and as touching a good conscience, I was never troubled in mind, as many scrupulous fools are. I have a good heart, and mean as well as the precisest. But now I see the Devil and my own deceitfull heart deluded me so, that my whole life hitherto, hath been but a dream, and that like a blind man, I was running headlong to Hell, when yet I thought my self in the way to Heaven. Just as if a beggar should dream, that he were a King, or as if a traitor should dream of his being crowned, when indeed he was to be beheaded; the case of Laodicea, Rev. 3. 17. the young man in the Gospel, Luk. 18. 20, 21. and that Pharisee, spoken of Luk. 18. 11, 12.

SECT. XXXV.

Convert. It was not your ease alone, but so it fares with the worst of sinners: Only it much rejoyces me, that it hath pleased God to open your eyes, to see all this in your self. For flesh and blood hath not revealed it unto you. Yea we are naturally so blind, and deaf, and dead in sin and in soul: that we can no more discern our spiritual filthinesse, nor feel sin to be a burden, than a blind *Aethiopian* can see his own blacknesse, or than a dead-man can feel the weight of a burthen, when it is laid upon him, *Act. 28. 7. Isa. 6. 9, 10.*

And this common experience shews; for if you observe it, who more joyful, confident and secure, than the worst of sinners; they can strut it under an unsupportable Mass of oaths, blasphemies, thefts, murders, adulteries, drunkenness and other the like sins; yea can easily swallow these spiders with *Astribridates*, and digest them too: when one that is regenerate, shrinks under the burden of wandring thoughts, and want of proficiency. But why is it? they are dead in sin, Ephes. 2. 1. Revel. 3. 1. Now lay a mountain upon a dead-man, he feels not once the weight.

To a Christian that hath the life of grace, the least sin lies heavy upon the conscience: but to him that is dead, let his sins be as heavy as a mountain of lead, he feels in them no weight at all.

They are insensible of their sin, and

for what the eye seeth not, the heart rueth not. Security makes worldlings merry, and therefore are they secure, because they are ignorant. A dunce we know, seldom makes doubts: yea a fool, saies Solomon, boasteth and is confident, Prov. 14. 16. neither do blind men ever blush. And the truth is, were it not for pride and ignorance, a world of men would be ashamed to have their faces seen abroad. For take away from mens minds vain opinions, flattering hopes, false valuations, imaginations, and the like; you will leave the minds of most men and women, but poor shrunken things; full of melancholy, indisposition, and displeasing to themselves. Ignorance is a veil or curtain to hide away their sins: whereupon they are never troubled in conscience, nor macerated with cares about eternity; but think that all will be well.

The Devil and the flesh, prophesie prosperity to sin, yea life and salvation, as the Pope promised the powder-traitors: but death and damnation (which Gods Spirit threatens) will prove the crop they will reap. For God is true, the Devil and all flesh are lyers.

When we become regenerate, and forsake sin, then the Devil strongly and strangely assaults us: as he did Christ, when he was newly baptized; and Pharaoh the children of Israel, when they would forsake Egypt; and Herod the children, when Christ was come to deliver his people. Whence, commonly it comes to passe, that those think best of themselves, that are least cause; yea the true Christian, is as fearful to entertain a good opinion of himself, as the false is unwilling, to be driven from it. They that have store of grace, mourn for the want of it: and they that indeed want it, change their abundance. None so apt to doubt their adoption, as they that may be assured of it: nor none more usually fear, then they that have the greatest cause to hope. We feel corruption not by corruption, but by grace: and therefore the more we feel our inward corruptions; the more grace we have.

Contraries, the nearer they are to one another, the sharper is the conflict betwixt them: now of all enemies, the spirit and the flesh are nearest one to another, being both in the soul of a regenerate man; and in all faculties of the soul, and in every action that springeth from those faculties. The more grace, the more spiritual life; and the more spiritual life, the more antipathy to the contrary: whence none are so sensible of corruption, as those that have the most living souls.

Señ. XXXVI.

Now for remedy of the contrary, there cannot be a better lesson for carnal men to learn than this. All the Promises of God are conditional, to take place if we repent: as all the threatenings of God are conditional, to take place if we repent not. But wicked men, as they believe, without repenting; their faith being meer presumption: so they repent without believing, their repentance being indeed desperation: and this observe, we are cast down in the disappointing of our hopes; in the same measure, as we were too much lifted up, in expectation of good from them. Whence these peremptory presumers if ever they repent, it is commonly as Francis Spira, a famous of Padua did: and never did any man plead so well for him-

One star is much bigger than the Earth; yet seems many degrees lesse. So the nature of fear, to make dangers greater, helps lesse then they are. Christ hath promised peace and rest unto their souls that labour, and are heavy laden; and to those that walk according to rule, Matth. 11. 29. Gal. 3. 16. even peace celestial in the state of grace, and peace eternal in the state of glory. Such therefore as never were distressed in conscience, or irresolutely; never had true peace. Peace is the Daughtr of Righteousness. Rom. 5. 1. Being justified by faith, we have peace with God. But he who makes a bridge of his own shadow, will be sure to fall into the water. Those Blocks, that never in their life were moved with Gods threatnings, never in any straight of conscience, never groaned under the burden of Gods anger: they have not so much as entered into the porch of this house, or life a foot over the threshold, of this School of repentance. Oh! that we could but so much fear the eternal paines, as we do the temporary; and be but so carefull to save our souls from torment, as our bodies. In the mean time, the case of these men is so much the worse; by how much their fear is the lesse. It faring with the soul, as with the body. Those diseases, which do take away all sense of pain; are of all others most desperate. As the dead Palsey, the falling-sickness, the sleepe lethargy, &c. And the Patient is most dangerously sick, when he hath no feeling thereof. In like manner, whilst they suppose themselves to be free from judgment; they are already smitten with the heaviest of Gods judgments; a heart that cannot repent, Rom. 2. 5.

In a lethargy, it is needfull the Patient should be cast into a burning Fever; because the senses are benumbed, and this will waken them, and dry up the besetting humours. So in our dead security, before our conversion; God is faine to let the Law, Sin, Conscience and Satan loose upon us; and to kindle the very fire of Hell in our souls: that so we might be roused out of our security: but thousands of these blocks, both live and depart with as great hopes, as men go to a lottery: even dreaming of Heaven, until they awake in Hell. For they too often die, without any remorse of conscience like blocks; or as an Ox dyes in a ditch. Yea thousands that live like Laban, dye like Nabal; (which is but the same word inverted,) whilst others the dear Children of God, dye in distresse of conscience. For it is not every good mans hap, to dye like Antoninus Pius; whose death was after the fashion, and semblance of a kindly and pleasant sleep. However Saint Austin's rule, will be sure to hold; He cannot dye ill, that hath lived well: and for the most part, He that lives conscionably, dyes comfortably, and departeth rich. And so you see, how it fares with the wickedest and worst of men. Wherefore if you are truly sensible of your wretchednesse, it is a good sign, that you are in some forwardnesse to be recovered; and really to become so good, as formerly you but dream'd, or imagined your self to be. And indeed the very first step to grace, is to feel the want of grace; and the next way to receive mercy, is to see your self miserable. Therefore our eyes, and most diligent search should be, to find out the wretchednesse of our own hearts; and to

SECT. XXXVII.

Loose Libertine. But is there any hope for one so wicked as I? who have turned the grace of God into wantoness; applying Christs passion as a warrant for my licentiousness, nor as a remedy; and taking his death as a licence to sin, his cross as a Letters patent to do mischief. As if a man should beat his drum of rebellion, with his pardon. For I have most spitefully, and maliciously, taken up arms against my Maker, and fought against my Redeemer all my daies.

Convert. Do but unfeignedly repent you of your sins, and forsake your former evil waies, and lay hold upon Christ by a true, and lively faith: my soul for yours, God is very ready to forgive them, be they never so many, and innumerable for multitude; never so hainous, for quality and magnitude. Yea, I can shew you your pardon from the great King of Heaven for all that is past: the which you may read at large Isa. 55. 7. Ezek. 18. 21. to 29. and 33. 11. Joel 2. 12, 13, 14. Yea read 1 Cor. 6. 10, 11. together with the story of Manasses, Mary Magdalen, the Thief, and the Prodigal Son: and you shall see presidents thereof. Yea the very murderers of the Son of God, upon their serious and unfeigned repentance, and stedfast believing in him; received pardon and salvation. And indeed despair, is a sin which never knew Jesus. True, every sin deserves damnation: but no sin shall condemn, but the lying and continuing in it. True Repentance, is ever blest with forgiveness. And know this, that Gods mercy is greater than thy sin, whatever it be: you cannot be so infinite in sinning, as he is infinite in pardoning, if you repent: yea sins upon repentance are so remitted; as if they had never been committed. I will put away thy transgressions as a cloud, and thy sins as a mist, Isa. 44. 22. And what by corruption hath been done, by repentance is undone. As the former examples witnesse. Come and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, Isa. 1. 18. Yea whiter than snow. For the Prophet David laying open his blood-guiltinesse, and his original impurity, useth these words: Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow, Psal. 51. 7. And in reason, did Christ come to call sinners to repentance? and shall he not shew mercy to the penitent? Or who would not cast his burden upon him, that desires to give ease? As I live saith the Lord, I would not the death of a sinner, Ezek. 18. 32. and 33. 11.

Only, apply not this salve, before the ulcer be searched to the bottom: Lay not hold upon mercy, untill you be thoroughly humbled. The only way to become good; is first to believe that you are evil: and by accusing our selves, we prevent Satan: By judging our selves, we prevent God.

Are we as sick of sorrow, as we are of sin; then may we hopefully go to the Physician of our souls, who came into the world only to cure the sick, and to give light to them only, who sit in darknesse, and in the shadow of death. God does not pour the oyl of grace, but into a broken, and contrite heart.

Wouldst thou get out of the miserable state of nature, into the blessed estate of grace? and of Satans bondage, become the child of God, and a

very sensible how evil and wicked it is? that so thou maist have a more humble conceit of thy self? lay to heart these three particulars: 1. The corruption of our nature, by reason of Original Sin. 2. Our manifold breach of Gods righteous Law, by actual sin. 3. The guilt and punishment due to us for them both. This being done, thou wilt see and find, thy necessity of a Redeemer. And it is this only that makes us relish our drink; hunger our meat. The full stomach of a Pharisee, surcharged with the superfluities of his own merits, will loath the honey-comb of Christs righteousness. This was it, which made the young Prodigal, to relish even servants fare; though before wanton, when full fed at home. No more relish feels the Pharisaical heart, in Christs blood, than in a chip. But O how acceptable; is the fountain of living waters, to the chased hart panting and braying. The blood of Christ, to the weary and tyred soul; to the thirsty conscience scorched with the sense of Gods wrath: he that presents him with it, how welcome is he? even as a special choice man, 'one of a thousand. And the deeper the sense of misery is, the sweeter the sense of mercy is.

Self. XX XV III.

Then if you would be satisfied for time to come, whether your Repentance, and conversion be true and sound; these particulars will infallibly inform you. If you shall persevere, (when this trouble for sin is over) in doing that which now you purpose, it is an infallible sign, your repentance is sound, otherwise not. If thou dost call to mind, the Vow which thou madst in Baptism, and dost thy endeavour to perform that, which then thou didst promise: If thou dost square thy life, according to the rule of Gods Word; and not after the rudiments of the world: If thou art willing to forsake all sin, without reserving one: (for otherwise that one sin may prove the bane of all thy graces: even as Gideon had seventy Sons, and but one Bastard: and yet that Bastard, destroyed all the rest that were Legitimate, Judg 9.5.) Sin is like the Ivy in the wall, cut off bough, branch, body, stump, yet some strings or other will sprout out again: Till the roat be pluck't up, or the wall be pulled down and ruined, it will never utterly die.

Regeneration, or new birth, is a creation of new qualities in the soul, as being by nature only evil disposed. Gods children are known by this mark, they walk not after the flesh, but after the spirit, Rom.8.1. If Christ have called you to his service, your life will appear more spiritual, and excellent than others.

As for your fails, 'tis a sign that sin hath not gained your consent, but committed a rape upon your soul; when you cry out to God. If the ravished Virgin under the Law cried out, she was pronounced guiltlesse. A sheep may fall into the mire, but a swine delights to wallow in the mire. Great difference between a woman that is forced, though she cries out and strives; and an alluring Adulteresse.

Again, The thoughts of the godly are godly, of the wicked, worldly; and by these, good and evil men are best and truest differenced one from another. Would we know our own hearts, and whether they be changed by a new birth? Examine we our thoughts, words, actions, passions, and

cially, our thoughts will inform us; for these cannot be subject to hypocrisie, as words and deeds are.

SECT. XXXIX.

Then by way of caution know; that a child may as soon create it self, a man in the state of Nature regenerate himself. We cannot act in the least, unless God bestows upon us daily privative grace, to defend us from evil, and daily positive grace, enabling us to do good. And those that are of Christ teaching, know both from the word, and by experience, that of themselves they are not only weak, but even dead to what is good; moving no more than they are moved: that their best works are faulty, all their sins deadly, all their natures corrupted originally. Thou hast been quickened, that wast dead in trespasses and sins, Ephes. 2. 1. Yea, we are altogether so dead in sin, that we cannot stir the least joyn, no nor so much as feel our own deadness, nor desire life, except God be pleased to raise and restore our souls from the death of sin, and grave of long custom, to the life of grace. Aye, we are to all evil, but reprobate and indisposed to all grace and goodness; yea to all the meanes thereof.

My powers are all corrupt, corrupt my will:

Marble to good, but wax to what is ill.

Insomuch, that we are not sufficient of our selves to think, much less to speak, least of all to do that which is good, 2 Cor. 3. 5. Joh. 15. 4, 5. I have power to choose or refuse the object; to do these well we have no power. We have ability, we have will enough to undo our selves, scold enough hell-ward; but neither motion, nor will to do good: that must be put into us by him that gives both power and will, and power to will.

Finally, Each sanctified heart feels this, but no words are able sufficiently to expresse, what impotent wretches we are, when we are not sustained. So that we have no merit, but the mercy of God to save us: nothing but the blood of Christ, and his mediation to cleanse and redeem us: nothing but his obedience to enrich us. As for our good works, we are altogether depending on God for them, not God to us; nor we to our selves: because they are only his works in us.

Whatsoever thou art, thou owest to him that made thee: whatever thou hast, thou owest to him that Redeemed thee. Therefore if we do any thing amiss, let us accuse our selves: if any thing well, let us give all the praise to God. And indeed this is the test of a true or false Religion: that which teacheth us to exalt God most, and most to depreesse our selves is the true; that which doth most prance up our selves, and detract from God, is the false. As Bonaventure well notes.

SECT. XL.

Now to wind up with a word of exhortation; if thou beest convinced, and resolvest upon a new course; let thy resolution be peremptory, and constant: and take heed you harden not again; as Pharaoh, the Philistine, the young man in the Gospel, Pilate and Judas did: resemble not the iron which is no longer soft, than it is in the fire; for that good (saith Gregory) will do us no good, which is not made good by perseverance. If we receive these premonitions, the Spirit hath vouchsafed to stir up in thine heart

good motions, and holy purposes to obey God, in letting thy sins go; *quench not, grieve not the Spirit, 1 Thes. 5. 19.* Return not with the Dog to thy vomit; lest thy latter end prove seven-fold worse than thy beginning, Matth. 12. 43, 45. O it is a fearful thing to receive the grace of God in vain! and a desperate thing, being warned of a rock, willfully to cast our selves upon it. Neither let Satan perswade you to defer your repentance; no, not an hour; lest your resolution proves as a false conception, which never comes to bearing. Besides, death may be suddain: even the least of a thousand things can kill you, and give you no leasure to be sick.

Thirdly, If thou wilt be safe from evil works, avoid the occasions; have no fellowship with the workers of iniquity: neither fear their scoffs; for this be sure of, if your person and waies please God, the world will be displeased with both: If God be your friend, men will be your enemies: if they exercise their malice, it is where he shews mercy. But take heed of losing Gods favour to keep theirs.

Beda tells of a great man, that was admonished by his friends in his sickness to repent: who answered, He would not yet; for that if he should recover, his friends and companions would laugh at him: but growing sicker and sicker, they again prest him: but then his answer was, that it was now too late; for I am judged and condemned already.

A man cannot be a Nathaniel, in whose heart there is no guile; but the world counts him a fool. But Christ saies, Verily except ye be converted, and become as little children; ye shall not enter into the Kingdom of Heaven, Mat. 18. 3.

Again, Satan and your deceitfull heart will suggest unto you, that a Religious life, is a dumpish and melancholy life: but holy David will tell you, that light is sown to the righteous, and joy to the upright, Psal. 97. 11. Isa. 65. 14. And experience tells, that earthly and bodily joys are but the body, or rather the dregs of that joy, which Gods people feel and are ravished with. As O the calm, and quietnesse of a good conscience! the assurance of the pardon of sin, and joy of the Holy Ghost, the honesty of a virtuous and holy life how sweet they are. Yea even Plato an Heathen could say, That if wisdom and virtue could but represent it self to the eyes, it would set the heart on fire with the love of it. And the like of a sinners sadness, as hear what Seneca saies; if there were no God to punish him, no Devil to torment him, no Hell to burn him, no man to see him; yet would he not sin, for the ugliness and filthiness of sin, and the guilt and sadness of his conscience. But experience is the best informer: wherefore take the counsell of holy David, Psalm. 34. 8. O tast and see, that the Lord is good: blessed is the man, that trusteth in him. To which accordeth that of holy Bernard, Good art thou, O Lord, to the soul that seeks thee; what art thou then to the soul that finds thee? As I may appeal to any mans conscience, that hath been softened with the unction of grace; and truly tasted of the powers of the world to come, to him that hath the love of God shed abroad in his heart by the Holy Ghost: whether his whole life be not a perpetual hallelujah, in comparison of his natural condition. Whence they are able to sleight all such objections, as he did: you tell me

that scrupling of small matters, is but stumbling at straws; that they be but trifles: When I know your tongue can tell nothing but truth, I will believe you.

Fifthly, Beg of God that he will give you a *new heart*, and when the heart is changed, all the members will follow after it, as the rest of the creatures after the Sun, when it ariseth. But without a work upon the heart, wrought by the Spirit of God; it will follow its own inclination to that which it affecteth; whatsoever the judgment shall say to the contrary; That must be first reformed, which was first deformed. It is idle, and to no purpose to purge the channell, when the fountain is corrupt. Whence the Apostle orderly bids us, first be renewed in the spirit of our minds; and then let him that stole steal no more, Eph. 4. 23, 24. Yea it is Gods own counsell, to the men of Jerusalem, Jer. 4. Wash thine heart from wickedness: that thou mayst be saved, ver. 14. It is most ridiculous to apply remedies to the outward parts, when the distemper lies in the stomach. To what purpose is it to crop off the top of weeds, or lop off the boughs of the tree, when the root and stalk remain in the earth: as cut off the sprig of a tree, it grows still; a bough, an arm, still it grows, lop off the top, yea saw it in the midst, yet it will grow again; stock it up by the roots, then (and not till then) it will grow no more. Whence it is that God saith, Give me thine heart, Prov. 23. 26. Great Cities once expunged, the dopes and Villages will soon come in of themselves: the heart is the treasury and store-house of wickedness, Mat. 12. 34. Such as the heart is, such are the actions of the body which proceed from it, Mat. 12. 35. Therefore as Christ saith, Make clean within, and all will be clean, otherwise not, Mat. 23. 26. Therefore Davids prayer is, Create in me a new heart O Lord, and renew a right Spirit within me, Psal. 51. 10. do thou the like, importune him for grace; that you may firmly resolve, speedily begin, and continually persevere, in doing and suffering his holy will: desire him to inform and reform you so, that you may neither misbelieve nor mislive; to change and purifie your nature, subdue your reason, rectifie your judgment, reform and strengthen your will, renew your affections, and beat down in you, whatsoever stands in opposition to the Scepter of Jesus Christ.

Sixthly and lastly; If you receive any power against your former corruptions, forget not to be thankfull, yea study all possible thankfulness. For that you and I are not at this present frying in Hell flames, never to be freed; that we have the offer of grace here, and glory hereafter, it is his unspeakable goodness. And there is nothing more pleasing to God, nor profitable to us; both for the procuring of the good we want, or continuing the good we have; than thankfulness. He will sow there, and there only plenty of his blessings; where he is sure to reap plenty of thanks and service: but who will sow those barren sands, where they are sure not only to be without all hope of a good harvest, but are sure to loose, both their seed and labour. Consider what hath been said, and the Lord give you understanding in all things. And so much for the Second Part. An Appendix follows: wherein you have instances of all sorts: how sin besets men.



THE
T R Y A L L
OF TRUE
WISDOM;
WITH
How to become *Wise* indeed.

OR,

A *Choice* and *Cheap* Gift for a Friend; both to *please* and *pleasure* him: Be he *inferior* or *superior*, *sinful* or *faithful*, *ignorant* or *intelligent*.

By R. Younge of Roxwel in *Essex*, Floreligus.

Add this as an *Apendix*, or Third Part, to *The Hearts Index*. And, *A short and sure way*, to *Grace and Salvation*.

1 Section 41.

Lucian tells of an Egyptian King, who had *Aper* taught (when they were young) to *dance*, and keep their postures with much art: these he would put into rich Coats, and have them in some great presence to exercise their skill; which was to the admiration of such as knew them not, what little sort of *astive*, *simple* men the King had got: And such as knew them, thought it no

A

less

less strange; that they should be trained up to so *man-like*, and *hand-some* a deportment. But a *subtile Fellow* that was once admitted to see them, brought and threw amongst them, a handful of *Nuts*; which they no sooner spied; but they presently *left off* their dance, *fell a scrambling*, tore one anothers rich *Coats*; and to the dirision of the beholders (who before admired them) they discovered themselves to be *meer Apes*.

These ensuing *Notions* (which I have purposely taken, as a *handful* out of the whole *sack*, to squander away amongst my acquaintance) are such *Nuts*, as will discover not a few (who are *men* in appearance, and their own opinion) to be as wise, and well affected as *Aesops Cock*; that preferred a *bailey Corn*, before a *Pearl*: or *Plinies Moal*, that would dig under ground with great dexterity: but was *blind*, if brought into the *Sun*. Or *Diaphontus*, that refused his mothers blessing, to hear a song: Or the *Israelites*, who preferred *Garlick* and *Onions*, before *Quails* and *mannna*.

Men no more differ from *Beasts*, *Plants*, *Stones*; in speech, reason, shape, than some differ from others, in heart, in brain, in life. Whence the very *heathen Poets* usually & most fitly compare some men to *stones*, for their hardness, and insensibleness; others to *plants*, that only fill their veins; a third sort to *beasts*, that please their senses too; a fourth to *evil Angels*, that only sin, and cause others to sin; a fifth to *good Angels*, that are still in motion, always serving God and doing good, yet ever rest.

Again, Experience teaches, that mens judgements and censures are as various, as their *pallats*: For what one admires, another *slights*; as is evident by our *Saviours Auditors*; of which some admired, others censured, a third sort *wept*, a fourth *scot*, a fifth *trembled*, a sixth *blasphemed* when they heard him. And how should it be otherwise, when the greater part, are as deeply in love with *vice* and *error*; as the rest are with *virtue*, and *truth*. When mens conditions, and constitutions vary as much; as their *faces*. As the *Holy Ghost* intimates, in comparing several men, to almost every several creature in the *Universe*. Nor is the *Epicure* more like a *swine*, the *Lustful person* a *Goat*, the *Fraudulent man* a *Fox*, the *Backbiter* a *barking Dog*, the *Slanderer* an *Ass*, the *Oppressor* a *Wolf*, the *Persecutor* a *Tiger*, the *Church-robber* a *wild Bore*, the *Seducer* a *Serpent*, yea a *Devil*, the *Traitor* a *Viper*, &c. 2 Tim 4 17. Luk 13. 32. Phil. 3. 2. Psal 2. 12, 13, 16, 20, 21. & 74. 13, 14, 19. & 80. 13. Matth. 23. 33. Dan. 7. 4, 5, 6, &c Zeph. 3. 3, 4, &c. Cant. 2. 15, 17, &c. then every of them is unlike another.

Amidst such a world of variety, I have chosen so set forth, how one man differs from, and excels another in *brain*, and to prove, that to be *wise* indeed, is the portion but of a few, even amongst us. And this discovery alone (as I deem) will be richly worth my pains, and each mans serious Observation.

SECT.

how to become wise indeed.

SECT. 42.

NOW all sorts of men, may be comprised, under one of these three Heads :

The { Sensual.
Rational.
Spiritual.

For if you observe it, some men like the *Moon at Full*, have all their light towards earth, none towards Heaven : Others like the *Moon at VVaine*, or *Change*, have all their light to Heaven wards, none to the earth : a third sort like to the *Moon in eclipse*, as having no light in it self, neither towards earth, nor towards Heaven.

Touching these three degrees of comparison, you shall find, that the one exceeds the other (in wisdom) as the stars exceed one another in glory. Of which particularly.

First, There is no less difference, between the *Rational* and *sensual*, the *wise* and *simple*, the *learned* and *unlearned*, than there is between men and beasts; as *Menander* speaks. Or between the living and the dead, as another hath it. And yet the *Rational*, do not so far excel the *sensual*, as the *spiritual* excel the *rational*.

Sensual men are so be-nighted, and puzzled with blindness, that they know no other way than the *flesh* leads them. It is the weight that sets all their wheels a going; the horses that draw their chariots, the very life of their corruption, the corruption of their life, without which they do nothing.

The minds of brutish men, that have been ill bred, are so drowned in sin, and sensuallity; and their spirits so frozen, and pitifully benumbed with worldliness, and wicked customs, that they cannot judge aright, either of spiritual matters, or rectified reason. Yea, in matters experimental, they are of as deep a judgement as was *Callico*, who stufte his pillow (a brasse spot) with straw, to make it soft. Or that *Germaine Clown*, who under-took to be very ready in the ten Commandments : but being demanded by the Minister which was the first ? made answer, *Thou shalt not eate*. Or that simple Fellow, who thought *Pomius Pilate* must needs be a Saint, because his name was put into the Creed. They are like the *Ostrich*, Job : 9. 17. whom God hath deprived of wisdom, and to whom he hath given no part of understanding.

Which men also, are so far from receiving instruction, that they will scorn and scoff at their admonisher. As they have no reason, so they will hear none. Nor will they believe any thing, but what they see, or feell : and he that learns of none but himself, hath a fool to his teacher. Yea, such as refuse admonition, are by wise *Solomon* branded, for the most incorrigible Fools alive; so that their knowledge is igno-

4 *The tryal of true Wⁱsdom^e; with
 vance, their wisdom folly, their sight blindness. They neither consider
 what reason speaketh, or Religion commandeth; but what the will and
 appetite affecteth. For will is the axeltree, lusts and passions the wheels
 whereupon all their actions are carried and do run. Appetite being
 their Lord, Reason their servant, and Religion their slave. Whereas
 Religion should govern their judgement, judgement and reason their
 wills and affections; as Adam should have done Eve. They that are
 after the flesh, do minde the things of the flesh: The carnal minde is en-
 mity against God, for it is not subject to the law of God, neither indeed can
 be, Rom. 8. 5. to 9. And which leaves them without all hope of being
 wiser, they had rather keep conscience blind, that it may flatter them,
 than inform it, that it may give a just verdict against them, counting it
 less trouble, to believe a favorable falsehood, than to examine whether
 it be true. So that it is impossible for fleshly minded men, to believe
 what sots they are, touching the good of their souls. Wherefore
 when we see the folly, and misery of those that serve sin and Sa-
 tan, and how peevishly averse they are to their own eternal salvari-
 on, let us pity them, as being so much more worthy our commiserati-
 on, as they are more incapable of their own misery. And so much
 of the First sort, namely, Sensuallists.*

Seet. 43.

SEcondly, There is another degree of Knowledge, that is accrued
 or obtained, by education and learning, observation and experience,
 called natural or speculative knowledge, or reason improved. For hu-
 mane learning, is as oyl to the lamp of our reason, and makes it burn
 clearer: but faith and illumination of the spirit, more than doubles
 the light of our minds; as a prospective glass does the corporal sight,
 Matth. 16. 17. 1 Cor. 2. 7. to 17. Joh. 12. 46. For as the soul is the lamp
 of the body, and reason of the soul, and religion of reason, and faith of
 religion: so Christ is the light, and life of Faith, Joh. 1. 9. & 8. 12.
 Act. 26. 18. Eph. 5. 14. Christ is the sun of the soul; reason and faith the
 two eyes: reason discerns natural objects, faith spiritual and superna-
 tural. We may see far with our bodily eye sence, farther with the minds
 eye reason; but farther with the souls eye faith than with both. And
 the Beleever hath the addition of Gods spirit, and faith above all other
 men. I am the light of the world, saith our Saviour, he that followeth me
 (meaning by a lively faith) shall not walk in darkness, but shall have
 the light of life, Joh. 8. 12. and more see two eyes than one: yea, the day
 with one eye, does far more things descry, than night can do with
 more than Argos eyes. So that as meer sense is incapable of the rules
 of reason; so reason is no less incapable, of the things that are divine
 and supernatural, Jer. 10. 14. 1 Cor. 2. 14, 15, 16. Eph. 5. 8. And as to
 speak is only proper to men: so to know the secrets of the kingdom of
 heaven,

how to become wise indeed.

5

heaven, is only proper to believers, P^{sa}. 25. 14. Prov. 3. 34. Amos 3. 7.

Now of natural and speculative knowledge, the wicked have as large a share as the godly: but of spiritual, experimental, and saving knowledge which is supernatural, and descendeth from above, Jam. 3. 17. and keepeth a man from every evil way, Prov. 2. 12. the wicked have no part with the godly. Whence all men in their natural condition are said to be blind and in darkness, Matth. 4. 16. & 13. 14. Eph. 4. 18. 19. & 5. 8. Whereas believers, are called children of light, and of the day, 1 The^{ss}. 5. 5. 1 Pet. 2. 9.

Nor is this kind of knowledge, any way attainable, but by Grace from above. No learning, experience, or pains in study and Books, will bring them to it, Ephe. 1. 17, 18. & 3. 19. except they become new creatures, have hearts, eyes, and eares sanctified from above; and that the holy Ghost becomes their teacher, Deut. 29. 2, 3, 4. P^{sa}. 111. 10. Job. 33. 15. Rom. 8. 14, 15.

Nor is it saving knowledge that they seek after: For though many of them, be great seekers after knowledge, great pains-takers to become wise: yet it is not divine and supernatural knowledge, that they labor for, or desire.

Indeed wisdom in the largest sense, hath ever carried that shew of excellency with it, that not only the good have highly affected it, (as Moses who studied for wisdom; and Solomon who prayed for wisdom; and the Queen of Sheba who travelled for wisdom; and David who to get wisdom, made the word his counsellor, hated every false way, and was a man after Gods own heart) but the very wicked have labored for it, who are ashamed of other vertues; as, O the pleasure that rational men take in it! Prov. 2. 3, 10, 11. & 10. 14. Phil. 3. 8.

Knowledge is so fair a virgin, that every cleer eye is in love with her; it is a pearl despised of none but swine, Prov. 2. 3. 10. 11. (whereas brutish and blockish men, as little regard it) they who care not for one dram of goodness, would yet have a full scale of knowledge. Amongst all the trees of the garden, none so pleaseth them as the tree of knowledge. And as wisdom is excellent above all, so it is affected of all, as oyl was both of the wise and foolish virgins. It hath been a mark that every man hath shot at, ever since Eve sought to be as wise as her Maker: but as a hundred shoot, for one that hits the white: so an hundred aim at wisdom, for one that lights upon it, Eccle. 7. 28. because they are mistaken in the thing. For as Jacob in the dark mistook Leah for Rachael, so many a blind soul, takes that to be wisdom, which is not like Eve, who thought it wisdom to eat the forbidden fruit, and A^{sa} Salom, who thought it wisdom to lye with his Fathers Concubines in the sight of all the people; and the false Steward, who thought it wisdom to deceive his Master. And so of Josephs brethren, of Pharaoh and his deep counsellors, of Achitophel, of Herod, of the Pharisees in their project to destroy Jesus; and many the like. All these thought they

The Tryal of true VVisdom; with
did wisely, but they were mistaken, and their projects proved foolish,
and turned to their own ruine.

Seet. 44.

BUt take some Instances, to prove that all sorts of Naturians are Fools, in comparisson of the Godly. I'll begin with those that *requeit themselves, and are reputed by others, the wisest amongst men:* And they are your *profound Humanists, and cunning Politicians,* wherein you shall see, whether the most and greatest number are not grossly mistaken, in their opinions and verdicts touching Wisdom.

First for *profound Humanists,* a man would think that they were incomparably wise; for none so thirst after knowledge and wisdom as they; & to get it they are no niggards of their labor; nor do they leave any thing unstudied but themselves. They know all parts and places of the created world, can discourse of every thing *visible and invisible, divine, humane and mundane;* whether it be meant of *substances or accidents,* are ignorant of nothing but *the way to heaven,* are acquainted with all *Laws and customs,* save the *Law of God, and customs of Christianity;* they are *strangers* no where but in the court of their own *consciences:* Yea, they *build as hard, and erect as high as did the Babel-builders;* but all to no purpose: they never come to the *roof,* and when they die they are *undone.* They spend all their time in seeking after wisdom; as *Alchimists* spend all their *estates,* to find out the *Philosophers Stone;* but never find it; they never attain to that, which is true wisdom indeed. For as the *ragged Poet* told *Petronius,* that *Poetry* was a kind of learning, that never made any man rich: so *humane learning* of it self, never made a wise man.

As thus (if I may be so bold) what is it, or what does it profit a man, to have the etymologie, and derivation of wisdom and knowledge, without being affected with that, which is true wisdom indeed to be able to *decline vertue, yet not love it?* to have the *theory,* & be able to prattle of wisdom by rote; yet not know what it is by effect and experience? To have as expert a tongue, and as quick a memory as *Porcius;* a perfect understanding, great science, profound eloquence, a sweet stile? To have the force of *Demosthenes;* the depth of *Theſius,* the perswasive art of *Tully,* &c. if withal he wants Grace, and lives remissely? With the *Astronomer,* to observe the motions of the *heavens;* while his heart is buried in the *earth?* to search out the *cause* of many effects, and let pass the consideration of the principal, and most necessary? With the *Historian,* to know what others have *done,* and how they have *sped;* while he neglecteth the imitation of such, as are gone the right way? With the *Law-maker,* to set down many *Laws* in particular, and not to remember the *common Law* of nature, or *Law general* that all must die? Or lastly, with *Adam* to know the

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Nature of all the Creatures : and with Solomon to be able to dispute of every thing, even from the Cedar to the Hyssop or Pellitory ; when in the mean time he lives like Dives, dyes like Nabal, and after all goes to his own place with Iudas ? Alas ! many a Fool goes to hell with lesse cost, less pains, and far more quiet : that is but *raw knowledge*, which is not digested into practice : It is not worth the name of knowledge, that may be heard only and not seen, *Iob. 13. 17. Deut. 4. 6.* Good discourse is but the froth of wisdom : the sweet and solid fruit of it, is in well framed actions : that is true knowledge, that maketh the knower blessed. We only praise that *Mariner*, that brings the ship safe to the haven.

What sayes *Aristotle* ? to be wise and happy are terms reciprocal. And *Socrates*, that learning, saith he, pleaseth me but a little, which nothing profits the owner of it, either to *virtue*, or *happiness* : And being demanded, Who was the wisest and happiest man ? He answered, He that offends least. He is the best scholar, that learns of *Christ* obedience, humility, &c. He is the best *Arithmetician*, that can add grace to grace ; he is the best learned, that knows how to be saved. Yea, all the Arts in the world, are artless Arts to this.

SECT. 45.

THE best knowledge is about the best things ; and the perfection of all knowledge, to know God, and our selves : Knowledge and learning, saith *Aristotle*, consisteth not so much in the quantity, as in the quality ; not in the greatness, but in the goodness of it. A little gold (we know) is more worth than much dross : a little diamond, than a rocky mountain. So one drop of wisdom, guided by the fear of God, one spark of spiritual, experimental, and saving knowledge, is more worth than all humane wisdom and learning : yea, one scruple of holiness, one dram of faith, one grain of grace, is more worth than many pounds, of natural parts. And indeed Faith, and Holiness, are the nerves, and sinews ; yea, the soul of saving knowledge.

What saith *Aristotle* ? No more than the knowledge of goodness, maketh one to be named a good man ; no more doth the knowledge of wisdom alone, cause any person properly to be called a wise man. Saving knowledge of the truth, works a love of the truth known : yea it is a uniform consent, of knowledge and action. He only is wise, that is wise for his own soul : he whose conscience pulleth all he hears, and reads to his heart, and his heart to God : who turneth his knowledge to faith, his faith to feeling, and all to walk worthy of his Redeemer. He that subdues his sensual desires and appetite, to the more noble faculties of reason, and understanding ; and makes that understanding of his to serve him, by whom it is, and doth understand. He that subdues his lusts to his will, submits his will to reason ; his reason

to

to faith; his faith, his reason, his will, himself to the will of God: this is practical, experimental, and saving knowledge; to which the other is but a bare name, or title. *A competent estate (we know) well husbanded, is better than a vast patrimony neglected.* Never any meer man (since the first) knew so much as Solomon: many that have known less, have had more command of themselves.

Alas! they are not alwayes the wisest, that know most: For none more wile and learned in the worlds account, than the Scribes and Pharisees: yet Christ calls them four times blind, and twice fools in one chapter, *Matth. 23.* And the like of Balaam, *2 Pet. 2. 16.* who had such a propheticall knowledge, that scarce any of the Prophets, had a clearer revelation of the *Messiah* to come. And the same may be affirmed of Judas, and Athitophel; for many that know a great deal less, are far wiser. Yea, one poor crucified thief, being converted, in an hours time, had more true wildom and knowledge infused into him, than had all the Rulers, Scribes, and Pharisees.

It is very observable, what the High Priest told the Council, as they were set to condemne Christ; *Ye know nothing at all:* he spake truer than he meant it; for if we know not the Lord Iesus, our knowledge is either nothing, or nothing worth. Rightly a man knows no more than he practiseth. It is said of Christ, *2 Cor. 5. 21.* that he *knew no sin*; because he did no sin: in which sense, he knows no good, that doth no good. These things if ye know (saith our Saviour) happy are ye, if ye do them, *Joh. 13. 17.* And in *Deut. 4. 6.* Keep the commandments of God, and do them: for this is your wisdom, and understanding before God, and man.

What is the notional sweetnes of Honey, to the experimental taste of it? It is one thing to know what riches are, and another thing to be Master of them: It is not the knowing, but the possessing of them that makes rich. Many have a depth of knowledge, and yet are not soul-wise; have a library of divinity in their heads, not so much as the least Catechisme in their consciences; full brains, empty hearts. Yea, you shall hear a flood in the tongue, when you cannot see one drop in the life. Insomuch, that in the midst of our so much light, and means of Grace, there be few I fear, that have the sound, and saving knowledge of Iesus Christ, and him crucified, which was the only care, and study of St. Paul, *1 Cor. 2. 2.*

SECT. 46.

And that I am not mistaken, the effect shews: For if men knew either God, or Christ, they could not but love him; and loving him, they would keep his commandments, *Iob. 14. 15.* For hereby (saith St. John) It is manifest that we know him, if we keep his commandments, *1 Joh. 2. 3.* But he that sayeth, I know him, and yet keepeth

how to become wise indeed.

seepeth not his commandments is a liar, and there is no truth in him, ver. 4. What saith our Saviour? This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent, Joh. 17. 3. But how shall a man know, whether he hath this knowledge? *Answer.* St. John tells you in those last words mentioned, and so plainly, that you cannot be deceived, except you desire to deceive your own soul.

The knowledge of God that saves us, is more than a bare apprehension of him; it knows his power, and therefore fears him; knows his justice, and therefore serves him; knows his mercy, and therefore trusts him; knows his goodness, and therefore loves him, &c. For he that hath the saving knowledge of God, or of Christ, hath every other Grace: There is a sweet correspondence between every one, where there is any one in truth: As in the generation, the head is not without the body, nor the body without each member, nor the soul without its powers and faculties; so in the regeneration, where there is any one grace in truth, there is every one, 2 Cor. 5. 17. If you will see it in particulars, read Psal. 9. 10. Jer. 9. 24. 1 Joh. 4. 6. Job. 4. 10. 1 Joh. 4. 7, 8, & 2. 3. Job. 2. 5, 6. 1 Joh. 4. 7. which Scriptures shew, that as feeling is inseparable to all the organs of sense; the eye sees and feels, the ear hears and feels, the palate tastes and feels, the nostrils smell and feel; so knowledge is involved in every grace: Faith knows and believes, Charity knows and loves, Patience knows and suffers, Temperance knows and abstains, Humility knows and stoops, Repentance knows and mourns, Obedience knows and does, Confidence knows and rejoices, Hope knows and expects, Compassion knows and pities. Yea, as there is a power of water in every thing that grows; it is saveness in the olive, sweetness in the fig, cheerfulness in the grape, strength in the oak, taleness in the cedar, redness in the rose, whiteness in the lily, &c. so knowledge is in the hand obedience, in the mouth benediction, in the knee humility, in the eye compassion, in the heart charity, in the whole body and soul, piety.

Alas! If men had the true knowledge of Jesus Christ, it would disperse and dispel, all the black clouds of their reigning sins in a moment; as the Sun does no sooner shew his face, but the darkest vanisheth: or as Caesar did no sooner look upon his enemies, but they were gone: Egypt swarmed with locusts, till the west wind came, that left not one: He cannot delight in sin, nor dote upon this world, that knows Christ savingly.

Virtue is ordained a wife for knowledge; and where these two joyn, there will proceed from them a noble progeny, a generation of good works. Again, as the water engendereth ice, and the ice again engendereth water; so knowledge begets righteousness, and righteousness again begetteth knowledge. It is between science and conscience, as it is between the stomach and the head; for as in man's body, the raw stomach maketh a thumatic head, and the thumatic head maketh a raw stomach; so science makes our conscience good, and conscience makes our

science good: Nor is it so much *scientia capitis*, as *conscientia cordis*, that knows Christ and our selves; whence Solomon saith, Give thine heart to wisdom, Prov. 2. 10. and let wisdom enter into thine heart, Prov. 4. 4. And when he would acquaint us how to become wise, he tells us, that the fear of the Lord is the beginning of wisdom, Prov. 1. 7. as if the first lesson to be wise, were to be holy. Again, If it be asked, Why the natural man perceiveth not the things of the spirit of God? Saint Paul answers; he cannot know them; because they are spiritually discerned, 1 Cor. 2. 14. and indeed if they are spiritually discerned, how should they discern them that have not the spirit? For though the outward man receives the elements and rudiments of Religion by breeding and education, yet his inward man receiveth them by heavenly inspiration, 1 Cor. 2. 11, 12, 13. 1st 12. 3. 8. Matth. 16. 16, 17. Deut. 10. 2, 3, 4, Psa. 111. 20. Luke 24. 45. Joh. 15. 15. And this alone is enough to prove, that no wicked man is a wise man; for if God alone be the giver of it, we may be sure that he will reveal his secrets to none but such as he knows will improve their knowledge to his glory, and the good of others: Even as the husband man will not cast his seed but into ground that will return him a good harvest, Psa. 25. 14. Luke 24. 45. Mark 4. 34. Gen. 18. 17. 1 Job. 4. 7.

Self. 47.

But would these men (any one, even the best of them) thus improve, or employ their knowledge? Or do they desire it to any such end? No: but to some other end, as I shall in the next place acquaint you.

Some men desire not to know, some desire only to know; Or rather thus, Few men in comparison desire knowledge, fewer that desire divine and supernatural knowledge; fewest of all that desire to be the better, or that others should be the better for their knowledge: More particularly, a world of men desire knowledge for no other end but to remove their ignorance; as Pharaoh used Moses, but to remove the plagues. Others again study the Scriptures, and other good Books, only to make gain thereof; or to be the abler to dispute and discourse, as boys go into the water, only to play and paddle there, not to wash and be clean. With Eve, they highly desire the tree of knowledge, but regard not the tree of life.

As I would fain know, what fruit or effect the knowledge of most men produces in them, except it be to enable them to dispute and discourse, to increase wit, or to increase wealth, or to increase pride, or perhaps to increase Athism, and to make them the more able and cunning to argue against the truth and power of Religion: Whether the utmost of their aim be not to enrich, dignify, and please themselves; not once casting the eye of their souls at Gods glory, their neighbors good, or their own salvation? Whether their main drift be not purchasing of a great estate for them and theirs, without either fear of God, or

gard of men, or the discharge of their duty and calling? Again, whereas a godly man and a good Christian, thinks himself as happy in giving light to others, as in receiving it himself; how many are there, who as themselves are never the better, (I mean in regard of Grace) for their great wisdom and learning, so no more are others; for commonly they resemble dark Lanthorns which have light, but so stout up and reserved as if it were not: and what is the difference betwixt concealed skill, and ignorance; It is the nature and praise of good, to be communicative, whereas if their hidden knowledge do ever look out, it casts so sparing a light, that it only argues it self to have an unprofitable being.

And for the most part these men if they may be thought great Rabbies, deep and profound Schollars; this is the height of their ambition, though neither the Church be benefited, nor God glorified by it; whereas they ought the contrary: for as the grace of God is the fountain from which our wisdom flows; so the glory of God should be the Ocean to which it should run: yea, that God may be honoured with, and by our wisdom, is the only end for which he gives us to be wise: And for default of this end, he not seldom crosseth the means, whereby while men strive to expel ignorance, they fall into error; as an Emperick to cure one Disease, causeth a worse. Briefly, to conclude this point, So many as are puffed up with their knowledge, or do not part with their sin, these that they never sought it for Gods glory, but for their own honour and glory. And certainly if we seek not Gods glory in doing his work, he will give us no wages at the latter end.

SECT. 43.

BUT for men to do no good with their gifts, is not all; yea, it were well if that were the worst, for not a few of them resemble Achitophel, and Jonadab, who employed their wit wickedly, and do mischief instead of good with their wisdom: like Herod, whom you shall see turning over the Bible, searching the Scriptures, examining the Prophets; but to what end and purpose? To know good, but to do evil: yea, the greatest evil under the Sun, slay Christ in the cradle: With many, their knowledge and learning is not for God and for Gideon; but for Antichrist and for Babylon; and so of all other gifts; how many are the worse for them? As give Saul a Kingdom, and he will tyrannize; give Nabal plenty, and he will be drunk; give Judas an Apostleship, and he will sell his Master for money; let Sarmantus have a good wit, he will exercise it in scoffing at holiness. Briefly, how oft doth wisdom without grace prove like a fair estate in the hands of a fool, which not seldom becomes the owners ruine? Or Absoloms hair, which was an ornament, wherewith he hanged himself: So that wisdom without grace is nothing else but a cunning way of undoing our selves at the last. Many mens knowledge to them, being like the Ark to the Philistines, which did them more hurt than good: When their knowledge makes them

prouder, not better; more rebellious, not more serviceable; as it is
Isa. 47. 10. Thy wisdom and thy knowledge they have caused thee to rebel;
 And very often this falls out, that as the best soyl usually yieldeth the
 worst air, so without grace there is nothing more pestilent than a deep
 wit, no such prey for the Devil, as a good wit unsanctified. *Vvit* and
Learning well used, is like the golden ear-rings and bracelets of the *Is-*
raelites, abused like the same gold cast into an Idol; than which, no-
 thing more abominable.

Now when it comes to this, That they fight against God with the
 weapon he hath given them; when with those the *Psalmist* speaks of,
Psalm. 73. 9. They set their mouths against heaven, and are like an unruly
Jade, that being full fed kicks at his Master; what course doth the Lord
 take with them? *Answer.* Read but that Parable, *Luk. 19. 24. Ioh. 7. 17.*
 it will inform you: For to him that useth his Talent of knowledge well,
 he giveth more; as to the servant that used his talents well, he doub-
 led them; but to them that use not their knowledge well, much more
 if they abuse it, he taketh away that which he had formerly given
 them: as he took heat from the fire when it would burn his Children,
Dan. 3. 27. As you may see, Isa. 44. 25. 2 Thess. 2. 10, 11, 12. Ioh. 7. 17.
Psalm. 111. 10. 1 Cor. 2. 15. Eccles. 2. 26. Prov. 28. 5. Matth. 21. 43.
Acts 26. 18. Isa. 29. 14. & 44. 25. & 6. 9, 10. Dan. 2. 19. 22. Ioh. 3.
13, 14. Ioh. 9. 39. & 12. 40. Rom. 1. 28. Ephe. 4. 18, 19. 1 Cor. 1. 20.
2 Thess. 2. 10, 11, 12. turn to the places, for they are rare. I will de-
stroy the Tokens of the Soothsayers, and make them that conjecture, fools:
I will turn the wise men backward, and make their knowledge foolishness,
 saith the Lord, *Isa. 44. 25. He taketh the wise in their own craftings,*
 and the counsel of the wicked is made foolish, *Job. 5. 13. the case of A-*
chitophel; And justly are they forsaken of their reason, who have
 abandoned God; yea, most just it is, that they who want grace, should
 want wit too. And so much of abusing their gifts.

Lastly, These great knowers and wise men are so far from desir-
 ing soul-wisdom, and saving-knowledge to the ends before specified,
 that they do not at all desire it, for that it suits not with their condi-
 tion. For Natural men desire only humane and mundane knowledge;
 Spiritual men; that which is heavenly and supernatural; and the reason
 why they desire it not, is, for that they know it not. A man desireth
 not that he knoweth not, saies *Chrysostome*; neither are unknown evils
 feared; wherefore the work of Regeneration begins at Illumination,
Acts 26. 18. Col. 1. 13. & Pet. 2. 9.

Now according as men are wise, they prize and value this wisdom,
 and endeavour to obtain it, *Prov. 18. 15. For it is more true of divine*
wisdom, than it was of that Grecian beauty: No man ever loved her,
that never saw her; no man ever saw her, but he loved her.

And so on the contrary, according as men are ignorant and block-
 ish, they undervalue and disrespect it, hate it, and are prejudiced
 against it.

against it: And hereupon carnal men being blinded by the Prince of darkness, together with their own wickedness, and being of a reprobate judgement, do most usually and familiarly term and esteem this soul-wisdom, this divine, spiriual, experimental, and saving-knowledge to be meer foolishness, or madness; Wild. 5. 3. to 9. and the Professors thereof to be fools & madmen; Elisha was counted no better, 2 King. 9. 11. and the rest of the Prophets, Hosea 9. 7. and Paul, Acts 26. 20. and all the Apostles, 1 Cor. 4. 10. Yea, our Saviour Christ himself with open mouth was pronounced mad by his carnal hearers, Joh. 10. 20. Mark. 3. 21. and this hath been the worlds vote ever since. The sincere Christian was so reputed in Pliny's time; and after in St. Austin's time: yea, Julian the Pelagian could gibe St. Austin, that he had none of the wise Sages, nor the learned Senate of Philosophers on his side; but only a company of mean tradesmen, of the vulgar sort, that took part with him: Whose Answer was, Thou reproachest the weak things of the world, which God hath chosen to confound the things that are mighty.

To worldly men Christian wisdom seems folly, saith Gregory. And well it may, for even the wisdom of God is foolishness with the world, 1 Cor. 1. 18. 23. therefore no disparagement to us his servants, if they repute us fools; nor I think any honour to such sensualists that so repute us: However we will give them their due: For,

Sett. 49.

I Grant that in some kind of skill they out-strip the best of Gods People, who, if they are pur to it, may answer as Themistocles did when one invited him to touch a lute; for as he said, I cannot fiddle; but I can make a smal town a great state: So the godly may say, We cannot give a sollid reason in Nature, why Nilus should over-flow only in the Sommer, when waters are at the lowest? Why the Loadstone should draw iron, or incline to the pole-star? How the heat of the stomach, and the strength of the nether chap should be so great? Why a flash of lightening should melt the sword without making any impression in the scabbard? Kill the Child in the womb, and never hurt the Mother? How the waters should stand upon a heap, and yet not over-flow the earth? Why the clouds above being heaue with water, should not fall to the earth suddenly, seeing every heavy thing descendeth? Except the reason which God giveth, Gen. 1. 6. & Job 32. 8. 10. 12. & 26. 8. Psal. 104. 9. But we know the mytery of the Gospel, and what it is to be born a new; and can give a sollid reason of our faith; we know that God is reconciled to us, the Law satisfied for us, our sins pardoned, our souls acquitted, and that we are in favour with God: which many of these with their great learning do not know. And thus the godly are proved wiser than the wisest humanist that wants grace. You have likewise the reasons why these great knowers, know nothing yet as they might and ought to know: that is to say,

First, Because they are mistaken in cherishing; they take specu-

14 The Tryal of true *Wisdom*; with
true knowledge for *soul wisdom*; & *soul saving wisdom* to be *foolishness* &
madness. Now if a man take his aim amiss, he may shoot long enough
ere he hit the *white*: and these men are as one that is gone a good part
of his journey, but must come back again because he hath mistaken his
way.

Secondly, Because they are *thuregenerate*, and want the *Eye of Faith*.

Thirdly, For that they seek not to God for it who is the giver
thereof, and without whole spirit there is no attaining it.

Fourthly, Because they are proud, and so seek not after it, as
supposing they have it already.

Fifthly, Because if they had never so much knowledge, they would
be never the holier, or the better for it, but rather the worse; nor would
they employ it to the honour of God, or the good of others.

Sixtly, Because they either do, or would do mischief instead of good
with their knowledge.

Seventhly, Because they will not consult with the word about it,
nor advise with others that have already attained to it. Or thus, They
read and bear the Scriptures and mind not, (I mean the *spirituallity* of
the word) or mind and understand not, or understand and remember
not, or remember and practice not. No, this they intend not of all
the rest; and they that are unwilling to obey, God thinks unworthy to
know.

When the Serpent taught knowledge, he said, If ye eat the forbidden
fruit, your eyes shall be opened, and you shall know good and evil: But God
teacheth another lesson, and saith, If ye will not eat the forbidden
fruit, your eyes shall be opened, and you shall know good and evil,
Rom. 12. 2. See Psa. 111. 10. & 119. 97, 98, 99, 103. Or if you do eat it,
you shall be like images that have ears and cannot hear, Rom. 11. 8.
Isa. 6. 10. Matth. 13. 14. Psa. 115. 6.

From all which Reasons we may collect, That there are but a few
amongst us, that are wise indeed, and to purpose; For these Seven
Hinderances are applyable to seventy seven parts of men in the Na-
tion. Besides, if these great knowers know so little, how ignorant are the
rude rabble, that despise all knowledge? Nor can it be denied but all
impenitent persons, all unbelievers (who prefer their profits and plea-
sures before pleasing of God; as Herodias preferred John Baptists head
before the one half of Herods kingdom,) are arrant fools; yea, fools
in solio: For if they were wise, sayes Bernard, they would foresee
the torments of Hell, and prevent them.

And so wise are the gaudy, for they prefer grace, and glory, and Gods
favour, before ten thousand worlds.

Seet. 50.

Object. But here thou wilt say, (or at least thou hast reason to say)
if there be so few that are soul-wise, I have all the reason in the
world

world to mistrust my self; wherefore good Sir, tell me how I shall be able to get this spiritual and experimental knowledge: this divine and supernatural wisdom?

Answer. By observing these Five Rules:

First, Let such a willing and ingenuous soul, resolve to practise what he does already know, or shall hereafter be acquainted with from the word of God and Christs faithful Messengers: For he that will do my Fathers will, sayes our Saviour, shall know the doctrine, whether it be of God or no, Joh. 7. 17. A good understanding have all they that keep the commandments, (sayes holy David) Psal. 111. 10. and proves it true by his own example and experience: I understood (sayes he) more than the Ancients, and became wiser than my teachers, because I kept thy precepts, Psal. 119. 97, 98, 99, 100. To a man that is good in his sight, God giveth knowledge and wisdom, Eccles. 2. 26. The spiritual man understandeth all things, 1 Cor. 2. 15. Wicked men understand not judgement, but they that seek the Lord, understand all things, Prov. 28. 5. Admirable encouragements for men to become godly and consciencious; I mean practical Christians.

Secondly, If thou wouldest get this precious grace of saving knowledge; the way is, to be frequent in hearing the word preached, and to become studious in the Scriptures, for they and they alone make wise to Salvation, 2 Tim. 3. 15. Ye err (saith our Saviour) no: knowing the Scriptures, Matth. 22. 29. Mark 12. 24. We must not in the search of heavenly matters, either do as we see others do; neither must we follow the blind guide carnal reason, or the deceitful guide our corrupt hearts; but the undecivable, and infallable guide of Gods word which is truth it self: and great need there is; for as we cannot perceive the faintness of our faces unless it be told us, or we take a glass and look our selves therein: so neither can we see the blemishes of our Souls, which is a notable degree of spiritual Wisdom, but either God must make it known to us by his spirit, or we must collect the same out of the Scriptures, that celestial glass; though this also must be done by the spirits help. Therefore

Thirdly, If thou wilt be Soul-wise and truly profit by studying the Scriptures, be frequent and fervent in Prayer to God who is the only giver of it, for the direction of his holy spirit: For first, humble and faithful Prayer, ushered in by meditation, is the cure of all obscurity. Especially being accompanied with fervor and fervency; as you may see, Matth. 21. 22. If any lack wisdom, saith St. James; let him ask of God who giveth to all men liberally and reproacheth no man, and it shall be given him, Jam. 1. 5. Mark the words, it is said if any; wherefore let no man deny his soul this comfort. Again, ask and have; It cannot come upon easier terms. Yes, God seems to like this sure so well in Solomon, as if he were beholding to his Creature, for wishing well to it self. And in vain do we expect that alms of grace, for which we do not

so much as beg. But in praying for Wildom, do not pray for it without putting difference; desire not so much by *ayn* knowledge as to be *Son*-wise, and then you will imploy your wisdom to the glory of the giver. Let thine hearts desire be to know God in Christ, Christ in Faith, Faith in good works; to know Gods will that thou mayst do it; and before the knowledge of all other things, desire to know thy self; & in thy self, not so much thy strength, as thy weakness: Pray that thine heart may serve thee instead of a commentary, to help thee understand such points of Religion as are most needful and necessary, and that thy Life may be an Exposition of thy inward man, that there may be a sweet harmony betwixt Gods VVord, thy judgment, and whole conversation, that what the natural man knoweth by roat, thou mayst double by feeling the same in thine heart and affections. As indeed experimental and saving knowledge is no less felt than known; and, I cannot tell how, comes rather out of the abundance of the heart, than by extreme study; or rather is sent by God unto good men, like the Ram that was brought to Abraham when he would have Sacrificed his son Isaac. When Christ taught in the Temple, they asked, How knowest thou this man the Scriptures, seeing he never learned them? So it is a wonder what learning some men have, that have no learning! Like Priscilla and Aquila, poor Tent-makers, who were able to school Apollos that great Clerk, a man renowned for his learning: What can we say to it? For no other reason can be given but as Christ laid, Father so it pleaseth thee: For as Jacob said of his vision, when his Father ask'd how he came by it so suddenly? Because the Lord thy God brought it suddenly to my hands. So holy and righteous men do more easily understand the words of God, than do the wicked, because God brings the meaning suddenly to their hearts; as we read, Luk. 24. That Christ (standing in the midst of his Apostles after he was risen from the dead) opened their understandings, that they might understand clearly the Scriptures, and what was written of him in the Law of Moses, and in the Prophets, and in the Psalms, vers. 44. 45. Lo how suddenly their knowledge came unto them! But see what a general promise (God in the Person of wisdom) hath made to all that serve him, Prov. 1. Turn you at my reproof, and behold I will pour out my spirit unto you, and make known my words unto you, vers. 23. And Mal. 25. The secrets of the Lord are revealed to them that fear him, and his covenant is to give them understanding, vers. 14. These secrets are hid from the wicked, neither hath he made any such covenant with them but the contrary: As see, Dan. 12. 10. And you it is given to know the secrets of the Kingdom of Heaven, but to others in Parables, that they seeing should not see, and hearing they should not understand, Luke 8. 10. Mark 3. 11. March: 13. 13.

Again, It is not enough to pray, except also it be in Christs name, and according to his will, believing to be heard for his sake, and that it be the intercession of Gods own spirit in you. And (being truly sensible

sensible of your *sins* and *wants*) that you chiefly pray for the *pardon* of *sinne*, the *effusion* of *grace*, and for the *assistance* of *Gods Spirit* : that you may more *firmitly believe*, more *soundly repent*, more *zealously doe*, more *patiently suffer*, and more *constantly persevere* in the *practice* and *profession* of every *duty*.

But above all you must know, that as *Sampsons companions*, could never have found out his *Riddle*, if they had not plowed with his *heifer* : so no man can know the *secrets* of *God*, but by the *revelation* of his *Spirit*, 1 *Cor.* 12.8. *Mat.* 16.17. Yea, suppose a man be not inferior to *Portius*, or *Pythagoras*, who kept all things in memory, that ever they had read, heard, or seen : To *Virgil*, of whom it is reported, that if all *Sciences* were lost, they might be found again in him : To *Aben Ezra*, of whom it was said, that if *Knowledge* had put out her candle, at his brain she might light it again; and that his head was a *throne* of *wisdom* : or *Josephus Scaliger*, who was skilled in thirty *Languages* : Yet if he want the *Spirit* of *God* to be his *teacher*, he is a *dunce* to the meanest, and most *illiterate* *believer*. For one excellent, and necessary *prerogative* of the *spirituall man* is this; he hath *God* for his *teacher*; he learns the *Counsels* of *God*, of that *Spirit* which onely knoweth *Gods counsels*, *Luk.* 21.15. which is no small *priviledge*: for the *scholar* learns quickly, when the *Holy Ghost* is his *teacher*; the *Eye* sees distinctly, when the *Holy Ghost* doth enlighten it. With the *Spirits helpe*, the *meanes* can never be too *weake* : without, never *strong* enough, *Luk.* 24.44,45. *Pro.* 1.23.

§ 51. Fourthly, Thou must get an *humble conceit* of thine own *wisdom*. The first *step* to *knowledge*, is to know our own *ignorance*. We must become *fools* in our own opinion, before we can be truly *wise*, as the *Apostle* sets it down, 1 *Cor.* 3.18. And indeed, the *opinion* of our *knowing* enough, is one of the greatest *causes* of our *knowing* so little : For what we presume to have attained, we seeke not after. Yea, the very first *lesson* of a *Christian* is *humility*. He will teach the *humble* his way, *Psalm.* 25.9. *Jam.* 4.6. 1 *Pet.* 5.5. And he that hath not learned the first *lesson*, is not fit to take out a new. *Pride* is a great let to true *wisdom* : For *God* resisteth the *proud*, and giveth *grace* to the *humble*, *Jam.* 4.6. 1 *Pet.* 5.5. Whence it comes to passe, that few *proud wits* are reformed, *Iohn* 9.39. And for this cause also did our *Saviour* propound his *woes* to the *Pharisees*, his *doctrines* to the *People*.

A heart full of *pride*, is like a *vessell* full of *aire* : This *self-opinion* must be blown out of us, before *saving knowledge* will be poured into us. *Christ* will know none but the *humble*, and none but *humble souls* truly know *Christ*.

Now the way to become *humble*, is, by taking a *serious view* of our *wants*. The *Peacocks pride* is much abated, when she looks on the *blacknesse* of her *legs* and *feet*. Now suppose we know never so much; yet that which we know, is far lesse then that which we are ignorant of : and the

more we know, the more we know we want, *Pro. 1. 5, 7. Psal. 73. 22.* And the lesse sensible we are of our blindness, sickness, deformity, &c. the more blinde, sick, and deformed we are.

Fifthly, Thou must labour to get a true and lively faith: For as without faith we cannot please God: so without faith, no man can know God. Faith most cleerly beholds those things which are hid both from the eye of sense, and the eye of reason, *John 12. 46.* Unregenerate men, that want faith, are like blinde Sampson without his guide: Or like Polyphemus, who never had but one eye, and that Ulysses put out. For so does the pleasure and custome of sinne blinde the Sensuallist.

We must have *minde*s lifted above nature, to see and love things above nature: heavenly wisdom, to see heavenly truth; or else that truth which is saving, will be to us a mystery, *Mark. 4. 11.* If it seem not foolishnesse, *1 Cor. 2. 7, 8, 14.* To them that are lost, the Gospel is hid, *2 Cor. 4. 3, 4.* Whereas the Believer discerns all things, even the deep things of God, *1 Cor. 2. 10, 12, 15, 16.* Yea, God Giveth him a mouth and wisdom, where against all his adversaries, shall not be able to speak or resist, *Luk. 21. 15.* These are the true steps, which lead up to the palace of wisdom, which all must ascend by, that mean to enter. If you have once attained this precious grace of saving knowledge, you will as much as in you lies, employ the same to the glory of the giver, And so much to prove, that he is the wisest man, whose knowledge lies in the best things, (as the weaker vessel may hold the better liquor) and that if men be never so learned, except they have learned the Mystery of the Gospel, and what it is to be borne again by their own experience, (which few with their great learning do indeed know) they are in Gods account, no better then fooles. I come now to prove, that the greatest Politician is a verier fool then the former.

§ 52. Secondly, If we shall look upon the most cunning Politician, with a single eye: judge righteous judgement, and not according to appearance only, we shall finde that the greatest Politician is the greatest fool. For he turns all his Religion into hypocrisie, into Statisme, yea, into Atheism, making Christianity a very foot-stool to policy.

I conteste they are wiser in their generation, then the children of light; and are so acknowledged by Christ himself, *Luke 16. 8.* But why? not that there is a deficiency of power in the godly, but will: for could not David go as far as Achitophel? could not Paul shew as much cunning as Tertullus? Yes, surely if they would: But because their Master, Christ, hath commanded them to be innocent as doves; They have resolved in an heroical disposition with Abraham, *Gen. 14. 22.* that the King of Sodome shall not make them rich. No crooked, or indirect meanes, shall bring them in profit; they will not be beholding to the king of Hell for a shooety. And hereupon the Foxes wiles, never enter into the Lions head.

But to speak of them as they are: These cunning Politicians, in stead of being wise as serpents, they are wise serpents. They are so acted in subtilties,

metics, through time and practice, that they are neerer upon *as wise*, as that *old serpent the Devill*. Indeed he hath *one trick beyond all theirs*; for like a *cunning fencer*, he that taught them all their tricks, kept this one to himselfe, namely, how to cheate them of their soules. But take a short Character of them.

They are such *cunning dissemblers*, that like *Pope Alexander the sixth*, what they *thinke*, they never *speak*. *Why is this cast away*, saith *Judas*? *Crafty cub*, he would have had it himself. They are like a fellow that *rides to the pillory*, they goe not the way they look. They will cut a mans throat under colour of courtesie; as *Ulysses* by gold, and forged letters, was the meanes of *stoning Palamides*, even while he made shew of defending him. And then to wipe off all suspicion from themselves, their gesture and countenance shall be like *Julius Caesar's*; who seeing *Pompey's* head fell a weeping, as if he had been sorry for it, when by his onely meanes it was cut off. So like *Rowers in a boat*, whilest in their pretence they look one way, in their intent they goe the quite contrary: As our *Saviour* found it to fare with the *Pharisees*, and *Sadducees*, *Matth. 16. 1, 3.* which made him to conclude, with, *O hypocrites!* Nor shall any man be able to determine, either by their gesture, words, or actions, what they resolve, though like *Hebrew letters*, you spell them backward. Onely this you may be sure of, that they do not intend, what they pretend; Like as in *jugling feats*, though we know not how they are done, yet we know well, that they are not done as they seem to be.

Now if they can any way advantage themselves by anothers ruine, and do it cunningly; as *Iezabel* did, when she killed *Naboth*; by *suborning false witness against him*, and proclaimed a Fast before the murder: Though all such policy be but misery, and all such knowledge, ignorance, Yet, how wise they think themselves! but they are grossly mistaken; for wherein does this their great wisdom consist? but first, in being wise to deceive others: as the *Old serpent* did our first Parents; or secondly in the end to deceive themselves, as the same serpent did, which brought a curse upon himselfe for so doing, *Gen. 3.* The crafty Fox hugg'd himselfe to think how he had cozened the Crow of her break-fast: but when he had eaten it, and found himselfe poisoned with it, he wisht the Crow her own again. Wealth got by deceit, is like a piece of buttered sponge, an Italian trick, it goes down glib; but in the stomach swells, and will never be got out again. The gains a man gets by deceiving, at last he may put in his eye, and yet see himselfe miserable. Sin is the greatest cheater in the world, for it deceives the deceiver.

§. 53 That it is so with them, and all others who goe to Counsell, and leave the God of wisdom behind them: let their case be viewed in other persons. What saith *Pharaoh* to his deep Counsellors? Come, let us do wisely, when indeed he went about that which destroyed both him and his country. The Scribes, Pharisees, and Elders, took counsell against

Christ; as though they would most wisely prevent their own salvation. Josephs brethren, to prevent his having dominion over them, (as his dreamer imported) thought they had taken a very wise course, in selling him to the Ishmaelish Merchants, which was indeed the onely meanes to effect it. They murder Christ, lest the Romans should come: and by so doing, their coming was hastned. The Jews say, Come let us kill him, that the inheritance may be ours: But in killing him, they lost the inheritance and themselves too. And so it always fares with our Machiuvillians in the end, speed they never so well for a time. For let the Devil promise them never so fair, (suppose it be a Kingdome) the up-shot will be but sad and doleful: as it fared with Athaliah, who having slain all the Kings seed, that she alone might raige, lost both the government, and her life too. Or as it did with Abimelech, who slue sevenry of his brethren, that he might with safety enjoy the Kingdome lost both it, and his life with it. And many the like we read of.

Whence Sr. Ambrose observes, that the plots of the wicked, alwayes return upon their own heads. As Pope Hildebrands servant, by stumbling, was killed with that stone he should have thrown down on Frederick the Emperour, at his Devotions. Or as Griphus his mother, was made to take that draught, where-with she intended to poyson him. Yea, how little was Judas let by of the High Priests, when once he had served their turn? How did they shake him off in that pittifull distresse, with look thou to it? And so how poor are the witches, that in confidence of these promises, even sell their souls to the Devill.

See here in these few Examples, you have the depth and solidity of our greatest and wisest Politicians, and yet lewd men, most ridiculously and absurdly, call wicked policies, wisdom, and their successe, happiness. But herein Satan makes them of all fools the superlative, in mistaking villany, and madnesse for the best vertues. And what is the summa totalis of all but this? Faux-like, they project other mens over-throw, purchase their owne. Neither hath any man been wise to do evill, but his wisdom hath had an evill end. As o the multitude of Examples that are recorded, to give credit to this Doctrine! Was not the wisdom of the Serpent turned into a curse? the wisdom of the Pharisees into a woe? the wisdom of Achisophel into folly? the wisdom of Nimrod into confusion? the wisdom of the unjust Steward into expulsion out of Heaven? the wisdom of Jezebel, into a shameful death? &c. So that in the issue, their case proves but like the spiders, that was weaving a curious net to catch the swallow: who when she came, bore away both net, and web, and weaver too. Wherefore, o God, make me but *soul-wise*, and I shall never envy their knowledge, that pity my simplicity: Let me be weak in policy, so I may be wise to salvation.

And I cannot but wonder to see, how the most are mistaken in them: But being thus discovered, I hope it will appear, that as love & lust are

not all one; so a cunning Politician & a wise man are not both one. As we have seen some that could pack the cards, & yet were not able to play well.

§ 54. True, if men shall look upon them side-ways, as Appelles painted *Antigonus*, that is, upon their strength of brain and parts alone, and not consider them whole, and together, their abilities, with their deficiencies, they will take them for wise men, and so be mistaken. But

If you would know how to call them, they are properly *subtle persons*? as the Holy Ghost stiles *Jonadab*, who gave that wicked and crafty counsel to *Amnon*, 2 Sam. 13. 3, 5. And the woman of *Tekohah*, 2 Sam. 14. 2. And *Elimas*, Act. 13. 10. as being rarely gifted to deceive, and more crafty and wily then is usual. But not wise men; for this is rather *wisdoms back ward*, and to study the dangerous art of self-sophistry, to the end they may play wily beguile themselves, and to plot self-treason, then which there is no greater, when the betrayer and betrayed, spell but one man.

Again, admit them the most, they are not wise in good, though they be wise to do evil: Or if you will, wise in goods, not wise in grace: For as that old Serpent seemed to boast, that he was richer then *Christ*, when he said, *All these are mine*, Matth. 4. 9. So the Politician may truly say, for the most part, I am wiser then my plain dealing neighbour by five hundred pounds. So that in some sense it may be said of them, as one speaks of women, though partially, that they are more witty in wickedness then men. Nor can I more fitly compare them, then to Bats, Night-crows, Owls, and Cats, which can see better in the darke, then in the light. Their wisdom is like that of the *Polipus*: which is a most stupid and foolish fish, yet useth great skill in taking of other fishes. Nevertheless, yield them all that hath been mentioned, this is the up-shot. They are blinde, and in darkness, as having their beginning from *Satan*, the Prince of darkness, and their end in *Hell*, which is the pit of darkness: and because they are wise onely to evil, their wisdom shall have but an evil end.

In the dialect of the wise man, the greatest sinner is the greatest fool, *Prov. 1. 7*. And *David* thinks, there is no fool to the Atheist, *Psal. 53. 1. & 49. 13*. And Saint *Austin* tells us, that the wisest Politician upon earth, the most ample, and cunning *Machivillian* that lives, be he a Doctor in that deep reaching faculty, is worse then a fool: For if the Holy Ghost, saith he, termes him a fool that onely laid up his own goods, *Luke 12. 18, 20*. finde out a name for him, that takes away other mens. And though worldly men call the simple fools, yet God calls the crafty fools, *Jer. 8. 9. Mat. 6. 23*. And of all atheists, and fools, which seeme wise, there be no such fools in the world, as they that love money better then themselves.

And so you have the wisdom of Humanists, and Politicians described; together with the wisdom of Gods servants. You see the difference between them, and therein as I suppose, that neither of the former are so wise as the godly man, nor so wise as the world reputes them, or they themselves.

I confesse

I confesse the one speak *Latine, Greek, and Hebrew*, the other *Scavens, History, and Husbandry*, well enough to make their neighbours think them wise: but the truth is, they seem wiser then they are, as is said of the Spaniard; whereas the godly, like the French, are wiser then they seem. The former are wise men in foolish things, and foolish men in wise things. Sharp-eyed as Eagles, in the things of the earth, but blinde as Beetles in the matters of heaven. O that they had but the wit to know, that when all is done, Heaven is a brave place, where are such joyes, as eye hath not seene, nor care heard, neither hath it entered into the heart of man to conceive the things which God hath prepared there for them that love him, 1 Cor. 2.9.

§. 55. Now as I have shewn these two sorts of men their folly, to the end some of them may be convinced, and ashamed, and consequently become soul-wise, that so they may be saved; which is the principal thing I drive at (for I take no pleasure in disgracing men purpose-ly.) So it were as easie to prove, that all sorts of sinners, are no better then *foots*, and *shallow-brains*, in comparison of the conscientious Christian. Nor do I see, but it may prove of great, and general concernment: therefore that others also may have benefit by the same, I will briefly touch upon some particulars. And the next that I will speak to, shall be such as come neerest to these last mentioned; that is, your *Covetous, Miserly Muck-worms*, who though they be neer neighbours to those *Ambdexters* I last spake of, yet they are not the same men.

Now although you cannot name one property of a natural fool, but the *Covetous man* is in that particular a greater fool: Yet I will make the parallel in one onely: lest I should weary my Reader, before I have dispatcht all my Clients, or halfe listd my men.

The *Covetous miser*, if you mark it, esteems not of things according to their true value; but preferreth *vables and trifles* before things of greatest worth, which is the most remarkable property of a naturall fool, that is, being like the ignorant Indians in *Florida, Virginia, New England*, and *Kanida*, who for a Copper kettle, and a few toys, as *Beads*, and *Hatchets*, will depart from the purest gold; and sell you a whole Countrey, with the houses and ground which they dwell upon.

As *Judas* preferred thirty pieces of silver, before him that was Lord of the whole world, and ranfome of man-kinde: so the covetous man prefers *Earth*, yea hell to heaven, time to eternity, his body before his soul; yea, his outward estate before either soule or body. Whereas the godly care for the soul, as the chief jewell, and onely treasure; and for the body for the soules sake; and settle their inheritance in no land but the land of promise; their end being to possess a kingdome without end. They are not like *Shebna*, who built his sepulchre in one Countrey, and was buried in another: But like our *English Merchants*, that traffique in *Turkey*, get wealth

in Turkey, yet plant not in Turkey, but transport for England. It cannot be said of them, as it may of the most; that they worship the golden Calves: because they consider, that *Pecunia*, the worlds *Queen*, (I mean that world, whereof the *Devill is King*) extends her *Regiments*, but to the him of the grave, and is not current one step farther.

Worldly hearts are penny-wise, and pound-foolish; they know how to set high prizes upon the worthless trash of this world; but for heavenly things; or the God that owns them, they shamefully undervalue. Like *Judas*, who valued *Maries ointment*, which she bestowed upon the feet of Christ, at three hundred pieces of silver, and sold his Master, for whom that odour was spent, for thirty. But it is not so with the godly; they think it the best purchase that ever was in the world, to buy him who bought them; in comparison of whom all things else are dross and dunge, as Paul speaks, *Phil. 3. 8*. And indeed if we once have him, we have all thing, as the Apostle argues, *Rom. 8. 32*. *1 Cor. 3. 21, 22, 23*. So that the godly man is onely rich, the servant of Christ is Lord of all. Whereas by a just judgement of God upon the covetous Miser, who makes *Mammon his god*: The Devil makes them his Drugges, to get and bring him in Gold, as the King of Spain does the poor Indians, that he may keep it in hand, for the next prodigall to spend as ill, as the other got it. As how often is that spent upon one Christmas revelling by the son, which was forty years a getting by the Father? O fools, incomparable! to take a world of care and paines, endure so much grief, sting of conscience, loss of credit, to deprive themselves of Heaven, damn their own souls, to get wealth: and when they have got it, not to be a jot the better for it. Yea, they are less satisfied, and contented then other men, meanlier accommodated then vicar men: Yea, a poor beggar that hath nothing here, is in better state, then a rich Miser, that hath nothing in effect, either here or hereafter. O that they would but use that! yea, half that wit, study, and industry hereafter, to save their souls, that they have formerly done to damn them. But hear more.

Aristippus cared onely for his body, as if he had had no soule: *Zeno* but for his soule, as if he had had no body: *Architophel* for his family alone, as if neither soule nor body had been worth caring for: but these neither for body, nor soule, nor anything, but for a little muck to leave behind them. Yea, he can finde in his heart to goe to hell for another, that wishes him gone, and will damn his own soul to leave his son rich. Yea, what a deale of paines and care does the covetous man take for his own damnation? ever tormenting himself to get that; for getting whereof he shall be tormented: so himselfe is voluntarily miserable here, and hereafter, that others may be happy. And so much of the Miser. The next I will fall upon, shall be such as equall these in their Idolatry another way; as

§ 56. Fourthly, what think you of common Idolaters? are not they

they arrant fools? I'll give you but one instance mentioned, *Exod. 32.* and you will need no more. Turn to the place, and there you shall find, that those blockish Israelites made them a molten Calfe, and then said, *This is thy god, that brought thee out of the land of Egypt,* ver. 34. This is such a pregnant example, that there needs no more to prove it; that a *Beast* should be *their god*; yea, and a beast of their own making, and that this beast should have brought them out of *Egypt*, which could not move it selfe, but as it was moved; and that before it had any being. This is such a blockish absurdity, that as one would think, should never enter into the heart of him, who is endowed with a reasonable soule. But what can the *Prince of darknesse* propound? that a *wicked heart*, (blinded with the custome of sinne, and given up by *God*, to be further blinded by *Satan*) will not believe, as appears by our *Ranters*, *Shakers*, and *Quakers* at this day.

And such other fools are the *Papists*, though great *Clerks*, and wise men: who (if I could intend to acquaint you) maintain a thousand ridiculous tenents, stiffly defending those things for truth, which the *Holy Ghost* calls in expresse words, *The doctrine of devils*, 1 *Tim. 4. 1, 2, 3.* And most justly are they forsaken of their reason, who have abandoned *God*. Yea, most just it is, that they who want grace, should want wit too. If *Idolaters* will needs set up a false god for the true, is it not equal, that the true *God* should give them over to the false? Again;

Fifthly, how does lust blinde and besot men? when the *Adulterer* prefers a filthy strumpet before his own chaste wife, though his own lawfull Consort is known to be more comely, and lovely then the strange woman. Yea, when they shall confesse the same (as it was the speech of one too great to name) That were she not his wife, he could love her above all women in the world; a word able to rot out the tongue that spake it. But take an instance of this nature, I'll give you one amongst many very remarkable. We read, *Judges 16.* that *Sampson* cared more for his pleasure in this kinde, then his life. O strange debauchednesse! his filthy lust of a *Nazarite*, leaves him scarce a man! He that might not drink wine, is drunk with the cup of fornication. How could hee other then thinke, if lust had not blinded and bewitched him? She whose body is mercenary to me, will easily sell me to others? she will be false, if true will be an Harlot. Was there ever such a motion made to a reasonable man? Tell me, wherewith thou mayest be bound to do thee hurt? Who would not have spurned such a sutor out of doors? And when upon the tryal he saw such apparent treachery, he yet wilfully betrays his life, by her to his enemies. All sins; all passions have power to blinde, and incapacitate; but lust most of all. Never man that had dranke flagons of wine, had lesse reason left him, then this *Nazarite*. Many an one loses his life, but he casts it away; not in hatred to himself, but in love to a Strumpet. He knew she aimed at nothing but his slavery, and death; yet had

not power to deny her. He had wit enough to deceive her thrice, not enough to keep himself from being deceived by her. Thrice had he seen the Philistims in her chamber, ready to surprise him upon her bands; and yet will needs be a slave to his Traitor. Yea, in effect, bids her binde him, and call in her Executioners to cut his throat. O beware of a Hay-lat, as you would of the Devill! and the rather, for that under the habit of a woman, it may be the Devill in shape of a woman, as some have so been cheated. But

Sixthly, what can we think of an improvident Gamester? is not he a Fool? who will hazard his whole estate upon the chance of a treacherous dye, that flatters him with his own hand, to throw away his wealth to another. And a Thief he is too, for if he wins, he robs another; if he loses, he no lesse robs himself.

§ 57. Seventhly, let me refer it to any rational man, whether the Voluptuous Prodigal is not a stark Fool? who suffers himself to be stolne away for an Apple: For, for a little tickling of the palate, a kind of running Banquet, he will hazard the losse of eternal comfort, and expose himself to a devouring fire, an everlasting burning? Isa. 33. 14. And what greater folly? Is it not a dear purchase? an ill penni-worth? yea, a desperate madnesse, to buy the merriment of a day, (yea, possibly the pleasure of an hour, may determine it) with ages of pangs, with eternity of unsufferable torments, that are capable of neither ease nor end.

Nor is this all, for they run upon Gods judgements, as Balgam did upon the sword's point in the Angels hand, and yet are so farre from being afraid, that they applaud their own wisdom, for giving such liberty to their lusts; thinking no men in the world enjoy the like freedom. When indeed their bondage is much worse then the cruel and tyrannical bondage, and slavery of Egypt. For first, that bondage was of the body onely, but the service of sinne is of the whole man, body and soul.

Secondly, in the bondage of Egypt, they served men; but in this bondage, service is done to sinne & Satan, most vile Lords, which command most base, and filthy works.

Thirdly, in the bondage of Egypt, the most harm was temporall, losse of liberty, smart and pain of body, in this service of sinne, the losse is eternal, even destruction in Hell for ever (without the infinite goodnesse of God.) Fourthly, in this bondage under Pharaoh, they had a sense of their thraldome, and desired liberty; in this of sin, men do not so much as suspect themselves to be bound, but think themselves free, and despise liberty. Lastly, in all outward bondage, they which are bound may possibly help themselves; as by running away, or by intreaty, or by ransom: In this bondage we lie still, as it were, bound hand and foot (till God by his mercy deliver us) not having so much as the least thought of relieving our selves. By all which it appears, that such who take the most liberty to sin, are the most perfect slaves in the world; because

most voluntary slaves : and that *Christs service is the onely true freedome; his yoke an easie yoke* ; his burthen but as the burthen of wings to a bird ; which makes her flye the higher. Wherefore, as we serve the lawes, that we may be free : so let us serve *Christ*, and we shall be the freest people alive.

A godly man being demanded, what he thought was the strangest, and foolishhest thing in the world, answered, *an impenitent sinner, or an Unbeliever* : For, said he, that a man should provoke God, so gracious and mighty, that he should believe *Satan* the father of lies and cruelty, forget his own death so imminent and in-evitable; obey the command of his Flesh, a Drudge so ignoble, admire the world so fickle and dangerous, prefer it before Heaven so blessed & glorious ; wilfully cast himself into hell, a place so woful and dolorous, and all for vanity, such a wretched emptinesse ; that he should feare the blasts of mens breath, and not the fire of Gods wrath; weep for the losse of friends, & not for his soul: And lastly, that *Christ* should stand at the door of his heart, craving for entrance, that he may remedy all, and make him everlastingly happy; and God call him every day, either by his word in the mouthes of his Messengers, or by strange judgements, or extraordinary mercies upon himselfe, or others, and all in vain. Such an one, sayes he, is the most foolish and degenerate creature alive :

Thus I might go on to Traytors, Murtherers, Back-biters, Seducers, Drunkards, Blasphemers, Persecutors of the godly, proud persons, Hypocrites, Thieves, Atheists, and what other sinners you can name: and prove them all fools alike. But I have already (upon one occasion or other) done it in some other Tract. Nor do I love to tautologize, except it be for a great advantage to my Reader, and for others good: though in such a case, I can, I thank God, dishonour myselfe, that I may honour my Maker. The which if men did well ponder, they wou'd be more pating of their censures ; How-ever I could wish, that our Reverend Divines would afford themselves more liberty in this case then they do. There be some expressions, that we borrow from our Predecessors, that deserve to be mentioned, or used (by a Minister that remains perhaps twenty, or thirty years in a Parish) more then once, though it be to the same Congregation (for that which takes not, or is not minded at one time, may at another : and how many have been converted, by that onely argument ; that God seeth all things even in the darke, when the doors are shut, and the curtains drawn.) Nor do I think, that a dull and flat tool, or instrument would be used, when a more quick, and sharp one may be had at as easie a rate, and perhaps neerer at hand. But we are mostly (even the best of us) loth to deny our selves ; though it be for our Masters, (& many of our Brethrens great gain and) advantage. But of this by the way onely, a word or two more, that may reach to all, that are in their natural condition, and I shall conclude.

S 58. In the last place, Are not all wilfull sinners arrant fools? who Adam-like, will receive what-ever comes, or is offered them? be it bribe, or other sinful bait, not once thinking this is forbidden fruit, and thou shalt die the death. That think the vowed enemy of their souls, can offer them a bait without a hook? you cannot but acknowledge them stark fools, though thou thy self beest one of the number.

Again, for men to dishonour God, and blaspheme his Name, while he does support and relieve them, to runne from him, while he does call them, and forget him, while he does feed them. To imitate the Common Protestants in Queen Maries time, who laughed the Martyrs to scorn, and esteemed them superstitious fools, to lose their lives and fortunes, for matters of Religion, accounting faith, holiness, immortality of the soul, &c. meer fopperies and illusions. To be quick-sighted in other mens failings, and blinde to their own. Are not these so many infallible properties of a fool? and yet these are the lively characters, of every sensuallist. In so much, that if I should give you a list, or Catalogue of all the fools in one City, or County: You would blasse your selves, that there are so few Bedlam houses, and yet so many out of their wits, that can not perceive or discern the same. And yet no wonder; for as I told you-ere-while, Sensuall men are so be-nighted, and puzzled with blindness, that they know no other way, then the flesh leads them. Yea, many by losse of conscience become Atheists; and by losse of reason, Beasts. Yea, to any thing that is spiritually good, the natural man is blinde, and deafe, and dead, as ye may see by these ensuing Scriptures, 1 Tim. 5.6. Rom. 1. 21, 22, 25. Ephes. 5. 14. Isa. 6. 9, 10. John 12. 40. Psal. 69. 23. Matth. 4. 16. & 15. 14. Ephes. 4. 18, 19. & 5. 8. 1 Pet. 2. 9. Acts 28. 27. Rom. 11. 8. Matth. 23. 16, 17. 19. 24. 26. & 27. 3, 4, 5. 2 Pet. 2. 16. Revel. 3. 17. Rom. 6. 13. & 8. 11. Micah 7. 16. Psal. 58. 4. Eph. 2. 1. If our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded, 2 Cor. 4. 3, 4.

But it is otherwise with the godly: as let Satan, or the world offer a wise Christian the bait of pleasure, or profit: his answer shall be, I will not buy repentance so dear: I will not lose my soul, to please my sense. If affliction comes, he will consider, that Gods punishments for sinne, calls for conversion from sin: and in case God speaks to him by his word, to forsake his evill wayes, and turn again to him, he will amend his course, lest if he heare not the word, he should feel the sword. Whereas nothing will confute a fool, but fire and brimstone.

The Lord spake to Manasses and to his people; but they would not regard: wherefore the Lord brought upon them the Captains of the Host of the King of Assur, that took Manasses, and put him in fetters, and brought him in chains, and carried him to Babel, 2 Chron. 33. 10, 11.

Fools, saith holy David, by reason of their transgression, and because of their iniquity, Psal. 107. 17. From which words, Musculus infers, that all

wisfull transgressors are arrant fools. And it is the saying of Cardan: That dishonesty is nothing else but folly and madnesse. Yea, Solomon throughout all his Proverbs, by a fool, means the natural man; and by a wise man, a man sanctified. O that it were rightly learned, and laid to heart by all, that are yet in the state of un-regeneracy! for it is every one of their cases. To conclude in a word, *without knowledge, the soul is not good*, Prov. 19. 2. The ignorant cannot be innocent. *I am the light of the world* (sayes our Saviour) John 8. 12. & 12. 46. *where light is not, Christ is not: for Christ is light.*

§ 59. And so according to my skill, I have performed what I at first promised. It remains before we leave it, that some use be made thereof, that so both wise and weak, may learn something from what hath been spoken of this subject. Wherefore, in the first place, If it be so, that both the sensual and rational, even all that are yet in their natural estate, are incapable of divine, and super-natural knowledge, that they are blinde touching spiritual things. Then let not any carnal wretch hereafter dare to speak evill of the things, actions, or persons, that are out of the reach of his capacity, but silently suspend his judgement, untill he be better informed: For as it pertaineth not to the Rustick, to judge of letters: So it belongeth not to natural men to judge of spiritual things. Yea, let those ignorant ones, that have used to speak evill of the way of truth, learn to kick no more against the pricks, lest they bring upon themselves the same curse, that their fellows did, who brought up an evill report of the Holy Land, Num. 13. 32, 33. & 14. 23, 24. Yea, put case they shall think they do God good service in it, as many do in persecuting, and putting to death his children and Ambassadors, John 16. 2. as a world of examples witness. Yea, the Jews thought they did marvellous well, in crucifying the Lord of life. But what says the holy Ghost, Prov. 14. *There is a way that seemeth right unto a man: but the end thereof are the ways of death*, vers. 12. Even the Powder-traitors thought they merited, when they intended to blow up the whole State.

Alas, Natural men are no more fit to judge of spiritual matters, then blinde men are fit to judge of colours. And yet none more forward then they; as you may see by those blinde Sodomites, that dealt so roughly and courselly with Lot and his two Angels, Gen. 19. 1. to 12.

That they are ignorant, and so unfit, is evident of what is recorded of Michol, 2 Sam. 6. 16. Of Nichodemus, John 3. 4. Of Festus, Acts 16. 14. And lastly, of Paul before his conversion. *I was*, saith he, *a blasphemor, a persecutor, and an opposer of Christ and his members; but I did it ignorantly through unbelief*, 1 Tim. 1. 13. It's worth your observing too, that he was no sooner enlightned with the saving knowledge of Jesus Christ, but he was of a contrary judgement, and preached that faith which before he condemned and persecuted. And this will be every one of their cases, in the end; if not in this life, yet hereafter, when Hell flames hath opened their

their eyes; they will confesse. We fools thought his life madnesse, and his end to be without honour: How is he now numbred with the children of God, and his lot among the Saints? And when they shall see it, they shall be troubled with horrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for: and groaning for anguish of spirit, shall say within themselves; This is he whom we once had in derision, and in a proverb of reproach, therefore have we erred from the way of truth, we wearied our selves in the way of wickedness and destruction: but as for the way of the Lord, we have not known it. The light of righteousness hath not shined unto us, nor hath the Son of righteousness arose upon us. What hath pride profited us? or what good hath our riches and our vaunting brought us? with more of the like, for which read, *wisdom 5.* And what is the cause they acknowledged not the same now, but their blindness and folly? and because they put their own faults in that part of the wallet that is behind them; but ours in the other part, or end which is before them: For self-examination would make their judgements more charitable. Read also these Testimonies, John 15. 21. & 16. 23. Mar. 16. 23. & 22. 29. 1 Cor. 2. 8. Isa. 5. 20. But I will give you other instances. Was it not an argument that Haman was blinde? who thought Mordecaies not bowing the knee to him, a more heinous offence, then his own murdering of thousands? Were not the Jews, Scribes & Pharisees blind, who could see more unlawfulness in the Disciples plucking a few ears of Corn on the sabbath-day? and the Palsie man's carrying his bed; then in their own devouring of widows houses? who thought they might better murder Christ, then others believe in him? and be themselves the greatest of sinners, then our Saviour to be in company with sinners? Was not Ahab blinde? who thought Elijah more troubled Israel, in doing the will of the Lord, then himself in provoking the Lord above all the Kings of Israel that were before him. And the like in our dayes. Is it not the manner of thousands with us? not only of Clowns, and ill-bred people, who walk after the flesh, in the lusts of uncleanness (whom St. Peter calls brut beasts, led with sensuality, and made to be taken and destroyed.) But of proud wits, who one would think should have more brains, and know something, to speak evil of the things which they understand not, 2 Pet. 2. 12. Yea, how severely will they censure, not only things indifferent, but the most holy and approved good duties in the godly? while they will patiently passe by the most heinous crimes, as cursing, blaspheming, &c. in themselves and others; an infallible signe of a man not born a-new. Yes, will they not more deeply censure our serving of God, then their own blaspheming of him? and think it a more heinous offence in us to be holy, then for themselves to be prophane, and persecute holiness.

And what one does, is a law to the rest, being like a flock of sheep; which if they but see one take a wrong way, all the rest will follow. As you may see

see in the Example of *Corah*, and his two hundred and fifty followers; in *Demetrius* and his fellows, in their quarrel against *Paul* and his companions. And lastly, in *Lots* neighbours, Gen. 19. where you shall read, that when some Godlesse persons had assaulted him, and his two Angels; before night, all the men of the City, from the young even to the old, from all quarters compassed the house round, seeking to break it open, railing upon, and reviling him. Yea, though they were strook with blindness, they would not leave off, untill they had wearied themselves, and set fire and brimstone about their ears, ver. 4 to 25.

Natural men in heavenly things, resemble *Shel-fish*, that have no smell: Or the *Camelion* that hath no taste. Nor do they see any more, then the meer barke or out-side of spiritual performances, 2 Sam. 6. 16. And the *Flesh* (Satan's ready instrument) will be ever suggesting to them strange surmises, touching what the Religious either say, or do.

And still, the more sottish, the more censorious: For where is least brain, there is most tongue, and loudest. Even as a *Brewers Cart* upon the stones, makes the lowdest noise, when his barrels are emptiest. They that know least, will censure most, and most deeply. It is from the weakest judgements, that the heaviest judgement comes. And so the more censorious, the more sottish, seem they never so wise in the worlds account: For admit they have a shew of wisdom; yet for matter of Religion and saving knowledge, they know not their right hand from their left; as it fared with those sixscore thousand *Ninevites*, Jonas 4. 11.

So that it's no disparagement to us, seem they never so learned: As what but their ignorance makes them so censure us. They suspect much, because they know little; as children in the darke, suppose they see what they see not. Yea, a *Dogge* will be very violent in barking at his own shadow on a wall, or face in a glasse. The *Duke of Vondosme* seeing his own and others faces in a well, call'd for ayd against the *Antipodes*. *Paglarencis* thought himselfe cozened, when he saw his sow had eleven *Pigs*, and his Mave but one Foale that would be confest. So that they are like *Harpast*, a blinde woman in *Seneca's* family, who found fault with the dayknesse of the house when the fault was in her want of sight. Or the *Owle*, that complained of the glory of the Sunne, when the fault was in her own eyes. Or like *Penibens*, in *Euripides* his *Bacchus*, who supposed he saw two Sunnes, two Thebes, every thing double: when his brain alone was troubled. Or those that are vertiginous, who thinke all things turn round, all erre: when the errour is onely in their own brains. And so much for caution to the one.

§ 60.

Secondly, for comfort to the other; If all natural men are (like *Sampson* without *his guide*,) not able without the *Holy Ghosts* direction, to finde out the *Pillars of the house*, the principles of faith: let us not wonder, that they Iweive so much from the godly in their judgement, and practice: As is it any strange thing to see a *blinde man stumble and fall*? Neither let us be discouraged, maugre all their slander & opposition. Nor think the worse of our selves, if such shall reproach us never so: The *Corinthians* exceedingly slighted *Paul*, he was this, and he was that; But what says *Paul*? *With me it is a very small thing that I should be judged of you*, 1 Cor. 4. 3, 4. VVe know little children will often laugh at wise men, when they are about serious and necessary affairs: which notwithstanding is not an argument of the unworthiness of the things they laugh at; but of the folly of them which laugh. Will the *Merchant* be discouraged because *his wine* pleaseth not a *sicke mans palate*? Much lesse cause have we to be discouraged by their distaste, or dislike of us and our actions, as having more certainty to rely upon; they perhaps have *sense, reason, and experience* to rely upon, but we have them with the advantage of *Gods Word, and Spirit, and Faith, three infallible witnesses*. Yea, we have great cause to rejoyce, that they revile, and speak evil of us. For this is both a token of perdition to them, and to us of salvation, and that of God, as the *Apostle* phraseth it, *Phil.* 1. 28.

True, they may raise any slander upon the best of us, as the *Chief Priests* did upon our *Saviour*, *Math.* 28. 13, 14. and that slander may be believed time out of minde, (as the *Jewes* to this day believe that his *Disciples stole him out of the Sepulchre*) *Matth.* 28. 15. to the hardning of many in their *Atheism*, and *Unbelief*: For what should hinder? When *Naboth* was proved to be a *blasphemer of God*, and *Susanna* a whore upon oath; and the same recorded to posterity; when *Jeremiah* was reported to be an enemy to the State? *Paul* a polluter of the Temple? *Steven* a destroyer of the Law? All the *Disciples* deceivers, and *Christ* himselfe a wine-bibber, a Sabbath-breaker, a seducer of the

the people, a Belzebub, &c. So we may perhaps under-goe the like, in one kind or other (as the Devils servants, want neither *mit* nor *malice* to devise;) But what need it trouble us, so long as it shall add waighe to our Crowns? For if we any way suffer for Christ, be it but rebuke for his sake, happy are we here, and great shall our reward be in heaven, *Mat. 5. 11, 12.*

VWherefore let us neuer be ashamed of our Masters service, nor of their censures: No matter what Judas saith touching *Maries ointment*, so long as Christ approves of it. Did our Saviour Christ forbear to heal on the Sabbath day, because the Scribes and Pharisees took it ill? no, but rather did it the more, *Luke 6. 7. to 12. and Luke 13. 31, 32.* VWhen Peter and John were charged to speak no more in the name of Jesus, their answer was, *We cannot but speak that which we have heard and seen, Acts 4. 20.* VWhen Michol scoft David, and called him fool for his dancing before the Arke; His answer was, *I will be yet more vile, and more lowly in mine own eyes.* He knew that nothing could be more *heroical*, then this very abasement. And it is our very case. Every scoffing Michol, (for none elle will do it) every drunken sor, derides our holy profession: but with God and the gracious, we shall be had in honour. Yea, our very malicious, and scoffing aduertaries shall honour us, by deriding us. Their dispraise is a mans honour, their praise his dishonour. VWherefore let us imitate St. Austin; who as he feared the praise of good men, so he detested that of evil, and ungodly men. And take our Saviours counsel; seek to iustifie our judgements, to the children of wisdom, of whom she is iustified; and not to fools, by whom she is daily crucified. Neither let any think the better of such whom they extoll; for the blinde eat many a flie.

§ 61.

Thirdly, are the one regenerate, the other carnall? the one of this world, the other chosen out of it? the one children of light, and of the day, the other blinde and in darknesse? the one Christs friends, the other his enemies? do the one live after the flesh, the other after the spirit, *Gal. 5. 15. 1 Pet. 4. 2.* Then look

look we for *no* love from, or peace with them: Different dispositions can never agree. There can be no amity, where there is no sympathy. Athens and Sparta could never agree, for that the one was addicted to serve *Minerva*, the other *Mars*. Yea, when it was said of *Phocian* and *Demosthenes*, that they could never agree; it was answered, No, how should they? when the one drinks water, and the other wine. Much more may it be applyed to these, when the holy Ghost sayes, 2 Cor. 6. What communion between light and darknesse? what peace between the Believer and the Infidel? or unbeliever, vers. 14, 15. And in another place; Know ye not, that the amity of the world, is the enmity of God? And that whosoever will be a friend of the world, maketh himselfe the enemy of God, Jam. 4. 4. And again, He that is borne after the flesh, will persecute him that is born after the Spirit, Gal. 4. 29. Yea, Solomon tels us directly, and in plain terms, That a wicked man is abomination to the just; and that he who is upright in his way, is abomination to the wicked, Pro. 29. 27. Even our very ways which God hath commanded us to walke in, are abomination to them.

VVhence it is, that the *Naturall man* can agree with all that be naturall; be they civill, or prophane, *Turkes*, or *Jewes*, *Papists* or *Atheists*, because all these agree with him in blindness, and darknesse: But with a sincere, and holy *Christian*, a practicer of piety, he can never agree, because his light is contrary to the naturall mans darknesse; Grace in the one, is a secret disgrace to the other. VVherefore to be without enemies, or to have such our friends, we may rather wish then hope; yea, once to expect it, were an effect of frenzy, not of hope. Only let not us by our offending God, or jarring amongst our selves, put weapons into their hands to wound us withal: and then we are sure to have *Christ* (who is able enough to vindicate all our wrongs) to assist us, and prevent our Enemies.

§ 62.

Fourthly, If none be truly wise, but such as have pass'd the

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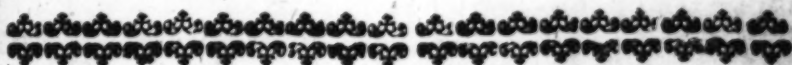
second birth; and that *this wisdom* which makes us differ, cometh downe from the Father of lights; and that we cannot have it, except God vouchsafe to give it us: it may teach us to be humble; Job 42.6. And not like the *Ape*, that is proud of his Masters jacket: And thankfull, for Heavenly notions, grow not in us; wee spin them not out of our own breasts. Nor was there any thing in us, that makes us differ: we slept nigh half our time in ignorance; and that wee ever awakened, it was onely Gods infinite goodnesse and free grace. VVhat cause have we then to blesse the giver? And to become suiters to our Saviour in their behalf, who are not yet awake: That he will be pleased to open their eyes, and remove that *vail* which is laid over their hearts, in their hearing the Gospel, 2 Cor. 3. 14, 15, 16. And in the mean-time, let us condole their distrestes, and drop some teares in pity and compassion for their great and grievous misery.

Fifthly, and lastly, If with God one spark of *spiritual*, *experimental*, and *saving knowledge*, be of more worth then all *humane wisdom and learning*, then strive we after that knowledge that will make us for ever blessed. Let us so be learned, that we may be saved. Let us not in our hearing, reading, and communication, do as little children, that looke onely upon the babies in a Booke, without regard to the matter therein contained. But like men in yeares, have more respect to the pith, and solidity of the matter, then to the phrase; and to the profit of our souls, then the pleasing of our senses. Yea, let us so minde what we either hear or read; that if any vertue be commended, we practice it; if any vice condemned, we avoid it; if any consolation be insinuated, we appropriate it; if any good example be propounded, wee follow it. Yea, so minde wee what we hear, or read, as if it were spoke onely to each of us in particular; which to do, is to be for ever happy. Good counsell for our young Gulls, who will hear no other Ministers but such as flatter sinne, and stout holinesse; nor read other Books, then such as fill them with Bride, and Lust, and the Devil.

So I have given you a good, and profitable Book, one fault-
lesse

lesse fault being born with. An answer that may satisfie such as shall make the *Objection* I expect, viz. about repetition, which I take to be a fault deserving thanks.

If any shall finde themselves gaineis by reading of this piece, let them also peruse the two fore-going parts, viz. *The Hearts Index*, and *A short and sure way to Grace and salvation*, as treating upon the most needful subjects for a natural mans conversion, that I could think of: The which being small things, are sold onely by *James Crump*, in *Little Bartholomews*, wel-yard; And by *Henry Cripps*, in *Popes-head Alley*.



ERRATA.

Not to mention all the litterall mistakes, and points misplaced; there is one fault in the Title page so grosse, (though it past the view, both of Transcriber, Composer, Corrector, and Authour, without being discerned:) that it would be mended with a pen, and of Floreligus, made Florilegus.

FINIS.

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A serious and Pathetical Description
OF
HEAVEN
AND
HELL,

According to the Pencil of the *HOLY GHOST*; and
the best *Expositors*: sufficient (with the blessing of
GOD) to make the worst of men hate *Sin*, and love *Holiness*.

Being five *Chapters* taken out of a *Book* entituled, *The Duty of a Christian*; Composed by R. YOUNG
of *Roxwell in Essex, Florilegus*.

CHAP. XIX.

Section I.



Hus as the Unbeliever and Disobedient is cursed in every
thing, and where-ever he goes, and in whatsoever he does;
Cursed in the City, and cursed also in the field; cursed
in the fruit of his body, and in the fruit of his ground, and
in the fruit of his Cattell: Cursed when he cometh in,
and cursed also when he goeth out; cursed in this life, and
cursed in the life to come; as is at large exprest, *Deut. 28*. So the Believer
that obeyes the voice of the Lord, shall be blessed in every thing he doeth,
where-ever he goes, and in whatsoever befalls him; as *God* promisseth in
the former part of the same Chapter, and as I have proved in the several
foregoing Sections. Yea, *God* will bless all that belong unto him; for
his children and posterity; yea many generations after him: shall see the
better for his sake, *Exod. 20. 6. Gen. 22. 17. Isa. 54. 13. &c.*

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where he dwells, perhaps the whole *Kingdom* he lives in, *Gen. 39, to 48. Chap.* Whereas many, yea, multitudes, *Numb. 25. 18. Deut. 1. 37 & 3. 26. Psal. 106. 32.* even a whole *Army*, *Josh. 7. 4.* to 14. yea, his childrens children unto the third and fourth generation, fare the worse for a wicked man, and an unbeliever, *Exod. 20. 5.* Besides, his prayers shall profit many; for he is more prevalent with God, to take away a judgment from a people or a Nation, than a thousand others, *Exod. 17. 11, 12, 13.* And he counts it a sin to cease praying for his greatest and most malicious enemies, *1 Sam. 12. 23.* Though they like fools, would (if they durst, or were permitted,) cut him off, and all the race of Gods people, *Psal. 83. 4. Hester 3. 6, 9, 13.* Which is as if one with a hatchet should cut off the bough of a Tree upon which he standeth. For they are beholding to Believers for their very lives: yea, it is for their sakes, and because the number of *Christs Church* is not yet accomplished, that they are out of Hell. But to go on, as all things (*viz.*) poverty, imprisonment, slander, persecution, sickness, death, temporal judgments, spiritual desertions; yea even sin and Satan himself, shall turn together for the best unto those that love God, as you have seen: So all things shall turn together for the worst unto those that hate God, as all unbelievers do, *Rom. 1. 30. John 15. 18.* even the mercy of God, and the means of grace, shall prove their bane, and inghaunce their damnation: yea Christ himself, that onely *summum bonum*, who is a Saviour to all Believers, shall be a just revenger to all Unbelievers: and bid the one, *Depart ye cursed into everlasting fire, prepared for the Devil and his Angels*, *Matth. 25. 41. 46.* Which shall be an everlasting departure, not for a day, nor for years of dayes, nor for millions of years, but for eternity; into such pains as can neither be expressed nor conceived, *Jude 6. 7. Rev. 20. 10. Mat. 3. 12. Heb. 6. 2.*

Self. 3. Wickedness hath but a time, a short time, a moment of time; but the punishment of wickedness is beyond all time; *There shall be no end of plagues to the wicked man*, *Prov. 24. 10.* *Their worm shall not dye, neither shall their fire be quenched*, *Isa. 30. 33. & 66. 24. Matth. 25. 41. Mark. 9. 44.* And therefore it is said, *the smokes of their torment doth ascend for ever and ever*, *Rev. 4. 12. & 20. 10.* So that if all the men that ever have, or shall be created, were *Eriareus*-like, hundred-handed, and should at once take pens in their hundred hands, and do nothing else for ten hundred thousand millions of years, but sum up in figures as many hundred thousand millions as they could; yet never could they reduce to a total, or confine to a number, this trisyllable word [*Eternall*], or that word of four syllables [*Everlasting*].

Now let such as forget God, but seriously consider this; it will not be an imprisonment during the Kings pleasure, but during the King of Kings pleasure: It is not a captivity of seventy years, like that of the children of Israel in Babylon; for that had an end: nor like a captivity of seventy millions of generations; for that also would in time be expired: but even for ever. The wicked shall live as long in Hell, as there shall be a just God in Heaven.

They shall live not by dayes, months, years; but for Eternity.

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is no *Arithmetitian* can number it, no *Geometrician* can measure it: For suppose the whole world were turned into a mountain of sand, and that a little *Wren* should come every thousand year, and carry away from that heap but one grain of the sand; what an infinite number of years would be spent and expired, before the whole heap would be fetcht away? but admit a man should stay in torments so long, and then have an end of his woe, it were some comfort to think, that an end will come: but alas! when she hath finished this task a thousand times over, he shall be as far from an end of his anguish, as ever he was the very first hour he entered into it.

Now, Suppose thou shouldst lye but one night grievously afflicted with a raging fit of the stone, strangury, tooth-ach, pangs of travel, or the like; though thou hadst to help and ease thee, a soft bed to lye on, friends about to comfort thee, *Physitians* to cure thee, all cordial and comfortable things to aswage thy pain; yet how tedious and painfull would that one night seem unto thee? how wouldest thou tosse, and tumble, and turn from one side to another? counting the clock, esteeming every minute a month; and thy present misery unsupportable. What then will it be to lie in flames of fire? (to which our fire is but ayre in comparison,) fire and brimstone kept in the highest flame by the unquenchable wrath of God, world without end; where thou shalt have nothing about thee but darkness and horror; wayling and wringing of hands, desperate yellings and gnashing of teeth; thy old companions in vanity and sin, to ban and curse thee; the Devils insulting over thee, with cruelty and scorn; the never-dying worm of conscience, to feed upon thy soul and flesh, for ever and ever. O everlasting misery, a never-dying life, an ever-living death!

Which yet is but just with God; for if thou mightest have sinned for ever, thou wouldest have sinned for ever. If God would everlastingly have spared thee, thou wouldest have everlastingly hated and provoked him. What then can be more equal, then that thou shouldst suffer everlastingly?

O then bethink thy self of this word *eternal* and *everlasting*, and ponder upon it: yea do but indeed believe it, and it will be enough to break the hardest hearts, and make it relent and repent, and thereby prevent the wrath to come. It will put thee to a demur, What have I done? what am I now about? whether will this course tend? how will it end? what will become of me if I go on? in *chambering and wantonness*, *swearing*, and *drunkenness*, *strife and envying*, *swearing*, *prophaneness*, *earthly-mindedness*, and the like? For indignation and wrath, tribulation and anguish, shall be upon the soul of every one that doth evil, and continueth therein, as the apostle witnesseth, Rom. 2. 8, 9. O then I break off thy sins without delay, and let there be an healing of thine errors.

Self. 3. Neither is the extremity of pain inferiour to the perpetuity of it: it is a place full of horreur and amazedness; where is no remission of sin, no dimission of pain, no intermission of sense, no remission of torment: its torments are both intolerable and interminable; and the damned are continually tormented, when once they are there. Ps. 19. 10. *the wrath of man*

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The pangs of the first death are pleasant, compared with those of the second: For mountains of sand were lighter, and millions of years shorter, than a tithe of those torments, *Rev. 20. 10. Jude 7.* It is a death which hath no death; it hath a beginning, it hath no ending, *Matth. 3. 12. Isa. 66. 24.*

The pain of the body, is but the body of pain; the anguish of the soul is the soul of anguish: For should we first burn off one hand, then another, after that each arm, and so all the parts of the body, it would be deemed intollerable; and no man would endure it for all the profits and pleasures this world can afford; and yet it is nothing to the burning of body and soul in hell. Should we endure ten thousand years torments in hell, it were grievous; but nothing to eternity: Should we suffer one pain, it were miserable enough; but if ever we come there, our pains shall be for number and kinds, infinitely various, as our pleasures have been here; every sense and member, each power and faculty both of soul and body, shall have their several objects of wretchedness, and that without intermission, or end, or ease, or patience to endure it, *Luke 12 5. & 16. 23. Matth. 3. 12. & 5. 22. & 22. 23.*

The Schools affirm, that the least torture in Hell, exceeds the greatest that can be devised by all the men on earth; even as the least joy in Heaven, surpasseth the greatest comfort here on earth. There is scarce any pain here on earth, but there is ever some hope of ease, mitigation, or intermission; of some relief or deliverance: but in Hell, their torments are easeless, endless, and remediless; unsufferable, and yet inevitable, and themselves left hopeless, helpless, pittiless.

It were misery enough, to have the head-ach, tooth-ach, Collick, gorm, burning in the fire; or if there be any thing more grievous: Yea, should all these, and many more meet together in one man, at one instant: they would come infinitely short of the pains of Hell. Yea, they would all be, but as the stinging of Ates, to the lashes of those Scorpions: but as drops, to those Vials of wrath, as sparks to that flame, as Chrysostome speaks. The Furnace of Babel, was but a flea-biting, to this tormenting Tophet, prepared of old, *Isa. 30.* He hath made it deep and large, the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone, doth kindle it, *vers. 32.* So that it were happy for reprobate spirits, if they were in no worse condition, than so many Toads or Serpents. As consider, If a dark dungeon here be so loathsome, what is that dungeon of eternal, of utter darkness? If material fire be so terrible, what is Hell fire? Here we cry out of a burning fever, or if a very coal from the hearth do but light on our flesh, O how it grieves us; we cannot hold our finger for one minute in scalding lead; but there both body and soul, shall fry in everlasting flames, and be continually tormented by infernal fiends, whose society alone would be sufficiently frightfull.

See 2. Now consider, is one hairs twitcher of a conscience here, more tormenting, than a tooth pulling, or a nail pulling? what is a

See 3. Now consider, is one hairs twitcher of a conscience here, more tormenting, than a tooth pulling, or a nail pulling? what is a

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meated in that flame: what think we shall that torment be, when body and soul come to be united in torment? since the pains of Hell are more exquisite, than all the united torments, that the earth can invent. Yea, the pains and sufferings of the damned, are ten thousand times more than can be imagined by any heart under heaven, and can rather (through necessity) be endured, than expressed. It is a death never to be painted to the life; no pen nor pencil, nor art, nor heart, can comprehend it. *Matth. 18. 8, 9, 10. & 25. 30. Luke 16. 23, 24. 2 Pet. 2. 4. Isa. 5. 14. & 30. 33. Prov. 15. 11.* Yea were all the land paper, and all the water ink, every plant a pen, and every other creature a ready Writer, yet they could not set down the least piece of the great pains of hell-fire.

Now add eternity to extremity, and then consider hell to be hell indeed. For if the *Ague* of a year, or the *Collick* of a month, or the *Rack* of a day, or the *burning* of an hour be so bitter here; how will it break the hearts of the wicked, to feel all these beyond all measure, beyond all time? So that it is an evil and bitter thing, to depart from the living God.

We poor mortals, (until God does bring us from under the power of Satan unto himself) do live in the world, as if hell were not so hot, nor the Devil so black, as indeed they are: as if Hell and Heaven, were the one not worth the avoiding, the other not worth the enjoying: but the heat of fire was never painted, and the Devil is more deformed than represented on the wall. There are unexpressible torments in Hell, as well as unspeakable joys in Heaven.

Nor will this be their case alone, that are desperately wicked; cursers and blaspheming Drunkards, and shedders of blood; but of all impenitent persons. As for instance, They who have lived in the fire of lust here, will not think much to be scorched in the flames of Hell hereafter, *Heb. 13. 4. Rev. 21. 8. & 22. 15.* The detractor is a devil above ground, being already set on fire from hell, *James 3. 6. Rev. 16. 10, 11.* which does sadly preface, what will be his portion for ever; unless repentance quench those flames; and so of the like offenders, *Psal. 9. 17. Revel. 22. 12.* As what says the Apostle? Neither fornicators, nor thieves, nor murderers, nor drunkards, nor swearers, nor raylors, nor lyers, nor covetous persons, nor unbelievers, nor no unrighteous persons shall inherit the Kingdom of Heaven, but shall have their part and portion in that lake which burneth with fire and brimstone, which is the second death, *1 Cor. 6. 9, 10. Rev. 21. 8.* which did they well consider, they durst not continue in the practice of these sins without fear or remorse, or care of amendment.

Sect. 7. Now what heart would not bleed, to see men run headlong into these tortures that are thus intollerable? Dance bloodwink into this perdition? O that it were allowed to the desperate ruffians of our dayes, that swear and curse, drink and drab, rob, shed blood, &c. (as if Heaven were blind and deaf to what they do) to have but a sight of this Hell! how would it charm their mouths, appale their spirits, strike fear and trembling into their hearts? Yea if a sinner could see but one glimpse of hell, he would be so terrified to look one moment more that fiery Lake, he would rather suffer death than look on it. *Matth. 18. 9. Luke 12. 5. 16. 23, 24.*

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sin. Nor can I think they would do as they do, if they did but either *see* or *foresee*, what they shall one day (without serious and unfeigned repentance) *feel*. And indeed, therefore are we *dissolute*, because we do not think what a judgment there is after our *dissolution*: because we make it the least, and last thing we think on; yea, it is death, we think, *to think upon death*: and we cannot endure that dolefull bell which summons us to judgment, Lam. 1. 9. Deut. 32. 29. Oh that men would believe and consider this truth, and do accordingly!

Oh that thou wouldest remember, that there is a day of account, a day of death, a day of judgment coming, Heb. 9. 27. Matth. 25. wherein the Lord Jesus Christ shall be revealed from Heaven, with his mighty Angels, in flaming fire, to render vengeance unto them which obey not his Gospel; and to punish them with everlasting perdition from the presence of the Lord, and from the glory of his power, as the Apostle speaks, 2 The. 1. 7, 8, 9. Jude 15. Isa. 33. 14. Mat. 25. 46.

As consider seriously, I beseech you, whether it will not be worth the while, so to foresee the torments of Hell, that you may prevent them: Or if otherwise, will you not one day wish you had, when death comes and arrests you to appear before the great and terrible Judge of all the world? Luke 16. 23. to 32. Matth. 13. 30, 38. at which time an *Affizes* or *Quarter-Sessions* shall be held within thee, where Reason shall sit as Judge, and Satan shall put in a *Bill of Indictment*, as long as that Book in Zecbary, Chap. 3. 2. Ezek. 2. 9, 10. wherein shall be alleged all the *evil deeds* that ever thou hast committed, and all the *good deeds* that ever thou hast omitted, with their severall circumstances that may aggravate them, Eccles. 11. 9. & 12. 14. & Cor. 5. 10. and all the curses and judgments that are due to every sin. Thine own *Conscience* shall accuse thee, and thy *memory* shall give bitter evidence against thee; and thou shalt condemn thy self, before the just condemnation of thy Judge, who knows all thy misdeeds better than thy self, 1 John 3. 20. Which sins of thine will not then leave thee, but cry unto thee, *we are thy works, and we will follow thee*, Rev. 14. 13.

And then who can sufficiently express what thy grief and anguish will be, when the summons both of the first and second death do overtake thee at once? Prov. 1. 27. And when at once thou shalt think of thy *sinns past*, thy *present misery*, and the *terroure* of thy *torments to come*; and how thou hast made *Earth thy Paradise*, thy *belly thy God*, and *lust thy Law*; so *sinning vanity*, and *reaping misery*. And finding, that as in thy *prosperity* thou neglectedst to serve God, so now in thy *adversity* God refuseth to save thee, Prov. 1. 24. to 32. Ezek. 23. 35. When thou shalt call to mind the many warnings thou hast had of this dolefull day, from *Christs faithfull Ambassadors*, and how thou then madest but a mock or jeer as to Prov. 1. 25. and think how for the short *sinfull pleasures* thou hast enjoyed, thou must endure *eternal pains*, Luk. 16. 24, 25. & Rev. 6. 11. which yet thou shalt think most just and equal; saying, As I have deserved, so I am served: for I was oft enough offered mercy, yet refused to receive thereof, but I preferre the pleasing of my senses,

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and the allurements of *Satan*, than the *Word of God*, or the motions of his *holy Spirit*, *Prov. 1. 24.* &c. *Mark 16. 16.* And (which I would have thee think upon) *Hell fire is made more hot, by neglecting so great salvation, Heb. 2. 3.* This is the condemnation (saith our *Saviour*, none like this) that *light is come into the world, and men loved darkness rather than light, because their deeds were evil, Joh. 3. 29.* Now *salvation is freely offered, but men reject it; hereafter they would accept of salvation, but God will reject them.* Yea then a whole world (if thou hadst it) for one hours delay, or despite, that thou mightest have space to repent, and sue unto God for mercy: but it cannot be, because thy body, which joyned with thy soul in thy sinfull actions, is now altogether unfit to joyn with her in the exercise of repentance; and repentance must be of the whole man. Besides, death will take no pitty; the *Devil* knows no mercy, and the *God of mercy* will have utterly forsaken thee. Then wilt thou say, Oh that I had been more wise! or that I were now to begin my life again: then would I concern the world with all its vanities: yea, if *Satan* should then offer me all the treasures, pleasures and promotions of this world, he should never entice me to forget the terrors of this dreadfull hour, and those worse which are to follow, *Luke 16. 24.* &c. & *13. 28.*

But, Oh wretched Caitiff that I am! how hath the *Devil* and my own deceitfull and devilish heart deluded me? and how am I served accordingly? For now is my case more miserable than the most despised *Toad* or *Serpent*, that perisheth when it dieth; in that I must go to answer at the great Judgment-seat for all my sins, that am not able to answer for one of the least of them, *Eccles. 12. 14.* *Mat. 18. 34.* that I who heretofore gloried in my lawless liberty, am now to be enclosed in the very claws of *Satan*, as the trembling *Partridge* within the griping talons of the ravening and devouring *Falcon*. Oh, *Cursed be the day when I was born, and the time when my mother conceived me, &c. Job. 3.*

Sett. 6. And so death having given thee thy fatal stroke, the *Devil* shall seize upon, or snatch away thy soul, so soon as it leaves thy body, *Luke 12. 20.* and hale thee hence into the bottomless lake, that burneth with fire and brimstone; where she is to be kept in chains of darkness, until the general judgment of the great day, *Jude 6. 7.* *1 Pet. 3. 19.* *Rev. 21. 8.* Thy body in the mean time being cast into the earth, expecting a fearful resurrection, when it shall be re-united to thy soul; that as they sinned together, so they may be everlastingly tormented together, *Heb. 10. 27.* At which general Judgment, *Christ sitting upon his Throne, Joh. 5. 22.* shall rip up all the Benefits he hath bestowed on thee, and the miseries he hath suffered for thee; and all the ungodly deeds that thou hast committed, and all the hard speeches which thou hast spoken against him, and his holy ones, *Jude 15.* *Eccles. 12. 12.* & *11. 9.* Within thee shall be thine own conscience, more then a thousand witnesses to accuse thee: the *Devils* who tempted thee to all thy wickedness, shall on the one side tell thee with thy conscience against thee; and on the other side shall stand thy holy Saints and Angels, as witnesses for thee, and testifying to thy Creature's obedience thee, shall

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above all the world burning with flaming fire; above thee an irrefull Judge of deserved vengeance, ready to pronounce his heavy sentence upon thee; beneath thee the fiery and sulphureous mouth of the bottomless pit, gaping to receive thee, *Isa. 5. 11; 14.* And in this wofull and dolefull condition thou must stand forth to receive with other Reprobates this thy sentence, *Rom. 14. 10. 2 Cor. 5. 10.* [Depart from me] there is a separation from all joy and happines; [ye cursed,] there is a black and direfull excommunication; [into fire] there is the extremity of pain; [everlasting,] there is the perpetuity of punishment; [prepared for the Devil and his Angels] there are thy infernal tormenting, and tormented companions, *Matth. 25. 41.* O terrible sentence! from which there is no escaping, withstanding, excepting, or appealing. Then, O then shall thy mind be tormented to think; how for the love of abortive pleasures, which even perished before they budded; thou hast so foolishly lost Heavens joyes; and incurred hellish pains, which last to all eternity, *Luke 16. 24. 25.* Thy conscience shall ever sting thee like an Adder; when thou callest to mind, how often Christ by his Ministers offered thee remission of sin; and the Kingdom of Heaven freely; if thou wouldst but believe and repeat, and how easily thou mightest have obtained mercy in those dayes. How near thou wast many times to have repented; and yet didst suffer the Devil and the World, to keep thee still in impenitency; and how the day of mercy is now past, and will never dawn again. Thy understanding shall be racked to consider, how for momentary riches, thou hast lost eternal treasure; and exchanged Heavens felicity, for Hells misery; where every part and faculty, both of thy body and soul, shall be continually and alike tormented, without intermission or dismission of pain, or from it: and be for ever deprived of the beatificall sight of God; wherein consists the sovereign good, and life of the soul. Thou shalt never see light, nor the least sight of joy; but lye in a perpetual prison of utter darkness: where shall be no order but borrow; no voice but howling and blaspheming; no noise but screeching and gnashing of teeth; no society but of the Devil and his Angels, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee, *Matth. 13. 42. & 25. 36, &c.* Where shall be punishment without any pity, misery without any mercy, sorrow without succour, crying without comfort, malice without measure, torment without ease, *Rev. 14. 10, 11.* Where the wrath of God shall seize upon thy soul and body, as the flame of fire does on the lump of pitch, or brimstone, *Dan. 7. 10.* In which flame thou shalt ever be burning; and never consumed; ever dying, and never dead; ever roaring in the pangs of death, and never rid of those pangs; nor expecting end of thy pains. So that after thou hast endured them so many thousand years as there are blades of grass on the earth, or sands in the Sea, thou shalt have been creatures in Heaven and Earth; thou shalt be no nearer to the end of thy torments, than thou wast the first day that thou wast in them; yea so far are they from ending, that they are ever

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damned soul could but conceive some hope, that those torments should have an end: this would be some comfort, to think that at length an end will come, but as often as thy mind shall think of this word never, (and thou shalt ever be thinking of it) it will rend thy heart in pieces with rage, and hideous lamentation: as giving still new life, to those unsufferable sorrows; which exceed all expression, or imagination. It will be another hell in the midst of hell. Wherefore consider seriously what I say, and that while the compassionate arms of Jesus Christ lye open to receive you; and do thereafter, *Prov. 1. 24. &c.* Take warning by Pharaoh's example, who in the Rich mans scalding torments hath a Discite à me, Learn of me, *Luke 16. 23. &c.* For he can testify out of wofull experience, that if we will not take warning by the word, (that gentle warner) the next shall be harder, the third and fourth harder than that; yea, as all the ten plagues did exceed one another; so the eleventh single exceeds them altogether. Innumerable are the curses of God against sinners, *Deut. 28.* but the last is the worst, comprehending and transcending all the rest. The fearfullest plagues, God still reserves for the upshot: all the former do but make way for the last.

Hell in Scripture is called a Lake, that burneth with fire and brimstone: and than the torment of the former, what more acute? than the smell of the latter, what more noysome?

CHAP. XX.

St. 1. **T**HUS I say, shall they be bid, Depart ye cursed into everlasting fire, &c. while on the contrary the same Christ shall say unto the other, Come ye blessed of my Father, inherit the Kingdom prepared for you, from before the foundation of the world, *Mat. 25. 34.* Which Kingdom is a place where are such joys, as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, *1 Cor. 2. 9.*

A place where there shall be no evil present, nor good absent, *Heb. 9. 12. Mat. 6. 20.* In comparison whereof, all the Thrones and Kingdoms upon earth, are less than the drop of a bucket, *Deut. 10. 14. 2 Cor. 12. 2, 4.*

Heaven in Scripture, is compared to a Kingdom for sovereignty, to a Throne for preheminency, to a Crown for state and majesty, to an inheritance for perpetuity, to a Marriage-feast for plenty, pleasure and delicacy, and to whatsoever else may set forth its excellency; though indeed in these comparisons, there is little or no comparison, as I might shew you in many particulars, if I would be large: for instances in this case would be endless.

There death shall have no more dominion over us, *Rom. 6. 9.* The Sun shall not burn us by day, nor the Moon by night, *Psal. 121. 6.* There all tears shall be wiped from our eyes, *Rom. 7. 17.* There shall be no sorrow, no pain, nor complaint; there is no malice to rise up against us, no affliction, no hunger, thirst, or any such temptation, to disquiet or afflict us; *Heb. 9. 12.* There shall be no death, no pain, no sorrow, no affliction, no hunger, thirst, or any such temptation, to disquiet or afflict us.

Rev. 7. 16, 17. & 21. 4. Heb. 9. 12. There, O there! *one day is better than a thousand*; there is Rest from our Labours, Peace from our Enemies, Freedom from our Sinnes, &c. Job. 3. 17. Heb. 4. 3, 9, 10, 11, Rev. 14. 13. Heb. 9. 12, 15.

Self. 2. Unto which Negative Priviledges, there are also added Positive of all sorts, as I might plentifully prov.; but I study brevity. Do we delight in good company? what pleasure shall we take in the company of Saints and Angels? in whom there is nothing not amiable, comfortable, delectable? nothing in us, that may cool the fervour of our love and affection to them. And so of all other enjoyments: As, Dost thou desire beauty, riches, honour, pleasure, long life, or whatever else can be named? No place so glorious by creation, so beautifull with delectation, so rich in possession, so comfortable for habitation, nor so durable for lasting, Heb. 12. 22, 1 Pet. 1. 4. 2 Cor. 4. 17, 18. Rom. 9. 3. & 8. 18. There are no Estates but Inheritances, no Inheritances but Kingdomes, no Houses but Palaces, no Meals but Feasts, no noise but Musick, no Rods but Scepters, no Garments but Robes, no Seats but Thrones, no coverings for the head, but Crownes, Rom. 8. 17. Tit. 3. 7. Heb. 9. 15. Mat. 25. 31, 34. 2 Tim. 4. 8. Gal. 4. 7. 1 Pet. 3. 9, 10. Mar. 10. 23, 24, 25. Rev. 7. 13, 14, 15. & 6. 11.

There we shall see the blessed face of God, which is the glory of all sights, the sight of all glory. Yea, we our selves shall out-shine the Sun in brightness, Mat. 13. 43. For if the brightness of the body, shall match the Sun, what will the glory and splendour of the soul be? And yet such honour shall all the Saints have. For when Christ which is our head, and life, shall appear; then shall we also appear with him in glory. And he shall change our vile and mortal body, that it may be fashioned like to his glorious body, Col. 3. 4. Phil. 3. 21.

Briefly, Our joy shall there be full, and none shall be able to take it from us, or diminish it, John 15. 11. & 16. 22. There is fulness of joy, and pleasures for evermore, Psal. 26. Joyes and pleasures never ebbing, but ever flowing to all contentment. There we shall rejoyce, for the pleasantness of the place we possess; for the glory of our souls and bodies, which we have put on; for the world which we have overcome; for Hell which we have escaped; for the joyes of Heaven which we have attained to. We shall have joy above joy, by the beatifical vision and sight of God: joy within us, by the peace of conscience, even the joy of the Holy Ghost; and joy round about us, by the blessed company, and fellowship of our associates, the holy Saints and Angels.

Self. 3. And in reason, if a Christian-soul in this Tabernacle of the body, wherein we see but as in a glass, be so delighted to see the face of God manifested in Jesus Christ; If it so glads a Child of God, when he can but in the least measure master his corruptions, or hath occasion to manifest the sincerity of his affectionate love to his Maker, and Redeemer, and his Brethren in love: How joyfull will he be, when these graces shall be perfected, and he freed from all grievances inward and outward. Yea, if the communion, and conversation of Gods Spirit, and of

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A serious and pathetic Description of Heaven and Hell.

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better than a thousand with the ungodly, Psal. 84. 10. What will it be to enjoy the immediate presence, and glory of God our Father? Christ our Redeemer, and elder-Brother? the Holy Ghost our Comforter? the Angels and Saints our Consorts, and Companions?

Our condition there will be so joyfull, that look we outwardly, there is joy in the society, Heb. 12. 22. if inwardly, there is joy in our own felicity, 1 Cor. 2. 9. Look we forward, there is joy in the eternities, 1 Pet. 5. 10. Mark. 10. 30. So that on every side we shall be even swallowed up of joy, Isa. 35. 10. & 51. 11. Matth. 25. 23. & 18. 10. Heb. 12. 22. Psal. 16. 11. As, Oh the multitude and fulness of these joys! so many, that only God can number them; so great, that he onely can estimate them; of such rarity and perfection, that this world hath nothing comparable to them, 2 Cor. 12. 2. 4. As, Oh the transcendency of that Paradise of pleasure! where is joy without heaviness or interruption; peace without perturbation; blessedness without misery; light without darkness; health without sickness; beauty without blemish; abundance without want; ease without labour; satiety without loathing; liberty without restraint; security without fear; glory without ignominy; knowledg without ignorance; eyes without tears; hearts without sorrow; souls without sinne: where shall be no evil heard of to affright us, nor good wanting to cheer us: for we shall have what we can desire, and we shall desire nothing but what is good, Deut. 10. 14. Isa. 66. 1. 1 King. 8. 27. Mark. 10. 21. Luke 18. 22. 1 Pet. 5. 10. John 4. 36. & 10. 28. Matth. 25. 46.

Self. 4. While we are here, how many clouds of discontent have we, to darken the sunshine of our joy? when even complaint of evils past, fear of presents, and fear of future; have in a manner shared our lives among them. Here we love and loath in an instant, (like Amon to his Sister Tamar,) in Heaven there is no object unlately, nothing which is not exceeding amiable and attractive: And not attractive onely, but retentive also; for there we shall not be subject to passion, nor can we possibly there misplace our affection. Here we have knowledg mixed with ignorance, faith with doubting, peace with trouble, yea trouble of conscience. Or in what we have peace of conscience, alas how often is it interrupted, with assaults of spirit? Now rejoyce we with joy unspeakable and glorious, 1 Pet. 1. 8. but alas anon it falls out, that we need to pray with David, *Restore unto us the joy of thy salvation*, Psal. 51. 12. but there is peace, even full without want, pure without mixture, and perpetual without all fear of foregoing, Dan. 2. 44.

There shall be no concupiscence to tempt, no flesh to lust against the spirit, no law in our members to rebel against the law of our mindes.

Now abideth Faith, Hope and Charity; these three now abide in Heaven, Vision succeeds in the place of Faith; attainment in the place of Hope; and perfect fruition and delectation in the room of Charity. There Promises shall end in performances, Faith in sight and fruition, Hope in fruition and possession; yea time it self shall be swallowed up in Eternity: these are the blessed eternities in Heaven, where shall we abide for ever. Now be ye men of faith, and hope, and charity.

ness in Abraham, temperance in Joseph, strength in Sampson, meekness in Moses, wisdom in Solomon, patience in Job, (for it is rare to find all these graces, compleatly to meet in any one subject,) but then and there he shall be *omnia in omnibus*; all these in every of his servants! God shall be all in all, even the fulness of him that filleth all in all things, as the Apostle speaks, *Ephes. i. 23*. The onely knowledge of God, shall fill up our understandings; and the alone love of God, shall possess our affections. God shall be all in all to us; he will fill up our rational part with the light of wisdom; our *concupiscible* part or appetite, with a spring of righteousness; and the *irascible* part with perfect peace and tranquility, as Bernard expresseth it. That is a blessed state, perpetual and unchangeable: There is eternal Security, and secure Eternity, as Bernard speaks: Or as Austin hath it, There is blessed Eternity, and everlasting Blessedness.

Let the end of our life then be, to come to a life whereof there is no end; unto which the Lord in his good time bring us, that we who now sow in tears, may then reap in joy, the which he will be sure to do, if we but for a short time serve him here in righteousness and sincerity. But otherwise, look we not for eternal happiness, but for everlasting misery: For it is an everlasting Rule, No grace, no holiness here; no glory, no happiness hereafter.

To summe up all in a word, there is no joy here comparable to that in Heaven: all our mirth here to that is but pensiveness: all our pleasure here to that but heaviness: all our sweetness here to that is but bitterness: Even Solomon in all his glory and royalty, to that was but as a spark in the chimney, to the Sun in the firmament. Absaloms beauty, to that, is but deformity, Samsons strength, to that is but infirmity. Methusalabs age, to theirs, is but youth and mortality. Hazels speed, and swiftness, but a snails pace to their celerity. Yea, how little, how nothing, are the poor and temporary enjoyments of this life, to those we shall enjoy in the next? *1 Cor. 2. 9*. Yea Paradise, or the Garden of Eden, was but a wilderness, compared with this Paradise. And indeed, if the Gates of the City be of Pearl, and the Streets of Gold; what then are the Inner-rooms, the dining and lodging Chambers? the Presence Chamber of the great Monarch of Heaven and Earth: what then may we think of the Maker and Builder thereof?

To me, (that I might darkly shadow it out; such the lively representation thereof is merely impossible) This life everlasting is the perfection of all good things. For Fulness is the perfection of Measure; and Everlastingness the perfection of Time; and Infiniteness the perfection of Number; and Immutability the perfection of State; and immensity the perfection of Place; and Immortality the perfection of Life; and God the perfection of All: who shall be All in All to us; meat to our taste, beauty to our eyes, perfumes to our smell, music to our ears. And what shall I say more? but as the Psalmist saith, *Glorious things are spoken of thee thou City of God*, *Psal. 87. 3*. See *Rev. 4. 2, 3. & 21. 10.* to the end.

The glory of Heaven, cannot be comprehended here; onely God hath vouchsafed to give us some small glimpse in the Scriptures, that we may from a conjecture, conceive enough to make us

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of his fatherly condescension, to stoop to our capacity, in representing heavenly things under earthly types: shadowing out the joys thereof, by whatsoever is precious and desirable in this life; as Cities, Kingdoms, Crowns, Pearls, Jewels, Marriages, Feasts, &c. which supereminent and superabundant felicity, St. Paul that had been an onely witness, when he had been caught up into the third Heaven, nor able to describe, much less to amplify, summes up all in these words; *A sure, most excellent, exceeding and eternal weight of transcendent glory*, 2 Cor. 4. 17. & 12. 2. But alas, such is mans parvity, that he is as far from comprehending it, as his armes are from compassing it, 1 Cor. 13. 9. *Heaven shall receive us, we cannot conceive Heaven.* Do you ask what Heaven is, saith one? when I meet you there, I will tell you; For could this ear hear it, or this tongue utter it, or this heart conceive it; it must needs follow, that they were translated already thither, 2 Cor. 12. 2, 4. Yea, who can utter the sweetness of that peace of conscience, and spiritual rejoycing in God, which himself hath tasted? If then the beginning and first fruits of it be so sweet; what shall the fulness of that beatifical Vision of God be? If the earnest penny be so precious and promising here; what shall the principal and full crop and Harvest of happiness in Heaven be? So that a man may as well with a coal paint out the Sun in all his splendor, as with his pen or tongue express, or with his heart (were it as deep as the Sea) conceive the Fulness of those Joys, and Sweetness of those Pleasures, which the Saints shall enjoy at Gods right hand for evermore. Psal. 16. 11. *In thy presence is the fulness of joy, and at thy right hand, are pleasures for evermore.* For quality, they are pleasures; for quantity, fulness; for duration, at Gods right hand; for Eternity, for evermore. And millions of years multiplied by millions, make not up one minute to this Eternity, 2 Cor. 4. 18. John 10. 28.

The Eye sees much, the Ear hears more, the Heart conceives most; yet all short of Apprehension, much more of comprehension, of those pleasures. Therefore it is said, *Enter thou into thy Masters joy*; for it is too great to enter into thee, Matih. 25. 23. *Neither will I any further enlarge my self in things too high for me*, Psal. 131. 1. For as St. Paul testifies, the heart of Man is not able to conceive those joys; which being so, how should I be able to express them in words?

And yet though we cannot comprehend this glory, this far most excellent, exceeding and eternal weight of transcendent glory; yet may and ought we to admire the never enough to be admired bounty and goodness of God and our Redeemrr, in crying out, *O the depth, &c!* *O the sweetness of his love!* *How unsearchable are his thoughts,* and intendments to man-kind? (once miserably forlorn, lost and undone,) and his ways past finding out? Rom. 11. 33.

CHAP. XXI.

But for the better understanding of this so important a subject

First, If the *Sun* which is but a creature, be so bright and glorious, that no mortal eye can look upon the brightness of it; how glorious then is the *Creator* himself? or that light from whence it receives its light? If the *frame of the Heavens*, and *globe of the Earth* be so glorious; which is but the *lower house*, or rather the *foot-stool of the Almighty*, as the Holy Ghost phraseth it, *Isa. 66.1. Matth. 5.35. Act. 7.49.* how glorious and wonderfull is the *Maker* thereof, and the *City* where he keeps his *Court*? Or if sinners, even the worst of wicked men, and Gods enemies, have here in this earthly pilgrimage, such variety of enjoyments to please their very senses; as who can express the pleasurable variety of *Objects* for the sight; of *meats and drinks* to satisfy and delight the taste; of *voices* and melodious *sounds*, to recreate the hearing; of *scents and perfumes*, provided to accommodate our very *smellings*; of *recreations and sports*, to bewitch the whole man: And the like of *honour and profit*, which are *Idols* that carnal men do mightily dote upon and take pleasure in: (though these earthly and bodily joyes are but the body, or rather the dregs of true joy,) what think we must be the soul thereof, viz. those delights and pleasures, that are reserved for the glorified Saints, and Gods dearest darlings in Heaven? Again,

Secondly, If natural men find such pleasure and sweetness in *secular wisdom, lip-learning*, and *brain-knowledge*; For even *mundane knowledge* hath such a shew of excellency in it, that it is highly affected both by the good and bad; As, O the pleasure that rational men take therein! It being so fair a *Virgin*, that every clear eye is in love with her; so rich a *Pearl*, that none but *Swine* do despise it: yea among all the *Trees in the Garden*, none so takes with rational men as the *Tree of knowledge*; (as Satan well knew, when he set upon our first Parents) inso much that *Plato* thinks, in case *wisdom* could but represent it self unto the eyes, it would set the heart on fire with the love of it. And others affirm, That there is no less difference between the *Learned* and the *Ignorant*, than there is between the living and the dead, or between men and beasts. And yet the pleasure which natural and moral men take in *secular and mundane knowledge and learning*, is nothing comparable to that pleasure that an *experimental Christian* finds in the *Divine and Supernatural knowledge of Gods word*: which makes *David* and *Salomon* prefer it before the *honey and the honey-comb* for sweetness; and to value it above thousands of *gold and silver*; yea, before *Pearls and all precious stones* for worth. How sweet then shall our knowledge in Heaven be? For here we see but darkly, and as it were in a glass, or by moon-light; but there we shall know, even as we are known, and see God and Christ in the face, *1 Cor. 13.12.*

Thirdly, if meer Naturians have been so taken with the love of *Vertue*, that they thought if a *virtuous soul* could but be seen with *corporal eyes*, it would ravish all men with love and admiration thereof; yea if the very worst of men, *drunkards, blasphemers*, and the like; though they most spitefully scoff at, and backbite the people of God; yet when they know a man sincere, upright and honest, cannot shake his

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touching *John*, and *King Agrippa* touching *Paul*.

Self. 2. Or rather if Gods own people are so ravished with the graces and priviledges which they enjoy upon earth, as the assurance of the pardon of sin, the peace of a good conscience, and joy of the Holy Ghost; which is but glorification begun: what will they be, when they shall enjoy the perfection of glory in Heaven? As see but some instances of their present enjoyments here below. First, if we were never to receive any reward for those small labours of love, and duties we do to the glory of God, and profit of others; we might think our selves sufficiently recompensed in this life, with the calm and quietness of a good conscience, the honesty of a virtuous and holy life: That we can do and suffer something for the love of Christ, who hath done and suffered so much to save us: That by our works the Majesty of God is magnified; to whom all homage is due, and all service too little. For Godliness in every sickness is a Physician, in every contention an Advocate, in every doubt a Schoolman, in all heaviness a Preacher, and a comforter unto whatsoever estate it comes; making the whole life as it were a perpetual Halleluja. Yea, God so sheds his love abroad in our hearts by the Holy Ghost, that we are in Heaven before we come thither. Inasmuch, that as the fire flyeth to his Sphere, the stone hastens to the center, the River to the Sea, as to their end and rest; and are violently detained in all other places; so are the hearts of Gods peoples without their Maker and Redeemer, their last end and eternal rest and quietness, never at rest: like the Needle touched with the Loadstone, which ever stands quivering and trembling until it enjoys the full and direct aspect of the Northern Pole. But more particularly:

How does the assurance of the pardon of sin alone, clear and calm the storms of the mind; making any condition comfortable, and the worst and greatest misery to be no misery?

To be delivered of a child, is no small joy to the mother: but to be delivered from sin, is a far greater joy to the soul. But to this we may add the joy of the Holy Ghost, and the peace of conscience, otherwise called the peace of God which passeth all understanding. These are priviledges, that make *Paul* happier in his chain of Iron, than *Agrippa* in his chain of gold: *Peter* more merry under stripes, than *Caiaphas* upon the Judgment-seat; and *Steven* the like under that shower of stones. Pleasures are ours, if we be Christs: whence those expressions of the Holy Ghost, The Lord hath done great things for us, whereof we rejoyce. Be glad in the Lord and rejoyce ye righteous, and shout for joy all ye that are upright in heart. Let all that put their trust in thee rejoyce, let them even shout for joy. Rejoyce evermore, and again, I say, rejoyce; rejoyce with joy unspeakable, and full of glory. Our rejoycing is this, the testimony of our conscience. Your heart shall rejoyce, and your joy shall no man take from you, &c. So that it is a shame for the faithful, not to be joyfull; and they sin, if they rejoyce not, whatever their condition be. The Eunuch no sooner felt the pardon of sin, upon his being baptized into the faith of Christ, but he went on his way rejoycing. Act. 8. 39. He then found more solid joy, than ever he had done in his former pleasures, and great pleasures under *Candace* Queen of the *Ethiopia*.

same time when the Disciples were persecuted, they are said to be filled with joy, and with the Holy Ghost, Acts 13. 52. And as their afflictions do abound, so their consolations abound also, 2 Cor. 1. 5. For these are comforts, that will support and refresh a Child of God in the very midst of the flames, as the Martyrs found: for maugre all their persecutors could do, their peace and joy did exceed their pain; as many of them manifested to all that saw them suffer,

Sect. 3. Where observe before we go any further; what *sots* they are, that cry out, *It is in vain to serve God, and unprofitable to keep his Commandments*; as it is in *Malachy* 3. 14. For had these fools, but tasted the sweet comforts that are in the very works of piety, and that Heaven upon earth, the feast of a good conscience, and joy of the inward man; they could not so speak. Yea then would they say, there is no life, to the life of a Christian. For as the Priests of Mercury, when they ate their figs and honey, cryed out, O how sweet is truth! So if the worst of a Believers life in this world be so sweet; how sweet shall his life be in that Heavenly Jerusalem, and holy City, where God himself dwelleth; and where we shall reign with Christ our Bridegroom, and be the Lambs wife? which City is of pure gold like unto clear glass; the walls of Jasper, having twelve foundations garnished with all manner of precious stones; the first foundation being Jasper, the second Saphir, the third a Chaledony, the fourth an Emerald, the fifth a Sardonyx, the sixth a Sardius, the seventh a Chrysolite, the eighth a Topaz, the ninth a Topaz, the tenth a Chrysoprasus, the eleventh a Jacinth, the twelfth an Amethyst; having twelve gates of twelve Pearls; the street thereof of pure gold, as it were transparant glass: In the midst of which City, is a pure River of the water of life, clear as Cristal and of either side the tree of life; which bears twelve manner of fruits, yielding her fruit every month; the leaves whereof serve to heal the Nations: where is the Throne of God and of the Lamb; whom we his servants shall for ever serve, and see his face, and have his Name writtē in our foreheads. And there shall be no night, neither is there need of the Sun, neither of the Moon to shine in it; for the light of God doth lighten it, and the Lamb is the light thereof. Into which nothing that defileth shall enter; but they alone which are written in the Lambs Book of life; As is exprest, *Rev.* 21. & 22 Chap. The Holy Ghost speaking after the manner of men, and according to our slender capacity, for otherwise no words can in any measure exprels the transcendency of that place of pleasure. Oñely here we have a taste, or earnest penny, one drop of those divine dainties, of those spiritual, supernatural and divine pleasures, reserved for the Citizens of that heavenly Jerusalem; some small smack whereof we have even in the barren desert of this perillous peregrination. God letting out as it were, a certain kind of *Manna*, which in some sort refresheth his thirsty people, in this wilderness; as with most sweet honey, or water distilled from our the Rock. As what else are those jubilees of the heart; those secret and inward joyes which proceed from a good conscience, grounded upon a confident hope of future salvation? As what else are these great clusters of grapes signific, but the fertility of

A serious and patheticall Description of Heaven and Hell.

Sect. 4. True it is, none can know the spiritual joy and comfort of a Christian, but he that lives the life of a Christian; Joh. 7. 17. *As none could learn the Virgins Song, but they that sang it, Rev. 14. 3.* No man can know the peace of a good conscience, but he that keeps a good conscience; no man knows the hid Manna, and white Stone, with a new name written in it, but they that receive the same, Rev. 2. 17.

The world can see a Christians outside: but the raptures of his soul, the ravishing delights of the inward man, and joy of his spirit for the remission of his sins, and the infusion of grace, with such like spiritual Priviledges, more glorious than the States of Kingdoms; are as a covered messe to men of the world.

But I may appeal to any mans conscience, that hath been softened with the unction of grace, and truly tasted the powers of the world to come; To him that hath the love of God shed abroad in his heart by the Holy Ghost; in whose soul the light of grace shines; whether his whole life be not a perpetual Hallelujah, in comparison of his natural condition? Whether he finds not his joy to be like the joy of harvest? or as men rejoyce when they divide a spoil? Isa. 9. 3. Whether he finds not more joy in goodness than worldlings can do, when their wheat, wine, and oyl aboundeth? Psal. 4. 7 & 53. 17. Yea, he can speak it out of experience, that as in prophane joy, even in laughter the heart is sorrowfull: so in godly sorrow, even in weeping the heart is light and cheerfull. The face may be pale, yet the heart may be calm and quiet. So St. Paul, as sorrowing, and yet always rejoicing, 2 Cor. 6. 10. Our cheeks may run down with tears, and yet our mouths sing forth praises. And so on the contrary,

Where (O God) there wants thy grace,

Mirth is only in the face; 2 Cor. 5. 12

Well may a careless worldling laugh more, as what will sooner make a man laugh than a witty jest? but to hear of an Inheritance of an hundred pounds a year, that is sold to a man, will make him more solidly merry within. Light is sown to the righteous, and joy for the upright, Psal. 97. 11. My servants, saith God, shall sing and rejoyce: but they shall weep, Psal. 135. 14.

Indeed we are not merry enough, because we are not Christians enough; because sin is a cooler of our joy, as water is of fire. And like the worm of Jonah his gourd, bites the very root of our joy, and makes it wither: Yea sin like a damp, puts out all the lights of our pleasure, and deprives us of the light of Gods countenance, as it did David, Psal. 51. 12 & 4. 6. So that the fault is either; First, in the too much sensuality of a Christian, that will not forgo the pleasures of sin, or the more muddy joy and pleasures of this world, which are poisons to the soul, and drown our joyes; as they are drowned in honey but live in vinegar. Men would have spiritual joy, but willall they would not part with their carnall joy: Yet this is an unsallable Conclusion, There is no enjoying a worldly Paradise here, and another hereafter.

Or Secondly, The fault is in the taste, not in the meat; in the folly of

To taste spiritual joyes, a man must be spiritual, for the Spirit *relisheth only the things of the Spirit*; and like loveth his like. Between a spiritual man, and spiritual joyes, there is as mighty an appetite and enjoying, as between *fleshy meat*, and a carnal stomach. Therefore the want of this taste and apprehension condemneth the world to be carnal, but magnifies the joyes spiritual, as being above her carnal apprehension. Or,

Thirdly, Herein lies the fault; few feel these joyes in this life; because they will not *crack the shell to get the kernell*: they will not *pare the fruit*, to eat the pulp; nor till the ground, to reap the Harvest. They flie the wars, and thereby lose the glory of the Victory. They will not dig the craggy mountain, to find the mine of gold. Nor *prune the Vine*, therefore enjoy not the fruit. They flie mortification, and therefore attain not the sweet spiritual consolation, which ever attends the same. And so much for the Reasons. The life may be manifold.

CHAP. XXII.

Self. 1. **F**irst, Is it so that the torments of Hell are so exquisite: even worse than the pangs of death, or child-birth, scalding lead, drinks of gall and wormwood, griping of chest-worms, sits of the stone, gout, frangury, flames of fire and brimstone? Yea are all these, and all other pains that can be named put together, but shadows, and flea-bittings to it? And are they to be endured everlastingly? And are all Fornicators, Idolaters, Thieves, Covetous, Drunkards, Swearers, Raylors, feayfull and unbelieving persons, Murderers, Sorcerers, Liars, and all unrighteous persons to meet their part and portion in that lake? And withall lose their part and portion in the Kingdom of Heaven, as the word of God expressly tells us? Rev. 21. 7, 8. & 22. 14, 15. How is it that we are not more affected therewith?

The only reason is, most men are so far from believing the word of God in this point; that they do not believe there is a God. The *psalmist* (says David) hath said in his heart there is no God, Psal. 53. 1. They (meaning the wicked) think alwayes there is no God, Psal. 10. 4. to 19. And the reason follows, His wayes alwayes prosper, Psal. 73. 3. to 21. And hence it is, that they live like beasts, because they think they shall die like beasts, without any answer for what they have either acted or left undone; and accordingly resolve, Let us eat and drink, for to morrow we shall die, as the Holy Ghost hath acquainted us with their inmost thoughts, 1 Cor. 13. 32. Whereas if men did believe either Heaven or Hell; they could never so carelessly hazard the losing of the one, or the procuring of the other. As On the madness of these men! that cannot be hired to hold their faces for one minute, in the weak flame of a farthing candle; and yet for trifles will plunge themselves body and soul, into those endless and eternally scorching flames of Hell fire.

If a King but threatens a Malefactor to the Dungeons, to the Rack, or the wheel; his bones tremble, a terrible palse runs through all his joints, he is so affected with the unsupportable tortures of burning Toes, or

unmoved, undaunted. And what makes the difference? the one we believe as present, the other is, as they think uncertain, and long before it comes, if ever it do come. Otherwise it could not be, since the *soul* of all *sufferings*, are the *sufferings* of the *soul*; since as *patented fire* is to *material*; such is *material* to *Hell-fire*.

Men may say they believe there is an *Hell*, and a *Heaven*; but surely, they would never *speak* as they *speak*; *think* as they *think*; *do* as they *do*; if they thought that their *thoughts*, *words*, and *actions*, should ever come to judgment. If men believed that *Heaven* were so *sweet*, and *Hell* so *intolerable* as the *word* makes them; they would be more obedient upon earth. The *voluptuous*, and *covetous*, would not say, *take you Heaven*, *let us have money*, *pleasure*, &c.

Text. 2. True, there are none so confirmed in *Atheism*, but some great danger will make them fly to the aid of a Divine Power, as *Plato* speaks. Extremity of distress, will send the prophane to God: as the *drowning man* stretcheth out his hand to that *lugeb*, which he contemned while he stood safe on shore. Even *Sardanapalus*, for all his bold denying of a God, at every hearing of thunder, was wont to hide his head in a hole.

Yea, in their greatest jollity, even the most secure heart in the world, hath some flashes of fears that seize on them like an *arrest of Treason*. At least on their death-beds, had they as many *Provinces* as *Absoloperos* had: they would give an hundred six and twenty of them, to be sure there were no *Hell*, though all their life they supposed it but a fable. And this makes them *fearfull to die*, and to die *fearefully*. Yea, how oft do those *Russians* that deny God at the *Tap-house*, preach him at the *Gallows*? and confess that in sincerity of heart, which they oppugned in wantonness. And certainly, if they did not at one time or other believe a God, a day of judgment, an *Heaven*, and an *Hell*: they should be in a worse condition than *Felix*, or *Belshazzar*; yea, than the *Devils* themselves; for they believe them, yea quake and tremble to think of them, as being still in a fearfull expectation of further degrees of actual torments, *Mat. 8. 29.*

However, admit their lethargized consciences be not awakened, until they come into *Hell*, (as God not seldom leaves them, to be *conquered with fire and brimstone*, because nothing else will do it:) yet in *Hell*, they shall know there is a righteous Judge, that will reward every man according to his deeds; and confess that what they once vainly imagined, was but imagined. There may be *Atheists* on earth, there are none in *Hell*. Vengeance shall make them wise, whom sin hath made, and left foolish.

A *Pope* of *Rome*, being upon his death-bed, said to those about him: *Now comes that thing to trial, which all my life I have made doubt of: whether there be a God, a Devil, and whether the soul be immortal.* 'Twas not long ere he was fully resolved with a vengeance: and so shall you, O ye fools, when that hour comes, though you flatter your selves for the present. When you *feel* it, you will *confess* it; and when you *see* it, you will like a fool say, *Alas that was thought.* For this is the way to Hell, you will like a fool say, *Alas that was thought.* For this is the way to Hell, you will like a fool say, *Alas that was thought.*

foreseeth the evil, (the evil of Hell, sayes Bernard) and preventeth it; but souls go on, and are punished, Prov. 22. 31. Acknowledge thy self a sinner then, or bethink thy self now, and so thereafter without delaying one minute: For there is no redemption from Hell, if once thou comest there. And there thou maist be (for ought thou knowest,) this very day; yea, before thou canst swallow thy spittle: Thy Pulse may leave beating, before thou canst fetch thy breath.

Seck. 3. But to speak thus to the Sensualist, is labour in vain: For their consciences are so blinded, that they (as they think) do believe an Heaven, and an Hell; yea, in God, and in Christ, as well as the precise, John 5. 38, 39, 46, 47. For it is hard for men to believe their own unbelief in this case. They that are most dangerously sick, are least sensible of their being sick.

A very likely matter thou believest in Christ, and hopest to be saved by him, when thou wilt neither imitate his actions, nor follow his Precepts. How does this hang together? Let me ask thee a question or two, that may convince thee of thy unbelief: If a Physician should say to his Patients, here stands a cordial, which if you take, will cure you; but touch not this other vial, for that is deadly poyson; and he wittingly refuseth the cordial to take the poyson; will not every one conclude, that either he believed not his Physician, or preferred death, before life? If Lots Sons-in-law had believed that Fathers, when he told them the City should suddenly be destroyed with fire and brimstone, and that by flying they might escape it, they would have obeyed his counsel. If the old world had believed that God would indeed, and in good earnest, bring such a flood upon them as he threatened, they would have entred the Ark, and not have scoffed at Noah for building it. So if you did firmly believe what God in the Scriptures speaks of Hell, you would need no entreaties to avoid the same.

Seck. 4. But alas! men of thy condition are so far from believing what God threatens in his Word against their sins, that they bless themselves in their hearts, saying we shall have peace, although we walk according to the stubbornness of our own wills; so adding drunkenness to thirst, Deut. 32. 19. Yea, they preferre their condition before others, who are so ambitious, and make conscience of their waies, thinking that they delude themselves with needlesse fears and scruples, 2 King. 18. 22, 23, 33, 34.

Alas, if they did in good earnest believe, that there is either God or Devil, Heaven or Hell, or that they have immortal souls, which shall everlastingly live in blis or woe; and receive according to what they have done in their bodies, whether it be good or evil, 2 Cor. 5. 10. They could not but live thereafter, and make it their principal care, how to be

that they believe what they say, and feel, and know; they be-

this makes them abstain from *wine, meat, felony, and the like*; but they believe not things *invisible* and to come: For if they did, they would as well yea much more fear him that hath power to cast both body and soul into Hell, as they do the temporal Magistrate, that hath onely power to kill the body; they would think it a very hard bargain, to win the whole world, and lose Heaven, and their own souls, *Luk. 9. 25.*

Men fear a Gaol, more then they fear Hell; and stand more upon their flues or sides smarting, than upon their souls; and regard more the blasts of mens breath, than the fire of God's wrath; and tremble more at the thought of a Serjeant or Bailiff, than of Satan and everlasting perdition. Else they would not be hired with all the worlds wealth, multiplied as many times as there be sands on the Sea shore, to hazard in the least the loss of those everlasting Joys before spoken of; or to purchase and plunge themselves into those caseless and everlasting flames of fire and brimstone in Hell, there to fry body and soul, where shall be an innumerable company of Devils and damned Spirits to affright and torment them, but not one to comfort or pity them. Confident I am, thou wouldest not endure here to hold thy hand in a fiery crucible the space of a day, or an hour, for all the worlds wealth and splendour: How then (if thou bethnest thy self) wilt thou hereafter endure that, and ten thousand thousand times more, for millions of millions of ages? Look *Revel. 20. 10.* and bethink thy self, how thou wilt brook to be cast into a dolefull disconsolate dungeon, to lie in utter darkness in eternal chains, in a little ease, a no ease for ever and ever. Canst thou endure to dwell with the devouring fire? with the ever burning?

Seet. 5. Wherefore let me, my Brethren, beseech you, not to be such Atheists and Fools, as to fall into Hell before you will fear it, when by fearing it you may avoid it, and by neglecting it you cannot but fall into it. What though it be usual with men, to have no sense of their souls till they must leave their bodies? yet do not you therefore leap into Hell to keep them company, but be perswaded to bethink your selves now, rather then when it will be too late, when the Draw-bridge will be taken up, and when it will vex every vein of your hearts that you had no more care of your souls. Yet there is grace offered, if we will not shut our hearts and wills against it, and refuse our own mercy; but how long God will yet wait thy leisure, or how soon he will in his so long provoked Justice pronounce thy irrevocable sentence, thou knowest not; nor canst thou promise thy self one minutes time.

Oh that men would believe the God of truth (that cannot lie) touching spiritual and eternal things, but as they do these temporary and transitory! Oh that thou who art the sacred Monarch of this mighty frame, wouldest give them hearts to believe at least thus much: That things themselves are in the invisible world, in the world visible but their shadows only! And that whatsoever wicked men enjoy here it is but as in a dream: their plenty is but like a drop of pleasure, before a River of sorrow and displeasure; and whatsoever good they feel, but as a drop of pleasure, before a River of sorrow and displeasure. Then would men be wiser, and

Judge of all the World comest slowly to judgment; yet thou wilt come surely. As the Clock comes slowly, and by minutes to the stroke; yet it strikes at last. That those are onely true riches, which being once had, can never be lost. That Heaven is a Treasure worth our hearts, a purchase worth our lives: That when all is done, how to be saved, is the best plot. That there is not mention of one, in the whole Bible, that ever sinned without repentance; but he was punished without mercy. For then there would not be a Fornicator, or prophan person as Esau; who for a portion of meat sold his inheritance, Heb. 12. 16. Then they would not be of the number of those, that so doted upon Purchases, and Farms, and Oxen; that they made light of going to the Lords Supper, Luke 14. 18, 19, 20. Nor of the Gadarens mind, who preferred their Hogs before Christ. Then would they know it better to want all things, then that one needfull thing; whereas now they desire all other things, and neglect that one thing which is so needfull. They would hold it far better, and in good sadness, to be saved with a few, as Noah was in the Ark: than in good fellowship with the multitude, to be drowned in sin, and damned for company. Nor would they think it any disparagement to their wisdoms, to change their minds, and be of another judgment to what they are.

CHAP. XXIII.

Sect. 1. Secondly, Are the joys of Heaven so unspeakable and glorious? How then should we admire the love and bounty of God, and bless his Name, who for the performance of so small a work, hath proposed so great a Reward? And for the obtaining of such an happy state, hath imposed such an easie task. Yea more, is Heaven so unspeakably sweet and delectable, and Hell so unutterably dolefull? Then let nothing be thought too much, that we can either do or suffer for Christ, who hath freed us from the one, and purchased for us the other. Though indeed, nothing that we are able to do or suffer here, can be compared with those waes we have deserved in Hell, or those joys we are reserved to in Heaven. And indeed, that we are now out of hell, there to fry in flames of fire and brimstone, never to be freed, that we have the free offer of grace here, and everlasting glory hereafter in heaven; we are onely beholding to him. We are all by nature, as traitors condemned to suffer eternal torments in hell-fire, being onely reprieved for a time. But from this extremity, and eternity of torments, Jesus hath freed and delivered us.

O think then! yea, be ever thinking of it, how rich the mercy of our Redeemer was, in freeing us; and that by laying down his own life to redeem us. Yea, How can we be thankfull enough, for so great a blessing? It was a mercy bestowed, and a redemption, that may astonish all the sons of men on earth, and angels in Heaven! Which being so

can any one in common reason, meditate so unbottomed a love, and not study and strive for an answerable and thankfull demeanour. If a Friend had given us but a thousand part of what God and Christ hath, we should heartily love him all our lives, and think no thanks sufficient: What price then, should we set upon *Jesus Christ*, who is the life of our lives, and the soul of our souls? Do we then for *Christs sake*, what we would do for a *Friends sake*: Yea, let us abhor ourselves for our former unthankfulness, and our wonderfull provoking of him. Hearken we unto *Christs* voyce, in all that he saith unto us, without being swayed one way or another, as the most are? Let us whom *Christ* hath redeemed, express our thankfulness, by obeying all that he saith unto us, whatever it shall cost us, since nothing can be too much to endure for those pleasures which shall endure for ever. Who would not obtain Heaven at any rate, at any cost or trouble whatsoever?

In Heaven is a Crown laid up for all *such as suffer for righteousness*, even a Crown without cares, without rivals, without envy, without end. And is not this reward enough, for all that men or Devils can do against us? Who would not serve a short apprenticeship in Gods service here, to be made for ever free in glory? Yea, Who would not be a *Philox* for a moneth, or a *Lazarus* for a day, or a *Sleev* for an hour, that he might be in *Abrahams bosome* for ever? Nothing can be too much to endure, for those pleasures that endure for ever. Yea, what pain can we think too much to suffer? What little enough to do, to obtain eternitie? for this incorruptible Crown of Glory in Heaven? 1 Pet. 5. 4. where we shall have all tears wiped from our eyes. Where we shall cease to sorrow, cease to suffer, cease to sin. Where God shall turn all the water of our afflictions, into the pure wine of endless, and unexpressible comfort.

You shall sometimes see an hired servant, venture his life for his new Master, that will scarce pay him his wages at the year end; and can we suffer too much for our Lord and Master, who giveth every one that serveth him, not Fields and Vineyards, as *Saul* pretended, 1 Sam. 23. 7. nor Towns and Cities, as *Cicero* is pleased to boast of *Cesar*; but even an hundred-fold more than we part withall here in this life, and eternal pleasures in Heaven hereafter, John 14. 2.

St. Paul saith, Our light affliction which is but for a moment, causeth us a far most excellent and eternal weight of glory, 2 Cor. 4. 17, 18. Where note the incomparable and infinite difference, between the wages, and the wages: light affliction receiving a weight of glory; and momentary affliction, eternal glory. Suitable to the reward of the wicked, whose empty delights live and die in a moment; but their unsufferable punishment is interminable and endless. Their pleasure is short, their pain everlasting; our pain is short, our joy eternal. Blessed is the man that can surmount temptation, for when he is tried, he shall receive the Crown of life, Jam. 1. 12.

what folly is it then, or rather madness; for the small pleasure of some base lust, some paltry profit, or fleeting vanity, (which passeth away in the very act, as the taste of a pleasant drink, dieth so soon as it is down,) to bring upon our selves in another world, torments without end, and beyond all compass of conceit?

Fourthly, Is it so? that God hath set before us life and death, Heaven and Hell, as a reward of good and evil; leaving us as it were to our choice, whether we will be compleatly and everlastingly happy or miserable; with what resolution and zeal should we strive, to make our calling and election sure? nor making our greatest business, our least and last care. I know well thou hadst rather when thou diest, go to reign with Christ in his Kingdom for evermore, than be confined to a perpetual Prison or Furnace of fire and brimstone, there to be tormented with the Devil and his Angels; If so, provoke not the Lord, who is great and terrible, of most glorious Majesty, and of infinite purity; and who hath equally promised salvation unto those which keep his Commandments; and threatened eternal death and destruction to those who break them. For as he is to all repentant sinners a most mercifull God, Exod. 34. 6. so to all wilfull and impenitent sinners, he is a consuming fire, and a jealous God, Heb. 12. 29. Deut. 4. 24.

There was a King, who having no issue to succeed him, espied one day a well-favoured and towardsly youth; he took him to the Court, and committed him to Tutors to instruct him, providing by his Will, that if he proved fit for Government, he should be crowned King, if not, he should be kept in chains, and made a Gally-slave: the youth was m. d. and neglected both his Tutors good Counsell, and his Book, so as his Master corrected him, and said; O that thou knewest what honour is prepared for thee! and what thou art like to loose by this thy idle and loose carriage! Well, thou wilt afterwards when 'tis too late, sorely rue this, And when he grew to years, the King died, whose Council and Executors perceiving him to be utterly unfit for State Government, called him before them, and declared the Kings will and pleasure, which was accordingly performed: for they caused him to be fettered, and committed to the Gallies, there to toil, and tug at the Oars perpetually, where he was worn and tossed, if he remitted his stroke never so little; where he had leisure to consider with himself, that now he was chained, who might have walked at liberty; now he was a slave, who might if he would, have been a King; now he was over-ruled by Turks, who might have ruled over Christians. The thought whereof could not but double his misery, and make him bewail his former waste of blood. Now this hereafter will be the case of all careless persons, save that this comes as a pit of that, as earth comes short of harvest, and temporal misery, of eternal. Wherefore if thou wouldest have this to become thy very case, go on in thy wilfull and perverse impenitency; but if not, rethink thy self, and do hereafter, and that without delay, one minute. For there is no redemption from Hell, if once thou comest there; And since thou wilt be (for such thou art) that thou art, yet, to be

A serious and patheticall Description of Heaven and Hell.

thou canst swallow thy spirit, if thou dost this day in thy natural condition.

Many men take liberty to sin, and continue in a trade of sin, because God is mercifull: but they will one day find that he is just as well as mercifull. There is mercy with God (saith the Psalmist) that he may be feared, not that he may be despised, blasphemed, &c. Psal. 130. 4. Yes, know this, and write it in the Table-book of thy memory, and upon the table of thy heart; That if Gods bountifullness, and long-suffering towards thee, does not lead thee to repentance; it will double thy doom, and increase the pile of thy torments. And that every day which does not abate of thy reckoning, will increase it: And that thou by thy hardness and impenitency, shalt treasure up unto thy self wrath, against the day of wrath, and the declaration of the just judgment of God, Rom. 2. 4 5. 6.

Now this Judg hath told us, that we must give an account for every idle word we speak, Mat. 12. 36. much more then for our wicked actions; therefore beware what thou dost against him.

Men may dream of too much strictness in holy courses; but they do not consider the power, the purity, and strictness of the Judg: He who brings even idle words to judgment, and forgets not a thought of disobedience; How will he spare our gross negligence and presumption? How our formality and irreverence in his service? much more our flagitious wickedness, Heb. 12. 29.

Self. 3. Wherefore as you ever expect or hope for Heaven, and Salvation; as you would escape the tormenting flames of hell-fire; cease to do evil, learn to do well. For Sanctification is the way to Glorification, Holiness to eternal Happiness. If we would have God to glorify our bodies in Heaven; we also must glorify God in our bodies here on earth.

And now for conclusion: Are the Joies of Heaven so unspeakable and glorious? the torments of Hell so wofull and dolorous? then it behoves all Parents and Governours of Families, to see to their Children and Servants souls; and that they miscarry not through their neglect. As well may I Will not their blood be required at your hands, if they perish through your neglect? Will it not be sad to have Children and Servants rise up in judgment against you, and to bring in evidence at the great Tribunal of Christ? saying, Lord, my Father never minded me, my Master never regarded me; I might sin, he never reprov'd me; I might go to Hell, he would not call me to him: Will not this be sad?

Secondly, If it be so, Let Children and Servants consider, that 'tis better to have lust restrained, than satisfied; 'tis better to be held in, and restrained from sin, than to have a wicked liberty. Be not angry with those who will not see you damn your souls, and let you alone; they are your best Friends. Fear the stroke of Gods anger, be they spiritual or eternal, more than the stroke of man. Wouldst thou set thy foot on a Gallion, or on Hell fire?

Give not way to imaginary, speculative, heart-fires; Murther in the heart, adultery in the eye, and thought of fornication, will come to all murther, and adultery, and fornication.

he get but in, he will be too hard for you. And let so much serve to have been spoken of Heaven and Hell.

Upon the one I have stood the longer, that so I might, if God so please, be a means to save some with fear, plucking them out of the fire of Gods wrath, under which (without Repentance) they must lie everlastingly.

And for the other, I have like the Searchers of Canaan, brought you a cluster of grapes to give the Reader a taste thereby, of the plentiful vintage we may expect, and look for in the heavenly Canaan.

Now if any would truly know themselves, and how it will fare with them in the end; let them read the whole Book, out of which this is taken, viz. *The whole duty of a Christian*. Which Book is licenced by John Downham and Thomas Gataker.

What follows, is both to fill up the sheet, and to occasion or forewarn Swearers, (who swear so in all places) and ignorant persons, (whose number is numberless, and who of all others are most confident that they shall do well enough) not to forget, what they have herein heard of Heaven and Hell. And to these, their faithfull and impartial Monitor (the Book-giver,) presents a few Considerations.

EVEN such is the power of sin, that it made God become man, Angels become Devils, and men become beasts. For each man by nature, every one, whose heart is not changed by the Loadstone of the Gospel, is a very beast in condition, as *Jeremy* affirms, *Jer. 10. 14.* and *St. Peter*, *1 Pet. 2. 12.* But that's not all; for when the custom of sin, hath so brained men's hearts, steared their consciences, and blinded their minds, that they can swear and curse, as familiarly as dogs bark: When the just and true God, hath for their rebellious wickedness in rejecting him, and despising all good means of being bettered; given them up to their own heart's lusts; and to Satan the god of this world, to be taught and governed by him: even as a just Judge, having passed sentence upon some hainous Malefactor, gives him up to theaylor, or Executioner: (as you may see by sundry places; *2 Thes. 1. 10, 11, 12.* *1 Kings 22. 20, 21, 22.* *2 Tim. 2. 16.* *Eccl. 1. 2.* *John 13. 2.* *Acts 5. 3.* *1 Chron. 21. 1.* *Gen. 3. 1. to 6. Rev. 2. 10, 31, 35.* *Joh. 8. 44.* & *12. 31.* & *14. 30.* *2 Cor. 4. 4.*) Then they become to devils, that as *Paul* being guided by the good Spirit of God could say, *I live not, but Christ lives in me, Gal. 2. 20.* so may they say, we live not, but the Devil lives in us. For he is not onely their Father, *Gen. 3. 15.* *John 8. 44.* But their God, *2 Cor. 4. 4.* And their Prince, *John 14. 30.* And works in them his pleasures, *Eph. 2. 2.* *1 Tim. 2. 16.* So that they are ready and willing to say or do, what he will have them: as you may plainly read *Joh. 14. 3.* *Acts 1. 3.* & *12. 1, 2, 10, 11.* *1 Cor. 11. 1.* *Gen. 3. 1. to 6. Rev. 2. 10.*

And these you may easily know by their language: For Swearing and cursing, is the very language of the damned: as you may see, *Psalm. 10. 3.* *Eccl. 10. 3.* *1 Cor. 13. 1.* *1 Tim. 6. 10.* *2 Tim. 3. 2.* *James 3. 10.* *Revel. 13. 6.* *14. 9.* *15. 2.* *16. 9.* *17. 6.* *18. 2.* *19. 2.* *20. 10.* *21. 3.* *22. 3.* *23. 1.* *24. 1.* *25. 1.* *26. 1.* *27. 1.* *28. 1.* *29. 1.* *30. 1.* *31. 1.* *32. 1.* *33. 1.* *34. 1.* *35. 1.* *36. 1.* *37. 1.* *38. 1.* *39. 1.* *40. 1.* *41. 1.* *42. 1.* *43. 1.* *44. 1.* *45. 1.* *46. 1.* *47. 1.* *48. 1.* *49. 1.* *50. 1.* *51. 1.* *52. 1.* *53. 1.* *54. 1.* *55. 1.* *56. 1.* *57. 1.* *58. 1.* *59. 1.* *60. 1.* *61. 1.* *62. 1.* *63. 1.* *64. 1.* *65. 1.* *66. 1.* *67. 1.* *68. 1.* *69. 1.* *70. 1.* *71. 1.* *72. 1.* *73. 1.* *74. 1.* *75. 1.* *76. 1.* *77. 1.* *78. 1.* *79. 1.* *80. 1.* *81. 1.* *82. 1.* *83. 1.* *84. 1.* *85. 1.* *86. 1.* *87. 1.* *88. 1.* *89. 1.* *90. 1.* *91. 1.* *92. 1.* *93. 1.* *94. 1.* *95. 1.* *96. 1.* *97. 1.* *98. 1.* *99. 1.* *100. 1.*

Devils learn this their damnable Cursing and Swearing? Are their tongues fired and edged from Hell, as St. James hath it? James 3. 6. And doth not experience shew, that the language of hell is so familiar with many of them, that blasphemy is become their mother tongue?

True, these poor simple souls, know none of all this: as those four hundred of Abahs Prophets, in whom this evil Spirit spake, did not know that Satan spake by them, 1 King. 22. 22. Neither did Judas know when he eat the sop, that Satan entered into him, and put it into his heart to betray Christ, John 13. 2. Nor do Magistrates, when they cast the Servants of God into Prison, once imagine, that the Devil makes them his Jesters, but he doth so. They are his Instruments, but he is the Principal Author; as is plain by Rev. 2. 10. Neither did Annanias and Sapphira once think, that Satan had filled their hearts, or put that lye into their mouths, for which they were strook dead, Act. 5. yet the Holy Ghost tells us plainly, that he did so, vers. 3. Nor Eve in Paradise, had not the least suspicion, that it was Satan that spake to her, by the Serpent: when tempted to eat the forbidden fruit. Nor did David once dream, that it was Satan, who moved him to number the people, 1 Chron. 21. 1. Much less did Peter, who so loved Christ, imagine that he was set on by Satan, to tempt his own Lord and Master with those affectionate words, Master pitty thy self: For if Christ had pitied himself, Peter and all the world had perished. Yet it was so, which occasioned Christ to answer him, Get thee behind me Satan. Matth. 16. 23, 23.

Much more is it so with you, who rare Heaven with your blasphemies, and bandy the dreadfull Name of God, in your impure and polluted mouths, by your bloody Oathes and Execrations. For how else could you Swear and Curse as it he that made the ear could not hear? or as if he were neither to be feared nor cared for, who for sin cast the Angels out of Heaven, Adam out of Paradise, drowned the old world, rained down fire and brimstone upon Sodom, commanded the earth to open her mouth, and swallow down quick Korah and his company? He who smote Egypt with so many plagues, overthrew Pharaoh and his host in the Red Sea, destroyed great and mighty Kings, giving their Land for an Inheritance to his people: and can as easily with a word of his mouth, strike you dead while you are blaspheming him, and cast you body and soul into Hell for your odious unthankfulness: yea, it is a mercy beyond expression, that he hath spared you so long.

When a doer flies in his Masters face that keeps him, we conclude he is mad: Are you then rational men, that (being never so little crotch) will fly in your Masters face, and rare your Saviours Name in pieces with Oathes and Execrations, which is worse than frenzy? No, you are demoniacal, possessed or rather infested with a Devil: and more miserable than such an one, because it is a Devil of your own choosing, as he speaks. Oh if you have any spark of reason left, made in the least love your selves: leave off your damnable and devilish Swearing and

God hath made, and set down in *his Word* against this horrid sinne; and against all those that so daringly and audaciously provcke him, lest you be plagued with a witness, and that both here and hereafter: for God (who cannot lie) hath threatened that his curse shall never depart from the house of the Swearer, as it is *Zach. 5. 3, 4, 5*. And I doubt not but you are already *curst*, though you know it not: That either he hath *curst* you in your *body*, by sending some foul Disease; or in your *estate*, by suddenly consuming it; or in your *name*, by blemishing and blasting it; or in your *seed*, by not prospering it; or in your *mind*, by darkening it; or in your *heart*, by hardening it; or in your *conscience*, by terrifying it; or will in your *soul*, by everlastingly damning it, if you repent not. Wherefore take heed what you do, before it prove too late. Yea, my Brethren, berthink your selves what God and Christ hath done for you. 'It is *his maintenance* we take, and live on. The *air* we breathe, the *earth* we tread on, the *fire* that warms us, the *water* that cools and cleanseth us, the *cloathes* that cover us, the *food* that does nourish us, the *delights* that chear us, the *hasss* that serve us, the *Angels* that attend us, even all are his. That we are not at this present in *Hell*, there to fry in flames, never to be freed; that we have the free offer of *grace* here, and everlasting *glory* in Heaven hereafter, we are onely beholding to him, And shall we deny this Lord that hath bought us? Shall we most spitefully and maliciously fight on *Satans* side against him with all our might, and that against *knowledge* and *conscience*? I wish that you would a little think of it.

Neither object that ye are so accustomed to *Swearing* that you cannot leave it; for this defence is worke than the offence. As take an instance: Shall a thief or murderier at the Bar alledge for his defence, that it hath been his use and custome of a longtime, to rob and kill, and therefore he must continue it? Or if he do, will not the Judge so much the rather send him to the Gallows? And so much the rather, for that of all other sins this sin of Swearing is the most inexcusable. First, Because it is a sin from which of all other sins we have most power of abstinence: For were you forced to pay three shillings four pence for every Oath you swear, (as the Law enjoyns;) or if you were sure to have your tongue cut out, which is no light punishment for this sin, damnation being the due penalty thereof, as the Apostle sets it down, *Jam. 3. 12*. you both could and would leave it. Secondly, Because it is a sin to which of all other sins we have the fewest temptations; for all thou canst expect by it, is the suspicion of a common Liar, by being a common Swearer; or that thou shalt vex others, and they shall hate thee; for it bringeth not so much as any appearance of good unto us to induce us: For whereas other sins have their several baits to allure us, some the bait of profit, some of honour, some of pleasure; this sin is detestable to them all, and onely bringeth much loss here, namely, of *Grace* and a good *Conscience*; and the loss of Gods *Favour*, and the *Kingdome* of Heaven hereafter, which is of more value than any *worldly* Wards; which shows, that thou lovest the *world* more than God, and therefore art not of *meane* estate.

like to, and contempt of God, which is most fearfull, and (as a man would think) should make it unpardonable: I am sure the Psalmist hath a terrible word for all such, if they would take notice of it: *Let them be confounded that transgress without a cause*, Psal. 13. 3. Wherefore no longer continue it, but repent of it, and forsake it, lest the Lord should deal by you as he hath threatned, *Deut. 28. 58, 59. That if we do not fear and dread his glorious and fearfull Name, the Lord our God, he will make our plagues wonderfull, and of long continuance, and the plagues of our posterity.* Besides, how frequently doest thou pollute and prophane Gods Name, and thy Saviours? The Jews grievously sinned in crucifying the Lord of Life but once, and that of ignorance; but the times are innumerable that thou doest it, every day in the year, every hour in the day, although thy Conscience and the Holy Spirit of Grace hath checkt thee for it a thousand and a thousand times. Dost thou expect to have *Christ* thy Redeemer and Advocate, when thy Conscience tells thee that thou hast seldome remembered Him but to blaspheme Him? and more often named Him in thy Oaths and Curses, than in thy Prayers?

True, thou takest so little notice of the number of thy Oaths and Curses, that thou wilt not acknowledge thou didst Swear or Curse at all. Yea, though thou beest taken in the manner, and told of it, thou wilt not believe it: But all that are present can witness the same, and Satan also, as also the searcher of hearts, who himself will one day be a swift witness against swearers, *Mal. 3. 5.* For of all other sinners, the Lord will not hold him guiltless, that taketh his Name in vain, as the third Commandment tells you, *Exod. 20. 7.*

But who is me, it fares with common Swearers as with persons desperately diseased, whose excrements and filth comes from them at unawares. For as by much labour the hand is so hardened that it hath no sense of labour, so their much swearing causeth such a brawny skin of senseliness to overspread the heart, memory and conscience, that the Swearer sweareth unwittingly, and having sworn, hath no remembrance of his Oath, much less repentance for his sin.

Wherefore I beseech you by the mercies of God (who hath removed so many evils, and conferred so many good things upon you, that they are beyond thought or imagination) to leave it, especially after this warning, which in case you do not, will be a fore witness, and rise up in judgement against you another day.

Or if you regard not your self, nor your own souls good, yet for the Nations good, leave your Swearing and Banning: For the Lord hath a great controversy with the inhabitants of the Land, because of swearing, *Hol. 4. 12. Yea, because of Curses the whole Land* (even the three Nations) *curst* *curst*, as you may see, *Jer. 2. 2.*

But thou (who art a true Christian) wilt allege, That if thou doest swear, it is in Truth and Truth, by our Saviour, the Light, with the Holy Spirit, which is our Witness.

Answer: True; blind sensualists, (that have no other guide but the flesh,) may deem or dream it a mite, a moate, a matter of nothing. But hadst thou the least knowledge of the Law of God, or still in Scripture; thou wouldest know, that God expressly forbids it, and that upon pain of damnation; James 12.5. And that Christ commands us not to swear at all, in our ordinary communication; saying, That whatsoever is more than Yea Yea, Nay Nay, cometh of evil, Math. 5.34,35,36,37.

If the matter be light and vain, we must not swear at all; if so weighty, that we may lawfully swear, as before a Magistrate, being called to it, then we must onely use the glorious Name of our God in a holy and religious manner, as you may see, Deut. 6.13. Isa. 45.23. & 65.16. Job. 23.7. Eccl. 23.13. Jer. 5.7. And the reasons of it are weighty, if we look into them; for in swearing by *Faith, Our Lady, The Light*, or any other creature, you ascribe that unto the said creature, which is onely proper to God, namely to know your hearts, and to be a discerner of secret things; Why else should you call that Creature as a witness unto your conscience, that you speak the truth and lye not, which onely belongeth to God? And therefore the Lord calls it a forsaking of him; as mark well what he saith, Jer. 5.7. *How shall I spare thee for this? thy children have forsaken me, and sworn by them that are no gods? And do you make a small matter to forsake God, and make a God of the creature? Will you believe the Prophet Amos? If you will, he saith, (Speaking of them that swore by the sin of Samaria,) That they shall fall, and never rise again, Amos 8.14.* A terrible place to vain Swearers.

Yea, in swearing by any Creature whatsoever, we do invoke that Creature, and ascribe to it divine worship; a lawfull Oath being a kind of invocation, and a part of Gods worship: Yea, whatsoever we swear by, that we invoke both as our witness, suitor, and Judge, Heb. 6.16, and by consequence desire it, by ascribing and communicating unto it Gods incommunicable Attributes, as his Omnipresence, and Omniscience of being every where present, and knowing the secret thoughts and intentions of the heart: And likewise his Omnipotency, as being Almighty in Patronage, Protecting, Defending and Rewarding us for speaking the truth, or punishing us if we speak falsely: all which are so peculiar to God, as that they cannot be communicated or ascribed to another. So that in swearing by any of these things, thou committest an high degree of gross Idolatry, thou insultest and robbest God of his glory (the most heinous sin of all) and in a manner dethronest Him, and placest an Idol in his room.

Neither are we to joyn any other with God in our Oaths, for in so doing we make base Idols, and filthy Creatures, Co-heirs in honour, and Competitors in the Throne of Justice with the Lord, who is the Creator of Heaven and earth, and the Supreme Judge and Lord of all the world.

It is safe we say, that thou shalt be rewarded with the Lord, if thou

Lord and by Malcham, which Malcham was their King, or as some call it their Idol, Zeph. 1. 4. 5.

But as if swearing alone would not press thee deep enough into Hell, thou addest *Curſing* to it, a ſin of an higher nature, which ſure is frequently, but ſuch as are deſperately wicked, it being their peculiar brand in Scripture; as how doth the Holy Ghoſt ſtigmatize ſuch an one? *His mouth is full of Curſing*, *Pſal. 10. 7.* & *Rom. 3. 14.* or *he loveth Curſing*, *Pſal. 109. 17.* And indeed, whom can you obſerve to love this ſin, or to have their mouths full of Curſing? But Ruſſians and ſons of Babel, ſuch as have ſhaken out of their hearts the fear of God, the ſhame of men, the love of Heaven, the dread of Hell, not once caring what is thought or ſpoken of them here, or what becomes of them hereafter; yea, who ſerve them well, and you will find, that they are mockers of all, that march not under the pay of the Devil, Beſides, it is in the very depth of roaring and drinking is the horſe-way to Hell; whoring and cheating the foot-way; but *Sweating* and *Curſing* follows Korah, Dathan and Abiram. And certainly if the infernal Tophet be not for theſe men, it can challenge no gueſts.

Again, Why doſt thou curſe thine enemy? (if he be ſo) but be- cauſe thou canſt not be ſuffered to kill him. For in heart, and thou art a *murderer*, in wiſhing him the *poſt*, *plague*, or that he were *hanged*, or *damm'd*. Nor will it be any rare thing at ſome day's judgement, for *Curſers* to be indicted of *murder*. For like *Shimei* and *Goliab* to *David*, thou wouldſt kill him if thou durſt; thou doſt kill him ſo far as thou canſt. I would be loath to truſt his hands that bans me with his tongue. Had *David* been, as the mercy of our Father *Shimei* or *Goliab*, and not too ſtrong for them, he had them breath'd his laſt.

Such as would know how *witless*, *graceless*, and *ſhortleſs*, even the beſt are that uſe to curſe; (for I paſs over ſuch as call for a Curſe on themſelves, ſaying, *God damn me*, *conſume me*, *The Devil take me*, and the like; which would make a rational man tremble to ſay, be- cauſe I were as good knock as a dead man's grave, or ſpeak to them to let them read my larger piece, *criminals, a fearful man to cure that burden ſin of ſwearing*, page 3, &c.) But what mean time thou ſayest, what will be the iſſue? The curſer's curſe ſhall not ſtick where the Curſer meant it, *Prov. 26. 2.* yea, though thou curſeſt a good man, *Pſal. 109. 28.* but the Curſer ſhall be ſure to reap what he ſoweth to thine own grief, *Pſal. 7. 14, 15, 16.* *Eccl. 22. 26.* Curſing mouths are like all man's Peeces, which while men ſwear, and others, recoil in ſplinters on their own faces. Their words are ſure to be, but whirlewinds, which being breath'd forth return again to the ſame place. As hear how the Holy Ghoſt delivers its *Pſal. 109. 2.* *he loveth curſing*, ſo ſhall it come unto him; and as he loveth curſing, ſo ſhall it be far from him, as he cleaſeth himſelf with curſing, ſo ſhall he be far from the Father's life water, and ſo

And indeed, who shall go to Hell, if Cursers should be less than the number of the hairs of a man's head. Wherefore let all those learn to bless, that look to be heirs of the blessing.

Consider what hath been said, and the Lord give you understanding in all

To all that are in the midst of such plentiful means of light and grace, we present these three main points, which every one must of necessity know, who would be saved.

How man was at first created.

How he is now Corrupted.

How he may be again Restored.

...that provided the soul cannot be good, Prov. 19 2.

that is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil, John 3:19.

our Gospel be hid, it is hid to them that are lost: whom the God of this world hath blinded, &c. 2 Cor. 4. 3, 4.

Cast out thy fury from the Heathen that know thee not; and upon the Falsifiers that will not call on thy Name, Jer. 10. 25. Psal. 79. 6.

people is a misunderstanding: therefore he that made them shall not have mercy on them, and he that formed them, will show them no favour,

My people are destroyed for lack of knowledge: because thou hast rejected
counsel, I will also reject thee, Hos. 4. 6.

The Lord Jesus has been raised from Heaven with his mighty Angels to
judge the living, the dead, and them which know not God. 1 Thel. 4:16.

I take special notice of their *Predictions* and *Testimonies*, touching *my* *work*, for they are a valuable proof of the very small number of

For confidential informants

experience, that masters of poetry, all the Land over
the very first principles of Christianity. Of which more in

inculcated, a short and sure way to grace and salvation.



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The Blemish of Government, the Shame of Religion, the Disgrace of Mankind; or, a Charge drawn up against Drunkards, and presented to his Highness the Lord PROTECTOR, in the name of all the Sobber Partie in the three Nations. Humbly craving, that they may be kept alone by themselves from infecting others; compelled to work and earn what they consume: And that none may be suffered to sell Drinke, who shall either Swear, or be Drunk themselves, or suffer Others within their walls.

By R. Tounge of Roxwell in Essex.

I. BRANCH Of the Charge.



THat as the Basiliske is chief of Serpents: so of sinners the Drunkard is chief. That Drunkenesse is of sins the Queen as the Gowt is of diseases: even the root of all evil, the rot of all good. A sin which turns a man wholly into sin. That all sins, all beast-like, all serpentine qualities meet in a Drunkard, as rivers in the sea: and that it were far better be a Toad, or a Serpent, then a Drunkard: That the Drunkard is like Ahab, who sold himself to work wickednesse. That he wholly dedicates, resignes, surrenders, and gives himself up to serve sin and Satan. That his onely imploiment is to drinke, drab, quarrel, swear, curse, scoffe, slander and seduce: as it to sin were his trade, and he could do nothing else; like the Devil, who was a sinner from the beginning, a sinner to the end. That the five senses of Belial, are all for the belly: for to drinke God out of their hearts, health out of their bodies, wit out of their heads, strength out of their joints, all the money out of their purses, all the drinke out of the Brewers barrels, wife and children out of doors, the house out at windowes, the Land out of quiet, plenty out of the Nation, is all their businesse. In which their swinish wallowing, they resemble so many frogs in a puddle, or water-snakes in a pond: for their whole exercise, yea, religion, is to drinke; they even drown themselves on the drie land. That they drinke more spirits in one night, then their flesh and brains be worth. That more is thrown out of one soldiers nose, and mouth, and guts, then would maintein five sufficient families.

a. Br. That it is not to be imagined what all the Drunkards in one shire or County do devour, & worse then throw away in one yeare: when it hath been known (if we may give credit to Authors, and the oaths of others) that two and thirtie in one cluster have made themselves drinke; that six and thirtie have drank themselves dead in the place with carousing of healths; that at one supper, one and fourtie have killed themselves, with striving for the conquest: that two have drank each of them a peck at a draught: that four men have drank four gallons of wine at a sitting: that one man hath drank two gallons of wine; and two more, three gallons of wine a peece at a time: that one Drunkard in a few hours, drank four gallons of wine: that four and thirtie men have drank many cans of wine at one sitting: and they had lived your way, and

The Disgrace of Mankind.

all, three hundred cups of wine amongst four men; and lastly that three women came into a Tavern in Fleetstreet (when I was a boy take it upon Claptons Oath and credit, who drew the Wine) and drank fourtie more quarts of Sack; two of them sixteen a piece, and the third to get the victorie, seventeen quarts of Sack. Which being so, what may the many millions of these ding-christy deary-makers consume in a year in all the three Nations.

Nor need it seem incredible, that common drunkards should drink thus: for they can disgorge themselves at pleasure, by onely putting their finger to their throat. And they will vomit, as if they were so many live whales spuing up the Ocean; which done, they can drink afresh.

Or if not so, yet custome hath made it to passe through them, as through a tunnel, or strainer; whereby it comes out again as sheer wine as it went in, as hath been observed.

Nor hath the richest Sherrie, or old Canarie any more operation with them, then a cup of fix hath with me. And no marvel! for if physick be taken too oft, it will not work like physick; but nature entertains it as a friend, not as a Physitian: yea poison by a familiar use becomes natural food. As Aristotle (in an example of a Maid, who used to pick spiders off the walls and eat them,) makes plain.

3. Br. That as Drunkards have lost the prerogative of their creation, and are changed (with Nebuchadnezzar, Dan. 4. 16.) from men into beasts, so they turn the sanctuaries of life into the shambles of death: yea thousands (when they have made up the measure of their wickednesse) are taken away in God's just wrath in their drink; (as it were with the weapon in their bellies) it faring with them as it did with that Pope, whom the Divel is said to have slain in the very instant of his Adulterie, and carrie him quick to hell; being suddenly struck with death, as if the execution were no lesse intended to the soul, then to the bodie.

That by the Law of God in both Testaments; He that will not labour should not eat, Gen. 3. 19. Prov. 20. 4. 2 Thes. 3. 10. because he robs the Commonwealth of that which is altogether as profitable as land, or treasure. But Drunkards are not onely lazy get-nothings, but they are also riotous spendalls; and yet these drunken drones, these gut-mongers, these Quagmirists, like vagrants and vermine, do nothing all their life-long that may tend to any good, as is storied of Margites, and yet devour more of the fat of the Land, then would plentifully maintein those millions of poor in the Nations, that are ready to famish. A thing not fit to be suffered in any Christian Commonwealth; yea far sitter they were stoned to death, as by the Law of God they ought, Deut. 21. 20, 21. since this might bring them to repentance; whereas now they spend their daies in mirth; and suddenly they go down into hell, Job 21. 13. Drunkards being those swine, whom the legion carries headlong into the Sea, or pit of perdition.

4. Br. That every hour seems a day, and every day a month to a drunkard, that is not spent in a Tap-house; yea, they seem to have nailed their ears to the door of some Taverne, or Tap-house, and to have agreed with Satan, Master, it is good being here. That where ever the Drunkards house is, his dwelling is at the Ale-house, except all his moneys be spent, and then if his wife will fetch him home with a lantern, and his men with a barrow, he comes with

The Disgrace of Mankind.

5

That the pot is no sooner from their lips, but they are melancholy; and their hearts as heave, as if a millstone lay upon it. Or rather they are vexed like Saul with an evil-spirit, which nothing will drive away but drink and Tobacco. They so wound their consciences with all kinde of prodigious wickedness, and so exceedingly provoke God, that they are racked in conscience, and tortured with the very flashes of hell-fire. That they drink to the end onely, that they may forget God, his threats and judgments; that they may drown conscience, and put off all thoughts of death, & hell; and to hearten and harden themselves against all the messages of God, and threats of the Law: which is no other in mitigating the pangs of conscience, then as a saddle of gold to a galled horse, or a draught of poison to quench a man's thirst. That if they might have their wills, none should refuse to be drunk unpunished, or be drunk unrewarded at the common charge. As how will they boast what they drank, and how many they conquer'd at such a meeting, making it their onely glory. That the utmost of a Drunkards honestie is good-fellowship: that temperance and sobrietie with them is nothing but humour and singularity; and that they drink not for strength, or need, but for lust and pride; to shew how full of Satan they are, and how near to swine.

That though these swinish swill-bouls make their gullet their god, and sacrifice more to their god-bellie, then those Babylonians did to their god Bel, Bell & the Dragon, ver. 3. yet they will say, yea swear, that they drink not for love of drink; though they love it above health, wealth, credit, child, wife, life, heaven, salvation, all. They no more care for wine, then Esau did for his pottage, for which he sold his birth-right, Isa. 56. 12.

§. Br. That Drunkards are the Devils captives, at his command, and ready to do his will; and that he rules over, and workes in them his pleasure, 1 Tim. 2. 26. Eph. 2. 2. that he enters into them, and puts it into their hearts what he will have them to do, John 13. 2. Acts 5. 3. 1 Chron. 21. 1. opens their mouths, speaks in and by them, Gen. 3. 1, to 6. stretcheth out their hands, and they act as he will have them, Acts 12. 1, 2. Rev. 2. 10. he being their father, Gen. 3. 15. John 8. 44. their king, John 12. 31. & 14. 30. and their god, 2 Cor. 4. 4. Eph. 2. 2. And which is worst of all, that drunkenness not onely dulls and dams up the head and spirits with mud, but it bestraitens the heart, and (being worse then the sting of an Aspe) poisoneth the very soul and reason of a man, whereby the faculties and organs of repentance and resolution are so corrupted and captivated, that it makes men utterly incapable of returning, unlesse God should work a greater miracle upon them, then was the creating of the whole world. Whence Austin compares it to the very pit of hell, out of which (when a man is once fallen into) there is no hope of redemption.

That Drunkenness is like some desperate plague, which knowes no cure: As what saies Basil, Shall we speak to drunkards? we had as good speak to livelesse stones, or senselesse plants, or willelesse beasts, as to them; for they no more believe the threats of Gods word, then if some Imposter had spoken them. They will fear nothing, till they be in hell-fire; resembling the Sadducees, who would take no warning, though they were all struck blinde; but persisted in their course, untill they felt fire and brimstone about their ears.

That there is no washing these Blackmores white, no charming these deaf Adders; blind men never blush, fools are never troubled in conscience, neither are beasts ever ashamed of their deeds.

That a man shall never hear of an habituated, insatuated, incorrigible, canterized Drunkard, that is reclaimed with age.

6. Br. That as at first, and before custome in sin hath hardened these Drunkards, they suffer themselves to be transformed from men into swine; as Elpeior was transformed by Circes into a hogge; so by degrees they are of swine transformed again into Divels, as Cadmus and his wife were into serpents, as palpably appears by their tempting to sin, and drawing to perdition.

That these Agents for the Divel, Drunkards, practise nothing but the Art of debauching men; that to turne others into beasts, they will make themselves divels, wherein they have a notable dexteritie, as it is admirable how they will winde men in, and draw men on by drinking first a health to such a man, then to such a woman my mistress, then to every ones mistress; then to some Lord or Ladie; their master, their magistrate, their Captain, Commander, &c. and never cease, until their brains, their wits, their tongues, their eyes, their feet, their senses & all their members fail them: that they will drink until they vomit up their shame again, like a filthie dog, or lie wallowing in their beastliness like a brutish swine. That they think nothing too much either to do or spend, that they may make a sober man a drunkard, or to drink another drunkard under the table; which is to brag how far they are become the divels children: that in case they can make a sober and religious man exceed his bounds, they will sing and rejoyce as in the division of a spoil; and boast that they have drenched sobriety, and blinded the light; and ever after be a snuffing of this taper, *Psalm*. 13. 4. But what a barbarous, gracelesse, and unchristian-like practice is this, to make it their glory, pastime and delight, to see God dishonored, his Spirit grieved, his Name blasphemed, his creatures abused, themselves and their friends souls damned. Doubtlesse such men have climbed the highest step of the ladder of wickednesse; as thinking their own sins will not presse them deep enough into hell, except they load themselves with other mens; which is Divel-like indeed! whose aime it hath ever been, seeing he must of necessitie be wretched, not to be wretched alone.

That as they make these healths serve as a pulley, or shoeing-horn to draw men on to drinke more, then else they would or should do: so a health being once begun, they will be sure that every one present shall pledge the same, in the same manner and measure, be they thirstie, or not thirstie, willing, or not willing, able, or unable: be it against their stomachs, healths, natures, judgments, hearts and consciences, which do utterly abhor, and secretly condemne the same. That in case a man will not for company, grievously sin against God, wrong his own bodie, destroy his soul, and wilfully leap into hell-fire with them; they will hate him worse then the hangman: and will sooner adventure their blood in the field, upon refusing, or crossing their healths, then in the cause and quarrel of their Countrey.

7. Br. How they are so pernicious, that to damne their own souls is the least part of their mischief; and that they draw vengeance upon thousands, by seducing some, and giving ill example to others. That one Drunkard

a multitude; being like the *Bramble*, *Judg. 9. 15.* which first set it self on fire, and then fired all the Wood. Or like a malicious man, sick of the plague, that runs into the throng to disperse his infection; whose mischief out weigh's all penaltie. And this shews, that they not onely partake of the Devils nature, but that they are very devils in the likeness of men: and that the very wickednesse of one that feareth God, is far better then the good intreaty of a Drunkard.

That with sweet words they will tole men on to destruction, as we tole beasts with fodder to the slaughter-house; And that to take away all suspicion, they will so mollifie the stiffnesse of a man's prejudice, so temper and fit him to their own mould, that once to suspect them; requires the spirit of discerning. And that withall they so confirme the profession of their love with oaths, protestations and promises, that you would think *Jonathan's* love to *David* nothing to it. That these pernicious seducers, devils in the shape of men, have learned to handle a man so sweetly, that one would think it a pleasure to bee seduced.

But little do they think! how they advance their own damnations: when the blood of so many souls as they have drawn away, will be required at their hands. For know this thou tempter, that thou doest not more increase other mens wickednesse on earth, (whether by perswasion, or provocation, or example) then their wickedness shall increase thy damnation in hell, *Luk. 16. 27. 28.* *Non fratres dilexit, sed seipsum respexit.* And this let me say to the horror of their consciences, that make merchandise of souls; that it is a question when such an one comes to hell, whether *Judas* himself would change torments with him.

8. Br. That the Drunkard is so pleasing a murderer, that he tickles a man to death, and makes him (like *Solomons fool*) die laughing. Whence it is, that many who hate their other enemies (yea, and their friends too) embrace this enemy, because he kisseth when he betrayeth. And indeed what fenced for a pistol charged with the bullet of friendship. Hence it is also, that thousands have consert at the Gallows, I had never come to this but for such and such a Drunkard. For commonly the Drunkards progress is, from luxury to beggerie, from beggerie to thieverie, from the Taverne to Tyborne, from the Ale-house to the Gallows. Briefly; That these Bawds and Panders of vice breath nothing but infection, and studie nothing but their own, and other mens destruction. That the Drunkard is like *Julian*, who never did a man a good turn, but it was to damne his soul. That his proffers are like the *foxes shrape*, when he casts meat to birds, which is not out of pitié to relieve, but out of treacherie to insnare them. Or like traps we set for vermine, seeming charitable, when they intend to kill, *Jer. 5. 26.* And thou maist answer these cursed tempters, who delight in the murder of souls, as the woman of Endor did *Saul*, *1 Sam. 28.* Wherefore seekest thou to take me in a snare, to cause me to die, *Verf. 9.*

That he is another *Abfalom*, who made a feast for *Amnon* whom he meant to kill. And there is no subtilty like that which deceives a man, and hath thanks for the labour. For as our Saviour saith, Blessed is the man that is not offended at their scoffs, *Mat. 11. 6.* So blessed is the man that is not taken

with their wiles. For herein alone consists the difference, *He whom the Lord loves, shall be delivered from their meretricious allurements.* Eccles. 7. 26. And *he whom the Lord abhors, shall fall into their snares,* Prov. 22. 14.

9. Br. That *Taverns* and *Tap-houses* are the drinking schools where they learne this their skill, and are trained up in this trade of *sampling*. For Satan does not work them to this height of impietie all at once, but by degrees: When custome of sin hath deaded all remorse for sin; as it is admirable how the soul that takes delight in lewdnesse, is gained upon by custome. They grow up in sin, as worldlings grow in wealth and honour. They waxe worse and worse, saies the Apostle, 2 Tim. 3. 13. they go first over *shoo's*, then over *boots*, then over *shoulders*; and at length over *head* and *ears* in sin, as some do in *debr*. Now these *Tap-houses* are their meeting-places, where they hear the *Diavels* lectures read; the *shops* and *markets* where Satan drives his trade; the *schools* where they take their degrees: these are the *Guild-halls* where all sorts of sinners gather together, as the *humours* do into the *stomach* before an *Ague fit*, and where is projected all the wickednesse that breaks forth in the Nation, as our reverend *Judges* do finde in their several *Circuits*.

That these *Taverns* and *Ale-houses* (or rather *bell-houses*) are the *fountains* and *well-heads* from whence spring all our *miseries* and *mischiefs*: these are the *Nurseries* of all *riot*, *excesse* and *idlenesse*, making our Land another *Sodom*, and furnishing yearly our *Jayls* and *Gallowes*. Here they sit all day in *troops*, doing that in earnest which we have seen boies do in sport; stand on their *heads*, and shake their *heels* against *heaven*; where, even to hear how the Name of the Lord *Jesus* is *peared*, and *God's Name* blasphemed, would make a *dumbe-man* speak, a *dead-man* almost to *quake*.

10. Br. That it were endless to repea: their *vain babling*, *scurrilous jesting*, *wicked talking*, *impious swearing* and *cursing*: that when the drink hath once hit them, and set their *tongues* at libertie, their *hearts* come up as easily as some of their *drink*; yea, their *limitleffe* tongues do then clatter like so many *windows* loose in the *winde*, and you may assoon perswade a *stone* to speak, as them to be silent; it faring with their *clappers* as with a *sick-mans pulse*, which alwaies beats, but ever out of order. That one *Drunkard* hath tongue enough for *twentie men*; for let but three of them be in a room, they will make a noise; as if all the *thirtie bells* in *Antwerpe steeple* were rung at once: or do but passe by the door, you would think your self in the *Land of Parrats*. That it is the propertie of a drunkard to *disgorge his bosome* with his *stomach*, to emptie his *minde* with his *maw*: His tongue resembles *Bacchus his Liber pater*, and goes like the *sayle of a winde-mill*: For as a great gale of *winde* whirleth the *sayls* about, so abundance of drink whirleth his tongue about, and keeps it in continual motion. Now he *rayls*, now he *stoffs*, now he *lies*, now he *slanders*, now he *seduces*, talks *barndy*, *swears*, *banes*, *foams*, and cannot be quiet, till his tongue be *wormed*. So that from the beginning to the end, he belcheth forth nothing, but what is as far from *truth*, *pictie*, *reason*, *modestie*; as that the *Moon* came down from *heaven* to visit *Mahomet*: As oh! the *beastlinesse* which burns in their *unchaste* and *impure mindes*, that *smokes* out at their *polluted mouthes*! A man would think, that even the *Devil* himself should blush, to hear his *childe* so talk. Now doth

his mouth run over with fallshoods against both *Magistrates, Ministers, and Christians*: what speaks he lesse then *whoredoms, adulteries, incests* at every word; yea, hear two or three of them talke, you would change the *Lycanimitlanguage*, and say, *Divels* are come up in the likenesse of *Men*.

11. Br. That at these places men learn to contemne *Authority*, as boies grown rall and stubborn, contemne the rod: Here it is that they utter swelling and proud words against such as are in *Dignitie*, as *Saint Peter*, and *Saint Jude* have it. They set their mouthes against heaven, and their tongues walk through the earth, *Psal. 73. 9.* So that many a good *Minister* and *Christian* may say with holy *David*, *I became a song of the drunkards,* *Psal. 69. 12.* And in case any of them have wit, here they will shew it in scoffing at *Religion*, and smiting at holiness. From whence it is, that we have so many *Atheists*, and so few *Christians* amongst us (notwithstanding our so much means of grace); and that the *Magistracie* & *Ministrie* are so wofully contemned by all sort of people.

That these tippling *Tap-houses* are the common *Quagmires* of all filthinesse, where too many drawing their patrimonies through their throats, exhaust and lavish out their substance, and lay plots and devices how to get more. For hence they fall, either to open courses of violence, or secret mischief, till at last the *Jayle* prepares them for the *Gibbet*; for lightly they sing through a red *Lattise*, before they crie through a *Grate*.

12. Br. I speak not of all, I know the calling to be good, and that there are good of that calling, (and these will thank me, because what I have said, makes for their honour and profit too) but sure I am, too many of these drinking-houses are the very dens and shops, yea the thrones of *Satan*; very sinks of sin, which like so many *Common-shores*, refuse not to welcome and encourage any, in the most loathsome pollutions they are able to invent, and put in practice. As did you but hear, and see, and smell, and know what is done in these *Taverns* and *Ale-houses*, you would wonder that the earth could bear the bowfies, or the *Sun* indure to look upon them. That least they should not in all this do homage enough to *Satan*, they not seldom drink their healths upon their knees, as the *Heathen witches* and *Sorcerers* (of whom these have learned it) used to do, when they offered drink-offerings to *Beelzebub* the prince of *Divels*, and other their *Devil-gods*.

That these godlesse *Ale-drappers*, and other sellers of drink, in entertaining into their houses, and complying with those traiters against *God*, and in suffering so much impietie to rest within their walls, do make themselves guiltie of all, by suffering the same; and that a fearful curse hangs over their heads, so long as they remain such. For if one sin of theft, or perjurie is enough to rot the rafters, to grind the stones, to level the walls and roof of any house with the ground; as it is *Zech. 5. 4.* What are the oaths, the lies, the thefts, the whoredoms, the murthers, the damnable drunkennesse, the numberlesse, and numberlesse abominations that are committed there. For these *Ale-house keepers* are accessarie to the drunkards sin, and have a fearful account to give for their tollerating such, since they might, and ought to redresse it: so that their gain is most unjust, and all they have is by the sins of the peoples. As *Diogenes* said of the *strumpet Phryne*.

13. That of all seducing drunkards these Drink-sellers are the chief; their whole

The Disgrace of Mankind.

life being nought else but a vicissitude of devouring and venting, and their whole studie how to soule in customers, and then egg them on to drink; for as if drinking and tempting were their trade; they are alwaies guzling within doors, or else tempting at the door, where they spend their vacant hours, watching for a companion, as a spider would watch for a poor flie; or as the whorish woman in the Proverbs laid wait for the young novice, untill with her great craft, and flatterng lips, she had caused him to yeeld, Prov. 7. 6, to 24. Though when he sees a drunkard, if hee but hold up his finger, the other follows him into his burrough, just like a fool to the stocks, and as an Ox to the slaughter-house, having no power to withstand the temptation. So in hee goes, and there continues as one bewitch'd, or conjur'd with a spell, out of which hee returns not, untill he hath emptied his purse of money, and his head of reason: while in the mean time his poor wife, children and servants want bread.

That did sellers of drink aime at the glory of God, & good of others, as they ought, 1 Cor. 10. 31. there would not bee an hundreth part of the drunkards, beggars, brawls, and famished-families there are: whereas now thousands do in sheer drink, spend all the cloathes on their beds and backs. As be they poor labouring men, that must dearly earne it before they have it, these Ale-house keepers, these vice-breeders, these soul-murtherers will make them drink away as much in a day, as they can get in a week; spend twelve pence, sooner then earne two-pence, as S. Ambrose observs.

That thousands of these Labouring men may be found in the very Suburbs of this Citie, that drink the very blood of their wives and children, who are near famished, to satisfie the drunkards throat, or gut, wherein they are worse then Infidels, or Cannibals, 1 Tim. 5. 8. who again are justly met withall: For as if God would pay them in their own coyn, how oft shall yee see some sucking the drunkards blood, as fast as he the others.

14. Br. That these Drunkards & Ale-drappers are alwaies laying their heads together, plotting and consulting how to charme and tame their poor wives (for the Drunkard and his wife agree like the harpe and the harrow) which if maids did but hear, they would rather make choise of an Ape-carrier, or a Fakes-farmers servant, then of one who will be drawn to the Ale house. For let them take this for a rule, he that is a tame Diuel abroad, will bee a roaring Diuel at home; and hee that hath begun to be a Drunkard, will earne like a Drunkard. True, they will promise a maid fair, and binde themselves by an hundred oaths and protestations; and shee (when love hath blinded and besotted her) will believe them; yea, promise her self the victorie, not doubting but she shall reclaim him from his evil company; but not one of a thousand, scarce one of ten thousand that ever findes it so, but the contrary. For let Drunkards promise, yea and purpose what they will; experience shews, that they mend as sawie Ale does in Summer, or as a dead hedge, which the longer it stands is the rottener. And how should it be other, when they cannot go the length of a street, but they must passe by, perhaps an hundred Alehouses, where they shall be called in. And all the while they are in this drinking-school, they are bound by their law of good fellowship, to be pouring in at their mouths, or whiffing out at their noses: one serving as a thorn

horn to the other ; which makes them like ratsban'd Rats, drink and vent, vent and drink, Sellers round, and the same again. Oh that a maids fore-wit were but so good as her after-wit ! then the drunkard should never have wife more to make a slave of, nor wives such cause to curse Ale-house keepers, as now they have. And indeed if I may speak my thoughts, or what reason propounds to me ; drunkards, are such children and fools (to what governors of families ought to be) that a rod is fitter for them then a wife. But of this by the way onely, that maids may not so miserably cast away themselves : for they had better bee buried alive, then so married, as most poor men's wives can inform them.

15. Br. That to speak to these Demetriuses, that get their wealth by drinking ; yea, by helping to consume their drink, & that live onely by sin, and the sins of the people, were to speed as Paul did at Ephesus, after some one of them had told the rest of their occupation. Yea to expect amendment from such, in a manner were to expect amendment from a witch, who hath already given her soul to the Devil. That to what hath been spoken of drunkards and drink-sellers, in the particular cases of drinking and tempting, might be added seventie times seven more of the like abominations. For the drunkard is like some putrid grave, the deeper you digg, the fuller you shall finde him both of stench and borrowne : Or like Hercules's monster, wherein were fiesh heads still arising one after the cutting off of another. But there needs no more then this taste, to make any wise man (or any that love their own souls) to detest and beware these Bawds and Pandors of vice, that breath nothing but infection, and studie nothing but their own, and other mens destruction. These Brothers of villany, whose very acquaintance is destruction : as how can they be other then dangerously infectious ! and desperately wicked ? whose very merities are crueltie.

16. Br. That I have unmasked their faces, is to insatuate their purpose : that I have inveighed and declaimed against drunkennesse, is to keep men sober, For vices true picture, makes us vice detest.

Q that I had debortation answerable to my detestation of it ! Only here is a discovery how drunkards tempt : if you will see directions how to avoid their temptations, read my Sovereign Antidote against the contagion of evil company. Onely take notice for the present, that the best way to avoid evil, is to shun the occasions : Do not onely shun drunkennesse, but the means to come to it, and to avoid hurt, keep thy self out of shot ; come not in drunken company, nor to drinking places : As for their love and friendship, consider but whose Factors they are, and thou wilt surely hate them. Consider what I say, and the Lord give you understanding in all things.

POSTSCRIPT.

Considering the premises, if there were any love of God, any hatred of sin, any zeal, any courage, any conscience of an Oath in most of our Justices of the Peace, they would rather put down and purge out of their Parishes and Liberties, this viperous brood of vice-breeders, and soul-murderers (I mean Ale-house keepers) then increase them as they do, when any Common Drunkard, Cheat, or Witch may procure a Licence to sell drink, if they will

but bribe some one of their Clerks. But if it be left to them (if his Highness himself do not by some other way redresse it, as blessed be God he hath already begun the work in some Counties) I look never to see it mended, untill Christ comes in the clouds.

Onely it is much to be feared, that as we turn the sanctuary of life into the shambles of death: so God may send a famine after such a satietie, and pestilence after famine. Or rather that our Land, which hath been so long sick of this disease, and so often surfeited of this sin, should spue us all out, who are the Inhabitants.

Or in case God be pleased to dispence with the Nation, the wickednesse that is done by these drunkards and drink-sellers, shall be reckoned, unto those that are the permitters, for their own. For Governors make themselves guiltie of those sins they may redresse and will not. But I know to whom I speak, and my hopes are depending.

In the mean time, it is sad to consider, how many Drunkards will hear this Charge, for one that will apply it to himself. For confident I am that fifteen of twenty, all this Citie over, are Drunkards; yea, seducing Drunkards, in the dialect of Scripture, and by the Law of God, which extends even to the heart and affections, Mat. 5. 21, 22, 28. Perhaps by the Laws of the Land, a man is not taken for drunk, except his eyes stare, his tongue stutter, and his legs stagger; but by God's Law he is one that goes often to the drink, or that tarryeth long at it, Prov. 23. 30, 31. He that will be drawn to the Tavern or Alehouse by every idle soliciter, and there be detained to drink, when he hath neither need of it, or minde to it; to the spending of his money, wasting of his precious time, neglect of his calling, abusing of the creatures (which thousands want) discredit of the Gospel, the stumbling of weak ones, the encouraging of indifferent ones, the hardning of his associates, and all the truths enemies that know or hear of it. Briefly, he that drinks more for lust, or pride, or covetousnesse, or fear, or good fellowship, or to drive away time, or to still conscience, then for thirst, is a Drunkard in Solomon's esteem, Prov. 23. 30, 31. Perhaps thou dost not think so, but can you produce that holy man of God, that will not deem him a drunkard, who can neither buy, nor sell, nor meet any friend or customer, but he must go the Tavern, or Ale-house, perhaps six times in a day; and who constantly clubs it, first for his mornings draught, secondly at Exchange time, thirdly at night when shops are shut in; as is the common, but base custome of most Tradesmen; yea, and the Devil so blindes them, that they will plead a necessitie of it; and that it is for their profit.

Nor can it be denied, but in cases of this nature, things are rather measured by the intention and affection of the doer, then of the issue, and event. And why should not a man be deemed a drunkard for his immoderate and inordinate affection to drink, or drunken company? as well as another, an Adulterer, for the like affection to his neighbours wife, Mat. 5. 21, 22, 28. Yet these men are in their own, and other mens esteem, not onely good and civil men, but good Christians forsooth. Certainly the more light we have, the more blinde men are, or else this could not be; For I would gladly aske such, Are you Christians? in what part of the world finde you a warrant for it? Where finde you, that this custome was ever used, by any one of the Saints

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in former ages? Well may you (with Agrippa) be almost Christians, but sure enough, you are not with Saint Paul, altogether such: and then what will become of you? For almost a son is a bastard, almost sweet is unsavourie, almost hot is lukewarm; and those that are lukewarm will God spue out of his mouth, Rev. 3. 15, 16.

A Christian almost, is like a woman that dieth in travel, almost she brought forth a son; but that almost killed the mother, and the son too. If thou believ'st almost, thou shalt be saved almost; as we may say of a Thief that hath a pardon brought him whiles he is upon the gallows, he was almost saved, but he was hanged; and his pardon did him no good. To be almost a Christian, is to be like the foolish Virgins, that had Lamps, but without oyle in them; for which they were shut out of heaven, though they came to the very door, Matth. 25. 10, 11, 12. Can the door which is but almost shut, keep out the Thief? Can the ship that is but almost tite, keep out the water? The souldier that does but almost fight is a coward. And therefore if thou lovest thy self, look to it, and that in time, least hereafter you most dolefully rue it: For know this, that you shall once give an account for every idle penie and hour you spend, and for every cup of drink you shall spoil, or waste; and for every one that is encouraged to do the like by your example. For which see Matth. 12. 36. Luke 16. 2. Rom. 14. 12. 1 Pet. 4. 5. Rev. 20. 13. and 22. 12.

That (by the blessing of God) our children, and childrens children may loath drunkenness, and love sobrietie; let this bee fixed to some place convenient in every house, for all to read. The Persians, Partians, Spartans, and Lacedemonians did the like, and found it exceeding efficacious: And Anacharis holds it the most effectual means to that end.

Imprimatur EDMUND CALAMIE.
FINIS.

Offer of Help to Drowning-Men.

Imprimatur, THO. GATAKER.

Seeing, and fore-seeing the sad effects of men's crying down Books, Learning, the Ministry, Sanctification, &c. if this their deep, and divellish design do meet with no stop: and seeing we should specially prepare for defence, where Satan specially prepares for offence: Considering also the numberlesse number of those that by professing themselves Protestants, discredit the Protestant Religion: Who because they have been Christened, as Simon Magus was, received the Sacrament of the Lord's Supper, like Judas; and for company go to Church also as Dogs do, are called Christians, as we call the Heathen Images gods: yea, and (being blinded by the Prince of darknesse, 2 Cor. 4. 4.) think to be saved by Christ, though they take up Arms against him; and are no more like Christians, then Michols Image of Goats hair was like David: Who make the world only their god, and pleasure or profit alone their Religion: Who are so gracelesse, that God is not in all their thoughts, except to blaspheme him, and to spend his daies in the Devils service: Who being Christians in name, will scoffe at a Christian indeed: Who honour the dead Saints in a cold profession, while they worrey the living Saints in a cruel persecution: Who so hate Holinesse, that they will hate a man for it; and say of good living, (as Festus of great Learning) It makes a man mad: whose hearts will rise at the sight

of a good man, as some stomachs will rise at the sight of sweet meats : Whose Religion is to oppose the power of Religion ; and whose knowledge of the Truth, to know how to argue against the Truth : who justify the wicked, and condemn the just : who call Zeal, madness ; and Religion, foolishness ; Who love their sins so much above their souls, that they will not onely mock their Admonisher, scoff at the means to be saved, and make themselves merry with their own damnations ; but even hate one to the death, for shewing them the way to eternal life : who will condemn all for Round-heads, that have more Religion then an Heathen, or knowledge of heavenly things then a childe in the womb hath of the things of this life ; or conscience then an Atheist, or care of his soul, then a Beast, and are mockers of all that march not under the pay of the Devil : Who with Adam, will become Satans bond-slaves for an Apple ; and like Esau, sell their birth-right of Grace here, and their Blessing of Glory hereafter for a messe of Pottage : Who prefer the pleasing of their palates before the saving of their souls ; who have not onely cast off Religion, that should make them good men ; but reason also, that should make them wiser : Who waste virtues faster then riches, and riches faster then any virtues can get them : Who do nothing else but sin, and make others sin too : who spend their time and patrimonies in Riot ; and upon Dice, Drabs, Drunkenness, who place all their felicity in a Tavern or Brothel house, where Harlots ; and Sycophants rise their Estates, and then send them to rob : Who will borrow of every one, but never intend to satisfy any one : who glory in their shame, and are ashamed of that which should and would be their glory : Who desire not the reputation of honesty, but of good fellowship : Who instead of quenching their thirst, drown their senses ; and had rather leave their wits then the wine behinde them : Who place their paradise in their throats, heaven in their guts ; and make their belly, their god : Who pour their Patrimonies down their throats, and throw the house so long out at windows, that at length their house throws them out of doors : Who think every one exorbitant that walks not after their rule : Who will traduce all whom they cannot seduce ; even condemning with their tongues, what they commend in their consciences : Who, as they have no reason, so they will hear none : Who are not more blinde to their own faults, then quick-sighted in others mens : Who being displeased with others, will lie in their Makers face, and read their Saviours Name in pieces with oaths and execrations, as being worse then any mad dog that flies in his Masters face that keeps him : Who swear and curse even out of custome, as Currs bark ; yea, they have so sworn away all grace, that they count it a grace to swear ; and being reproved for swearing, they will swear that they swore not.

Or perhaps they are covetous Cormorants, greedy Gripers, miserly Muck-worms ; all whose reaches are at riches : Who make gold their god, and commodify the stern of their consciences : Who hold every thing lawful, if it be gainful : Who prefer a little base pelf before God, and their own salvations ; and who being fitted with Gods blessings, do spurn at his precepts : Who like men sleeping in a Boat, are carried down the stream of this World, until they arrive at their grave-end [Death] without once waking to bethink themselves whether they are a going [to Heaven or Hell].

Or Ignorant and Formal Hypocrites : who do as they see others do, without either conscience of sin, or guidance of reason : Who do what is morally good, more

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for fear of the Law, then for love of the Gospel: Who fear the Magistrate more than they fear God or the Devil; regard more the blasts of men's breath, than the fire of God's wrath; will tremble more at the thought of a Bayliff, or a Prison; than of Satan, or Hell, and everlasting perdition: Who will say, they love God and Christ, yet hate all that any way resemble him; are flint unto God, wax to Satan; have their ears alwaies open to the Tempter, shut to their Maker and Redeemer; will chuse rather to disobey God, then displease great Ones; fear more the worlds scorns, then His anger, and rather then abridge themselves of their pleasure, will incur the displeasure of God: Who will do what God forbids, yet confidently hope to escape what He threatens: Who will do the Devils works onely, and yet look for Christs wages; expect that Heaven will meet them at their last hour, when all their life long they have galloped in the beaten Road towards Hell: Who expect to have Christ their Redeemer and Advocate; when their consciences tell them, that they seldom remember him, but to blaspheme him; and more often name him in their Oaths and Curses; then in their Prayers: Who will persecute Honest and Orthodox Christians; and say, they mean base and dissimbling Hypocrites: Who think they do God service in killing his servants, Joh. 8. 44. Who will boast of a strong faith, and yet fall short of the Devils in believing, Jam. 2. 19. who turn the grace of God into wantonness; as if a condemned person should head his Drum of Rebellion with his Pardon; resolving to be evil, because God is good: Who will not believe what is written, till they feel what is written; and whom nothing will confute, but fire and brimstone: Who think their villainy is unseen, because it is unpunished; and therefore live like beasts, because they think they shall die like beasts.

Considering the swarms, Legions, Millions of these, I say, and many the like, which I cannot stand to repeat. As also in reference to Levit. 19. 17. Isa. 58. 1. And out of compassion to their pretious souls; there are above twenty several Books purposely compoled, wherein are proper remedies (of the same alloy) for each soul seduced, or afflicted; to be had without any expence: which Books (like Glasses) will shew them (from Gods word) the very faces of their hearts: And (like Peter to Cornelius, Acts 11.) tell them words whereby (with blessing from above) both they, and their Associates (by their means) may be saved. Jer. 14. 12.

And that they might the better recompence the Readers pains; whether he pay pound to himself pleasure or profit: they are (as many Reverend Divines deem) a brief Collection of the most winning and convincing Arguments out of the choicest Authors; very pithily, orderly, and elegantly conveyed, and embellished with much both variety of graceful and delightful illustration. Yea, if such as they concern, shall be pleased to make use of them; they may (with Gods blessing) not onely have their vices lessened, their knowledge increased, and their minde cheered and comforted; but probably they shall finde in them the fountaine of life, or quintessence, of what would otherwise cost them twenty years reading to extract.

It remains onely, that the Patients, for whom this Physick is proper, be prevailed withall to take it. For although here is all necessary provision made, and the Guests lovingly invited, yet (of themselves) they will refuse to come, as in the Parable of the Lords Supper, Luke 14. 16. to 25. Because, as good meats are welcome to sick persons; so is good counsel to obstinate sinners. Here is light,

they love darkness rather than light ; lest their deeds which are evil, should be reprov-
ed. Onely they that do well, and love truth, will come to the light ; that their
deeds may be made manifest, John 3. 19, 20, 21. Also many young novices in sin will
entertain them as Lot did those Angels, that came to fetch him out of Sodom,
Gen. 19. And probably some Parents and Masters will desire them, to prevent
the spreading of these Gangrenes in their Children and Servants. But as for the
parties principally concerned and invited, and that stand in the greatest need, and
are most to be pitied ; they will even storm at this very Offer of Help, and hiss like
Serpents, because it troubles their Nests. Being like him, Luke 8. 27, 28. who hav-
ing been possessed with Devils a long time, was at length very loath to part with
his Guests.

Indeed, if some, whose hearts God hath already changed, would put them in-
to their hands, and use their best Art to make them relished : (For like Babes,
meat must not onely be given them, but prepared too, and put into their mouths),
some return of good might happily come thereof. As weak means shall serve the
turn, where God intends success. Even a word seasonably spoken (God blessing it)
like a Rudder, sometimes steers a man quite into another Course. Antiochus by hear-
ing from a poor man, all the faults which he and his Favorites had committed,
carried himself most virtuously ever after. Antoninus amended his future life and
manners, by onely hearing what the people spake of him. The very crowing of a
Cock occasioned Peters repentance. Augustine that famous Doctor, was converted
by onely reading that Text, Rom. 13. 13. Let us walk honestly, as in the day-time,
&c. Learned Junius, with reading the first Chapter of Saint Johns Gospel, was won
to the faith of Christ. And Melancthon much after the same manner. I have read
of two famous Strumpets, that were suddenly converted by this onely Argument,
That God seeth all things, even in the dark ; when the doors are shut, and the
curtains drawn. And Mountain tells of a libidinous Gentleman, that sporting with
a Courtizan in a house of sin, happened to ask her name, which she said was Mary,
whereat he was so stricken with reverence and remorse ; that he instantly both
cast off the Harlot, and amended his whole future life. Bilney's Confession con-
verted Latimer : yea, Adrianus was not onely converted, but became a Martyr
too, by only hearing a Martyr at the Stake allege that text, Eye hath not seen, nor Ear
heard, &c. 1 Cor. 2. 9. Yea, it was an observation of Mr John Lindsay, that the
very smoke of Mr Hamilton converted as many as it blew upon. Yea, even those
Jews that crucified the Son of God, were converted by hearing those few words of
Peter, Act. 2. And it pleased God, when I, my self, was in as hopelesse a condi-
tion, as any of those Sensualists before-mentioned ; (I mean, as much fore-stalled
with prejudice against Religion, and the Religious) that a poor man's perswading
me to leave reading of Poetrie, and fall upon the Bible, was a means of changing
my heart, before I had read our Genesis, being but twenty years of age : Whom
I more bless God for, then for my Parents from whom I received life. And this
(because I know no better way to express my thankfulness to him, who hath free-
ed me from frying in Hell-flames for ever and ever, then by endeavouring to win
others from Satans Standart to Christs) makes me do the like to others. For I
seldom hear any one swear or scoff, or see any drunk, or the like, but I present
them with one of these fore-mentioned Messages, from that God, whom they in-
dareingly and maliciously provoke. Nor do I alwaies miss the mark at which I aim.

And I tell it you, because many discreet ones are apt to wonder, that I so make my self a scorn and gazing stock to fools : Though I shall never think it a shame to me, which was the onely glory of him, *that was a man after God's own heart*, as you may very often hear him profess, as in *Psalm 50 15. & 71. 17, 18, 19, 24. & 51. 14. & 119. 171. & 22. 23. & 35. 18.* and many the like ; see *Luke 8. 38, 39.*

I also mention it, that I may (if possible in this covetous, cold and dull Age) provoke others to do the same ; or at least something for the saving of these poor, ignorant, and impotent wretches ; that are neither able nor willing to help themselves. Though as one would think, (for I speak to *enlightned souls*) they should not need spurring, nor prompting to this Duty : For what heart would it not make to bleed, that hath any *Christian blood in his veins*, to see what multitudes there are, that go blinde-fold to destruction ; And no man offer to stop or check them before they arrive there, from whence there is no Redemption.

Matth. 7. 13, 14. 1 Joh. 5. 19. Rev. 20. 8. & 13. 16. Isa. 10. 22. Roman. 9. 27. 2 Tim. 2. 26. 2 Cor. 4. 4. Eph. 2. 1, to 4. Phil. 3. 18. Job. 8. 44. & 14. 30.

Yea, how should it not make all, that are themselves got out of *Satan's clutches*, plot, study, and contrive all they can, to draw others of their brethren after them.

We read that *Andrew* was no sooner converted, and become *Christ's Disciple*, but instantly he drew others after him to the same Faith, *John 1. 41.* and the like of *Philip*, ver. 45. and of the woman of *Samaria*, *John 4. 28, to 41.* And of *Peter*, *Luke 22. 32. Acts 2. 41.* and 3 Chap. and 4. 4. And so of all the Apostles. Yea, *Moses* so thirsted after the salvation of *Israel*, that rather then he would be saved without them, he desired the Lord to blot him out of the Book of life, *Exod. 32. 32.* And *Paul* to this purpose saith, *I could wish my self to be separated from Christ, for my brethren; that are my kinsmen according to the flesh; meaning the Jews, Rom. 9. 3.* And indeed, all heavenly hearts are charitable. Neither are we of the Communion of Saints, if we desire not the blessednesse of others; it being an inseparable adjunct, or relative to grace; for none but a *Cain* will say, *Am I my brother's keeper?* Yea, where the heart is thankful, and inflamed with the love of God, and our neighbour, this will be the principal aim. As by my sins, and bad example, I have drawn others from God, so now I will, all I can, draw others with my self to God. *Saul* converted, will build up as fast as ever he plucked down, and preach as zealously as ever he persecuted. And we are no whit thankful for our own salvation, if we do not look with charity and pitié upon the gross mis-opinions and misprisions of our Brethren. And what though we cannot do what we would ? yet we must labour to do what we can to win others ; not to merit by it, but to express our thanks. Besides, it were very dishonorable to *Christ* not to do so. Did you ever know that wicked men ; Thieves, Drunkards, Adulterers, Persecutors, false Prophets, or the like, would be damned alone ? no, they mis-lead all they can, as desiring to have companions. Yea the Pharisees would take great pains, compass sea and land, to make others two-fold more the children of hell then themselves, as our Saviour expressly witnesseth, *Mat. 23. 15.* which may cast a blush upon our cheeks, who are nothing so industrious to win souls to God. And what a shame is it ! that our God should not have as faithful servants, as he hath unfaithful enemies ; That wicked men should be at more cost and pains to please an ill master, then we can afford to please so good a God, so gracious, and so loving a Father ? Shall they labour so hard, for

much for that, which will add to the weight of our eternal glory and salvation.

And what though their case be not onely desperate, but almost hopeless? (as in reason, that sin is past cure, which strives against the cure: nor would these drowning men refuse help, were they not wifful murderers of their own souls) yet there is a mercie due even to them: And it is our duty to use the means; leaving the issue to him who is able to quicken the dead, and to make even of stones children to Abraham? Witness *Manasses* in the Old Testament, and *Paul* in the New. Yea, I suppose, that this their sad condition, calls for our more then ordinarie compassion. Since they have precious souls, that must everlastingly live, in blis, or wo. And hence it is, that the *Angels* are said to rejoyce more at the conversion of such a sinner, then for the building up of ninety and nine that are already converted, *Luk. 15. 7* because he to whom God hath given a new heart, and spiritual life, will be sure to seek out for, and use the means of growing in grace, and in the knowledge of our Lord and Saviour *Jesus Christ*. Whereas the former, are not onely dead in sin; but so buried in the grave of long custome, that they cannot stir the least joint; nor not so much as feel their deadness, nor desire life; but resist all means tending thereunto. In somuch, that the conversion of such an one is held by Divines, a greater work, or *Miracle*, then the creating of the whole world: For in every New Creature are a number of *Miracles*; A blade man is restored to sight: A deaf man to hearing, A man posselt with many Devils, dis-posselt; Yea, A dead man raised from the dead; and in every one a stone turned into flesh: in all which God meets with nothing but opposition, which in the Creation he met not with.

Wherefore you, that (by calling to mind your own former blindness, and bondage) are able to know how it fares with them; and accordingly to pity them: you that fear God, or have any bowels of compassion towards their precious souls, use your utmost indeavour to reduce them; earnestly admonish them; draw them to hear some Boanerges, that preaches with power and authority, and not as the Scribes: Perswade them also to read Books that are convincing, &c. So shall you discharge your Duty to God, shew your love to them, your thankfulness to your Redeemer; and not a little pleasure your selves. For if you do gain them, you shall shine as the stars in Heaven, for ever and ever, *Dan. 12. 3*. Or in case you cannot reclaim them, yet he who requires it at your hands, will return the same into your own bosomes, *1st 49. 4, 5: Prov. 11. 18. and 25. 22*.

But I were as good knock at a deaf mans door, as perswade the most to this duty, though thus necessary: for those two Idols, *Discretion* & cursed *Covetousness*, beare a greater sway with the common Professors of this Age; then either their Master or Redeemer: Though confident I am, others will do more then I say, *Phile. 1. 1*.

Melancthon having found the Word, most easily to prevail with him; doubted not but his Preaching should do wonders upon others: but having tried, he found and confest, That old *Adam*, was too strong for young *Melancthon*.

Many Lepers were in *Israe*, in the time of *Elizeus* the Prophet: but none of them was cleansed, saving *Naaman* the Syrian, *Luke 4. 22. to 29*.

Many are called, but few are chosen, *Matth. 22. 14*.

FINIS.

Printed by *J. Bell*, and are to be sold by *James Crampe*, in Little Bartholomew Well-yard, who will also shew the other Books, and tell the place where.

of this Enchiridion, a Repenting Prodigal, (upon occasion of his late return) thinks himself bound, to give ten thousand for others good; and takes it for an incomparable favour, that it shoud enter into his heart so to do. Yielding a threefold reason thereof. First, because it is probable, that that Medicine which hath cured one desperate Patient; if it be communicated, may work the same effect upon others; and that those thoughts, which our experience hath found comfortable, and useful to our selves: should (with neglect of all censures) be communicated to others. Secondly, because the retribution of his obedience, may in some proportion, answer his offence; as was that of Pauls, who as he had done more evil to the Saints, then all the rest of the Apostles: so he laboured more then they all, in adding to the Church such as should be saved, 1 Cor. 15. 10. 1 Th. 9. 16. Thirdly, for that as exemplary offenders, leave their inventions and evil practises to posterity; whereby they cease not to sin, though they cease to live, (for when dead they are still tempting, and still sin so long as they cause sin; yea how should not every Turk that perisheth by Mahomers juggling, add to the pile of his unspeakable horrors?) So if we sow good works, succession shall reap them; and we shall be happy in making others so.

Good Report from Bad men, no mean disparagement.

TOGETHER

With a Cordial for Christians; when they receive evil, for well doing.

BEING

An Arrow drawn forth of that Sententious Quiver: Intituled, A Christian Library, or a pleasant and plentiful Paradise of practical Divinity.

SECT. I.

Convert.



Everend Sir, when (by a providence) you heard me *swear* and curse; you gave me a printed Paper to convince me of that *lowle*, audacious, provoking, and yet unprofitable sin, and withall intreated me to read three larger Tracts viz. A short and sure way to grace and salvation. The beavis Index. with A serious, and pathetical description of Heaven and Hell.

This to me (whom you had never before seen) seemed no less absurd then *stranges* and having a darke heart, in stead of great love and thanks, I returned you a most churlish and uncivil answer, and accordingly when I met with my drunken consors, I read it with no less scorn then ignorance; but before I had done, it made me tremble I. nor could I rest, until I had perused the other three Books, which have so represented the very thoughts, secrets, and deceitfulness of my heart unto my conscience; that I could not but say of them, as the woman of Samaria once spake of our Saviour; They have told me all things that ever I did, John 4. 29. Which made me conclude with that Unbeliever, 1 Cor. 14. 24. 25. That the head of God was

in the contriving of them; Nor could they ever have so done, if they were not of God, as the young man in the Gospel, reasoned with the Pharisees touching Jesus, when he had opened his eyes; that had been blind from his birth, John 9. 32. 33. Which is such a mercy, that no tongue is able to express! for till then, I went on in the broad way, and worlds road to destruction, without any mistrust. What change they have wrought in me, (with Gods blessing upon the means) and how greatly I have longed to see you again, I forbear to mention: Onely this, when I had read them, in reference to Levit. 19. 17. and in compassion to their pious soules, who are neither able nor willing to help themselves, I have (and not without some comfortable success) taken up your trade, in giving the Papers and mentioning the Books to all that I hear blaspheme my Maker, or belch out their spleen against goodness: As well considering, that one soule is of more worth then the Indies.

And indeed, whose heart would it not make to bleed to see what multitudes there are that go blindfold to destruction! and no man offer to stop or check them, before they arrive there, from whence there is no redemption, *Matth. 7. 13. 14. 1 John 5. 19. Revel. 20. 8. and 13. 16. Rom. 9. 27. 2 Tims. 2. 26. 2 Cor. 4. 4. Ephes. 2. 1. to 4. John. 8. 44.*

And certainly it more then behoves me, (as being my self snatched out of the fire, *Jude 23.*) to do what I can to draw others of my brethren after me, in imitation of *Andrew, John 1. 41. and Philip. v. 45. and the women of Samaria, John 4. 28. to 41. and Peter, Luke 22. 32. Acts 2. 41. & 4. 4. & c. 3. and of Moses, Exod. 32. 32. and Paul, Rom. 9. 3.* Neither are we of the communion of Saints, if we desire not the salvation of others. Yea how could I be thankful to my Redeemer? that hath done and suffered so much for me! or in the least love God and my Neighbour? if I should not thus resolve; as by my sins and bad example, I have drawn others from God; so now I will all I can, draw others with my self to God; yea what a shame were it? If I should not be as faithful a servant to my Saviour? As I have formerly been to Satan. *Saul* converted, will build up as fast as ever he pulled down, and preach as zealously, as ever he persecuted.

Onely there is a great rub in the way, which makes me fear I shall not be able to hold out, for I am so scoffed and scorned where ever I come, both by Parents, Friends, and Enemies; for giving these Papers, that they make me even weary of my life, as the daughters of Heib did Rebecca, *Gen. 27. 46.* And yet I dare not leave off, since our Saviour saith expressly, that he will be ashamed of such at the latter day, who are now ashamed for his sake, to bear a few scoffs and reproaches from the world, *Mathe 8. 38.* Nevertheless, I am in a wonderful strait! for if I seek to please God, and discharge my conscience, I displease the world, and that will hate and vex me; if I seek to please the world, I displease God, and he will hate and condemn me.

Now though the case be plain enough, for better it is, to have all the world mine enemies, then my Maker, my Redeemer, and my Conscience, *Acts 5. 29.* Yet it almost beats me off, from being religious, back to the world: And certainly he must be more spirit then flesh, that can contentedly make himself contemptible, to follow Christ, be pointed at for singularity, in-

sure so many base and vile nicknames, have his Religion judged hypocrisie, his godly simplicity silliness, his zeal madness, and the like malicious and mischievous constructions made, of whatsoever he speaks or does: For my part, I could better abide a stake, (God assisting me) then the mocks, scoffs, and scornes, which every where I meet withall: Its death to me to be mockt, as it fared with Zedekiah, Jer. 38. 19.

Now could you cure me of my cowardlinesse, as you have of my cursing and swearing, I should have cause indeed to bless the time that ever I saw you, and why not? Since God hath given you the Tongue of the learned, so administer a word in season to them that are weary, Esay. 50. 4.

Sect. 2. Minister, If you would shake off this slavish yoke of bondage and fear, in which Satan for the present holds you, and be rid of this hateful devil. Search the Scriptures, and they will both inform your judgement, and confirm, comfort, and strengthen you against the worlds hatred, and calumny, though there needs no more then, Ephes. 6. 11, 12; James 3. 6. 2. Tim. 3. 12. Matth. 5. 10, 11, 12, and 10. 22. and 24. 9. Luke 2. 34, 35. and 4. 29. John 15. 30. Gen. 3. 15. 1 John 3. 13. 1 Pet. 4. 12, 13, 14. Luke 14. 27. and 6. 26. Philip. 1. 28, 29. Revel. 2. 13. Do but seriously ponder these few places, and consider by whom they were spoken, and then certainly you will confess, that if there be any nestor in this life, tis in sorrows we endure for righteousness: And methinks, when I hear goodness calumniated, I bear it the easier, because the servants of vice (and none else) do it.

But the better to help and further you, in this great work, take these ensuing Notions, Aphorisms, and conclusions, which perhaps alone, may both embolden you, and stop many of their mouths that scoff you.

First, men scoff and scorn you; and why is it? But because you delight no less in goodness, then they do in lewdness: Because you in great love to their souls, will be at the cost to give them Books, thereby to convince them of their swearing and cursing, and use the likeliest means, to stop them in their way to destruction, because you would draw them to heaven; as they do many to hell. A grievous fault, if a wise man may have the judging of it! As I pray consider of it you that have brains; Its no fault in them to be perjured! but for you to keep your vow and promise which you made in your baptism, is both a crime and shame. It hath ever been the worlds great quarrel, we refuse to pledge them, in their wicked customs, and will rather obey God then men. As wherefore was Cain wrath with his brother Abel, and afterwards slew him? but because his own works were evil, and his brothers good, 1 John 3. 12. Wherefore was holy David had in derision, hated, slandered, contemned, and made a by-word of the people, a song of the drunkards? But because he followed the things that were good and pleasing in God, and in him put his trust, Psal. 11. 2. and 22. 6, 7, 8. and 37. 14. and 69. 10, 11, 12. Why were all the just in Solomons time, had in abomination, and mockt of the wicked? but because they were upright in their way, and holy in their conversation, Prov. 29. 27. Or these numberless number of Martyrs, Rev. 6. 9. even killed; but for the word of God, and for the testimony which they

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That great Dragon the Devill, and his subjects make war; and are wroth with none but the woman and her seed, which keep the Commandements of God, and have the testimony of Jesus Christ, Revel. 12. 17. Lot vexed himselfe, because he saw men bad; these because they are good: not because Gods Law is broken, but because others keep it better then themselves. It is the cursed zeale of these men, to maligne the good zeale of all men. But,

Sect. 3. Secondly, men hate, scoffe, and scorne you, but who? are they not such as these? a crew of Drunkards, Psal. 69. 12. or a sort of vicious persons following their owne lusts? 2 Pet. 3. 3. Or a company of abject persons? Psal. 35. 15. like those enemies, Acts 17. lewd fellows of the baser sort? ver. 5. A rout of prophane, godlesse, irreligious Atheists, and ignorant fools, that do no more know the power, then Turkes and Heathens know the truth of godliness, Psal. 14. 1. to 6. And it is a shrewd suspicion, that he who is a mocker is an Atheist. It well becomes him to mocke at Religion, that denies a God: And its evident enough, that he denies a God, that mocks at godlinesse. However take this for a rule: As Cham was worse then Noah, whom he derided, and Ishmael worse then Isaac, whom he mocked; and Saul worse then David, whom he persecuted; And Jezebel worse then Naboth, whom she defamed and murdered: So they that are wont to jeere and persecute others, have greater faults themselves, and cause to be jeered and despised by others, the which they know not how to cover, but by disgracing of others: And let them but spye (as they are as Eagle-eyed to our faults, as they are pur-blind to their owne) the smallest spot in a good mans face, it shall excuse all the sores and alters in their bodies. Again,

Sect. 4. Thirdly, why do these and the Devill hate you? but because God hath chosen you. Why are you a thorne in their eyes, as Job was in the Devils? but because you fare better then they. As why did Cain envy and hate Abel? but because the Lord had respect unto Abel, and so his offering; but unto Cain and his offering he had no respect, Gen. 4. 4, 5. Wherefore did Saul so hate and persecute David? but because he was so praised, and preferred of the people before himselfe; And the Lord was with David, and prospered him in every thing he tooke in hand; 1 Sam. 18. 7, 8. 12, 13, 28, 29. Davids success was Sauls vexation: Yea, he found not so much pleasure in his kingdom, as vexation in the prosperity of David: And so of his brother Eliab envy and ill will to him, 1 Sam. 17. 28. And of the Elder brothers envy (in the parable) to his younger brother, when his father so kindly entertained him, Luk. 15. 29, 30, 37, 38. which is meant of the Jewes envying the Gentiles conversion.

Envy is sick, if her neighbour be well: and the good mans honour, is the envious mans torment. As it fared between Havidr and Mordecai: and as hereafter the glory of Christ shall add to such Reprobates confusion, when they are driven to confesse, This is he whom we once had in derision: But,

Sect. 5. Fourthly, are you trost, & scorn'd for goodness? a great matter, our Saviour Christ was far worse dealt withall. Yea, his whole life, even from his Cradle to his Cross, was nothing else but a continued act of suffering. He was called of his enemies Conjuror, Enchanter, blasphemer,

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scab-breaker. &c. was scot as, scarned, scourged, crucified, and what not. Yea, he suffered in every place, in every part: In every place, hunger in the Desert, rage in the Temple, sorrow in the Garden, continueth in the Judgement Hall, crossing without the City, &c. In every part, his eyes ran downe with teares, his temples with blood, his eares tingled with buffetings, glowed with reproaches: They afflicted his sides with gall, spit in his face, pierc't his head with thornes, his hands and feet with nailles, his side with a spear, his heart was full of sorrow, his soule with anguish, his whole body was sacrificed as an offering for sinne: And yet he suffered all for us, to the end he might leave us an example that we should follow his steps. Neither was it so much what he suffered, as with what affection, willingness, and patience he suffered; that did nobilitate the merit of his sufferings.

And the Disciple is not above his Master, Matth. 19. 24. 25. Shall wee then thinke much to taste of that Cup of which our Saviour drinke so deep. Christ wore a Crowne of Thornes for me, and shall I grudge to weare this Paper cap for him? said John Hus, when they put a cap upon his head, that had ugly Devils painted on it, with the Title of Heretic. The Apostle gives a generall testimony of all the Saints in the Old Testament, saying, some endured the violence of fire, some were wrack'd, others were tryed by mockings, and scourgings, bonds and imprisonments, some stoned, some hewn in sunder, some slain with the sword, and the like, being such as the world was not worthy of, as you may read, Heb. 11. Yea, our Fore-fathers here in England most willingly under-went those fiery trials, and shall any of Christs band shrink under the burthen of an ayery tryall only?

Neither have any of Gods Children. (from the first to the last) been exempt from suffering what you do; namely tongue-persecution. And it is an everlasting rule. He that is borne after the flesh, will persecute him that is borne after the spirit, Gal. 4. 29. When CHRIST was borne, all Jerusalem was troubled, and Herod cut the throats of all the children in Bethlehem, Matth. 2. 3. to 22. ——— All was quiet at Ephesus before St. Paul came thither: but then there arose no small strife about that way, Acts 19. 23. &c. Again,

Sect. 6. Fifthly, Are you scot and scorned? how can the world pleasure or honour you more? First, for Honour; Reproach in Gods service is the best preferment: For as in the Wars, to have the hottest and most dangerous service imposed upon them by their Generall, is accounted the greatest honour. Neither will he confer the same upon any, but the stoutest and most valiant: So even bearing the Cross with Christ, is as great a preferment in the Court of Heaven, as it is in an earthly Court, for the Prince to take off his owne Robe, and put it on the back of his servant, as you may perceive by the Lords speech to Paul, Acts 9. 15, 16. & 23. 11. And our Saviours words to his Apostles, Acts 1. 8. Yea, sayes Father Latimer, to suffer for Christ, is the greatest priviledge that God gives in this world. And the story of Job is a book-cale to prove it. Yea, the same Job professes, that if his adversary should write of Donke against him, he would esteem it his crowne, Job 31. 33, 36, 37.

Whence Moses esteemed the rebuke of Christ greater riches then all the treasures of Aegypt. Heb. 11. 26. Whence Peter and John, when they were beaten and imprisoned, departed from the Councell, rejoicing, that they were counted worthy to suffer rebuke for Christs Name, Acts 5. 41. They esteemed it a grace to be disgraced for him. And so it hath been accounted by the best and wisest ever since. They that reproach me, saith St. Augustine, do against their wills increase my honour, both with God and good men. And another of the Fathers, It is the highest degree of reputation to be well spoken of for well doing. It is no small credit with the vile, to have a vile estimation. Terentian thought much the better of Christianity, because Nero persecuted it. Calpurn made the reproaches, and evil speeches of his enemies a matter of great joy to him. To be disliked of evil men, sayes Picus Mirandula, is to be paysted for goodness; their dispraise is a mans honour, their praise his dishonour.

Never did Neck-archise become me so well, as this shame (saith another Diviner) which followed her by the neck as he turns. And what good a French Marry, when

A Rope was put about his fellows neck; Give me that *Gold chaine*, and dub me a *Knight* also of that noble Order. And shall we grutch to beate a few scoffs for *CHRIST*? No; but in our greatest streights and extremities let us acknowledge it a favour, and give *GOD* thanks: And indeed it is the sum of all Religion, to be thankfull to *GOD* in the midst of miseries. But if thou canst not beate a few ill words for thy *Saviour*, without murmuring and impatience? how wouldst thou endure wounds for him, yea how wouldst thou afford him thine *ashes*, and write patience with thine own blood? Then,

Sect. 7. 2ly. For profit; Let a good man be scofft and scorned for a fault, he will be the better for it to his dying day. His enemies by their evil tongues shall begin in him a good and holy life. For happily they shall bring to his remembrance sins forgotten, wade him from the love of the world, discover whether he be sincere or no, make him humble, exercise and improve his patience, and all his other graces, and augment his glory. Yea, his patient suffering shall be rewarded here, as well as hereafter, Deut. 32: 5. 2 Sam. 16. 12.

Blessed are they which suffer for righteousness, for theirs is the kingdom of heaven, Matth. 5. 10. to 12. They that suffer here for well doing, shall be crowned hereafter for well suffering. And certainly nothing that we can suffer here, can be compared with those woes we have deserved in Hell, or those joys we are reserved to in Heaven. By our crosses sanctified, weight is added to our Crowne of blisse. Our Enemies, saith Bernard, are but our Fathers Goldsmiths; working to add pearls to the Crowns of the Saints. Whence Moses chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season, Heb. 11. 26. And hence it is that the Holy Ghost calls upon us to rejoyce, and be exceeding glad, when men shall revile, and persecute, and say all manner of evil against us falsely for Christs sake: and tels us, we are blessed and happy, for that the spirit of glory, and of God does so much the more rest upon us, which on their parts is evil spoken of, but on our part is glorified, 1 Pet. 4. 12, 13, 14. Mat. 5. 11, 12. Phil. 1. 28, 29. Rev. 2. 13. And this hath made thousands to embrace the very flames, when they might easily have been freed, by exchanging eternall happiness, for temporary and transitory.

Your cruelty is our glory (saide the Martyrs in Tertullians time) to their persecutors; For the harder we are put to it, the greater shall our reward be in Heaven. It is to my loss, saide Gordius the Martyr; if you hate me any thing of my suffering.

Sect. 8. Now if in conclusion, the most malicious practices of our worst and greatest Enemies (by the blessing of God, and our well husbanding of them) prove no other in effect to us then did the malice of Josephs brethren, Mistris, and Lord to him, then the malice of Haman to Mordecai and the Jewes: Then Balacks malice to the Children of Israel: Then the Devils flight to Job: Then the malice of Achitophel & Shimei to David: Or then the Ariens malice to Paphnutius; all which made for their inestimable good, benefit and advantage. Then grutch not at it, neither mutter at the matter, but receive what ever comes, with humility, patience, piety and thankfulness. Yea, if none but evil men do it, and that because you do better, or fare better then they; and that what you suffer, is nothing to what Christ, & the best of Saints have exceeded you in: Let it make you no less joyfull then thankfull: Yea, let it cause you to cry out, O the wonderfull and sovereign goodness of our God! that turns even our persons into cordials. And henceforth, think it no shame, but count it your glory. Be not grieved, when you have so much cause to rejoyce; for it shews you to be borne of God; your enemies to be the seed of the Serpent. The worlds hating you, shewes that Christ loves you, and hath chosen you out of the world. Yea, this is to your Adversaries a sure token of perdition, but to you of salvation, and that of God.

Yea, do not only hate with them, but pity and pray for them, for they need no help to be miserable: As who send them on worke, but he that will pay them with damnation (though God offers them better wages) Nor is it so much they, as the Devil in, and by them. It is his words in their mouth, his heart in their lips, his Arrows shot by many of them. He smother them his love and malice, and borroweth their tongues to utter abuse, because the Devil loves a tongue.

That, they have sworn themselves *Christ's faithful servants and soldiers*; but they will
help only for sin and Satan. And least their evil sin should not damn them deep enough,
they do, what in them lies, draw others to damnation: For it is not enough for them to be
lost themselves, except they raine at, and persecute the good, and that against their consci-
ences. As for example, Pilate judged Christ guiltlesse, yet he put him to death; and Festus
acknowledged Paul without crime, yet he left him in prison.

Onely they have some wit in their anger: For how should Naboth be clearly put to death,
if he be not first accused of blasphemy? 1 Kings 21. 13. And the like of Joseph, Eliakim, Jere-
miah, Paul, Stephen, and our Saviour Christ himself. Indeed these want that power
that their fellow persecutors have had: and therefore can onely shew their wrath, o-
therwise their hearts are as bloody, and as full of the Serpents enmity as Dongs was. In
the mean time we are safe enough, since their words are but like a byes squib, that
flashes, and cracks, and stincks, but is nothing. And how little is that man hurt, whom
malice condemns on earth, and God commands in heaven.

Onely I wish they would take notice, that he is bottomlesly ill, who is so farre from
being good himselfe, that he hates goodnes in others. They are desperately wicked,
that cannot so much as indure the sight of godlinesse; that are displeased with others,
because they please God, and murmur like the Scribes and Pharisees at the same things
whereat the Angels rejoyce. Such an one is upon the very threshold of Hell, and none but
a Cain, or a Devill in condition will do so. Nor could they do it, if the Devill were not in
their hearts.

Seet. 9. Object. But their usual objection is, why will you be so singular? are you
wiser then all? this is but want of discretion.

Answer. Suppose such do think as they speak: Shall Lot leave his Righteousnesse,
for such an imputation of singularity? Or shall he not depart Sodome, because the
whole City thinks it better to stay there still? Shall Noah leave building the Arke, and so
himself and his whole household perish, because all the world else thinks him have-brain'd?
Or shall the name of Round-head dishearten us from the service of God? No, but after
the way, which to prophane men is most ridiculous, let our soules desire to serve Jesus
Christ, Acts 24. 14. It was Noah's happinesse, that he followed not the Old worlds fashi-
on; It was Lots happinesse, that he was singular in Sodome. It was good for Nicodemus
that he was singular among the Rulers. Yea, it was happy for Ruben, that he was op-
posite to all his brethren. Happy for Caleb, and Joshua, that they were opposite to the rest
of the Spies. Happy for Luther, that he was opposite to the rest of his Country. And in
case Jesus Christ, and his twelve Apostles be on your side, no matter if all the world be
against you. For better be saved with a few, as Noe was in the Arke, then be damned
with the world, and damned for company.

Seet. 10. And now for conclusion; Let all Scoffers take notice, that as they scoff on
us, so God laughs at them in Psal. 2. 4. Yea, judgements are prepared for these scorn-
ers, and stripes for the backs of these fools, Pro. 19. 29. God shall rain down fire & brimstone upon
such scornors of his word, and blasphemers of his people as thou art, said Mr. Plumptre
the Martyr, to mocking Morgan, and the rest of his persecutors.

But on the contrary, let nor the taunts of an Ishmael make any Isaac out of love
with his Inheritance. A wise man will not be scot out of his money, nor a just man be
scot out of his Faith. Yea, for a man to be scot out of his goodnesse, by those that
are lewd, is all one, as if a man that seeth, should blinde-fold himself, or put out his eyes,
because some blinde wretches, revile and scoffe at him for seeing. Or as if one that
is sound of limbe, should limpe or mayme himselfe to please the Cripple, and avoid his taunts.
Wherefore proceed good Sir, without ever growing faint: Let others serve the God
of this world, resolve you to serve the God of heaven.

Now if any sweaver, lawyer, or scoffer hath the wit, let him read these four Books for-
merly mentioned, which for his, and others good, are all (together with this) to be had for
a penny; being an hundred and eleven pages, & contain as much matter, as is usu-
ally to be found in a book of half a crown price. The place where any one may have
them, is at the first door on your left hand, in Rose-head Court by Cripplegate, Or at
the Black Swan by Monmouth.

F I N I S.

For ever and ever. Remember, ye who have the spirit of old Adam, that the highest of all wisdom dwelt in the flesh; Gen. 22. 1. even the God of Abraham, from Ab. 7. and, Ez. 3. 9. go along with thee: For pleasant Old Adam will prove too strong for Young Melancthon.

To such as for my great love, and no little cost, do hate me; and for doing the like-
liest meanes to stop them in their way to destruction, do scold, and traduce me.

Who if rewardeth well for good, will shall not depart from his house. *Prov. 17. 13.* But,

Are you *Christians*? Or do you own him that made you, and that hath bestowed
so many millions of mercies upon you? *1 Pet. 1. 13. 19.* *2 Pet. 1. 4.* If so, fight not
for Satan against your Saviour, *2 Cor. 13. 12.* *Act. 5. 39.* & 23. 9. who hath done and
suffered so much for you, *Rom. 4. 25.* & 5. 6. to 10. & 6. 23. & 8. 2. *1 Cor. 1. 5. 1 Pet. 1.*
24. For this is an unkindness, next door to unpardonable, *Mar. 3. 22. 29. 30.* Hate me
not to the death, for shewing you the way to eternal life. *Act. 11. 24.* as those Libe-
rarians did Stephen, *Act. 7. 54.* and the Jewes Christ, *Mat. 27. 27.* Or if you do, what shall
you gain, or I loose thereby? when this your malice is a sure token to you of perdition,
but to me of salvation? as the Apostle tells you, *Phil. 1. 28.* Ishmael did but scold Moses,
yet for that scold, he is by the Holy Ghost branded for a persecutor, and shall cry in his
flames everlastingly, *Gal. 4. 29.* Those little children, *2 King. 2.* did but mock Elisee, but
for that mock, as if them were devoured of wilde Beares, vers. 24. Chamos did but de-
ride Noah, but that alone brought his Fathers curse upon him, and Gods upon that,
Gen. 9. 25. which Propheticall curse lies so heavy upon Chamos posterity (the Ethiopians)
to this day (though almost four thousand years since) and they are so devoted to Idola-
try, that Parents will sell their own children to be slaves, to such as trade in Negroes.
And yet the most dreadful part of the curse, lies upon them in spirituals, there being
few of Chamos posterity in any age of the world, that have ever been taken into the
Church. Wherefore take heed of mocking or scoffing at Religion, or the Religious: for
(as the Serpent hissing, sufficiently betrays his malice, so) that, *192.* scoffing alone
infallibly declares you to be the Serpents seed, and children of the Devils. *Act. 13. 10.*
Gen. 3. 15. Now is it you, but the Devil in, and by you; as you may see by *Gen. 3. 1. to 6.*
Eph. 2. 2. *Matt. 16. 22. 23.* *1 King. 22. 22. 23.* *John 13. 2.* *Act. 5. 3.* And none but a
Satan, or a devill in condition will envy, because his evens works are evil, and his intentions
good. *1 John 3. 12.* *1 Pet. 4. 4.*

But they will not believe that are ordained to perish. *Prov. 10. 1.* *1 Sam. 2. 23.*
And as good admonish a brute beast, as a scurver, *Prov. 12. 1.* & 13. 1. & 19. 12. For
serpents are upon the very threshold of hell, *Luke 26. 31.* *2 Cor. 13. 16.* As how dreadfully
does St. Peter speak of such, his words are these, and the like: They walk after the
flesh in the lust of uncleanness, they are presumptuous, and self-willed, they speak evil of the
things which they understand not, they sport themselves in their owne deceivings, they are
servant unto the day of judgement to be punished, yea (saith the Apostle) as naturall brute
beasts, they are made to be taken and destroyed (mark that: they are made to be taken and de-
stroyed) and shall utterly perish in their own corruption, and shall receive the reward of
their own iniquities, in whom the blackness of darkness is reserved for ever. *2 Pet. 2. 9.* to the end
of a most full and dolefull condiction!

Beware then of scoffing at goodnes, for there cannot be a greater argument of a
soul soule, given up to Satan the God of this world. *2 Tim. 2. 26.* *Eph. 2. 2.* *2 Cor. 13. 10.* And
to prove you a Soldier belonging to that great Red Dragon that fighteth against Mi-
chael and his Angels. *Rev. 12.* What when his hands are bound, casteth a flood of blasphemy
out of his mouth against the Church, and the remnant of her seed which keep the Command-
ments of God, and have the testimony of Jesus Christ, vers. 15. 16. 17.

Because sentence against an evill worke is not executed speedily, therefore the heart of the
sons of men is fully set in them to do evill. Though a sinner do evill an hundred times, and
his day be prolonged, yet surely I know that it shall be well with them that feare God. *Job*
Eccles. 3. 11. 12.

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Preparation to Conversion; Or, Faith's Harbinger.

In a rare *Epistle*, writ by a Person of Quality before his death, to his surviving Friends. *Shewing*, That Satan prevails most by deception of our Reason; That the beauty of Holiness and true Wisdom is unseen to the World; That ingrateful persons are as witless as wicked; Why most men hear the Gospel year after year, and are never the better; Wish wholsom instruction, to prevent destruction. All richly fraught with choice and pithy Sentences, Similitudes, Examples, Metaphors, Rhetorical and pointed Expressions. Which being thought by many worth the Transcribing at no small charge, is now committed to the Press by R. Young of Roxwel in Essex.

Much Respected,

IF you ask, Why I take this pains? Turn to *Levit. 19. 17. Heb. 3. 13.* and you have there both my answer and warrant; for I do but supply with my pen, what I was bound to perform with my tongue. If for a President? Take that of *Photian*; who, when a Friend of his would have got himself away, suffered him not, saying, *I must make thy Friend in this purpose.* And he that loves not such a Friend, hates himself. If why I have been silent so long? These are the only reasons: Want of courage, fear to displease; and lest you should think me to have had more Zeal then Wit, and more Religion then Discretion: A case too common; which makes me fear, that what our Saviour says *Mat. 23. 38. Whosoever shall be ashamed of me, &c.* will prove a dreadful Text to a great many: For who almost does not make a very Idol of Discretion; and more fear the censures of men, then the displeasure of God? Men owe God some good will, but (like those Rulers, *Job. 12. 43.*) they dare not shew it. They would please him, yet so as they might not displease others, nor themselves: Never considering, that he who bears with his Friends vices, makes them his own.

Now in case you shall (with those Gentiles *Rom. 10. 20.*) receive more good by it then you desire, admire the providence and free grace of God, who will shew mercy to whom he will shew mercy, *Exod. 33. 19. Rom. 9. 15.* That little which *Cressus* learnt of *Solon*, saved his life: And had *Pilate* taken that fair warning his wife gave him, it might have saved his soul. Nor am I without hope to prevail with some of you; since *Nathan* wrought more upon *David* by one private particular Admonition, then all the Lectures of the Law could do for three centuries of a year together. However it were happy for millions were so plainly dealt withall.

Therefore he perswades us to hear him, & while we are in the way, to keep our hearts from being hardened.

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Will even refer the point to your selves to determine. As let me propound *your case* in the person of another, as the disguised *Prophet* dealt with *Ahab*, 1 King. 22. v. 39. to 43. Or as *Christ* dealt with the *Priests, Scribes and Elders*, Luke 20. v. 1, to 20. The case is this.

2 ¶ *God* in great love sent *Sampson* to deliver the men of *Judah* from the slavish thralldom of their enemies; but they in requital binde him (in whom all their hope of deliverance lay) and deliver him up to those enemies that kept them under; to the end they might slay him, and still make slaves of them, *Judg.* 13. Again after this, *God* sent unto their successors the *Jews*, his onely Son; to the end he might heal their diseases, feed their bodies, enlighten their minds, and save their souls; And they in requital of all, hate, revile, scourge and crucifie him; though in killing him, they did their utmost to *flur* or *sink* the onely ship that could save them. Two rare and remarkable Examples!

Now tell me what you think of these blockish *Jews*: Were they more wicked, or willess, or ingrateful? I know you will answer me, You cannot tell; as the *Priests, Scribes and Elders* did our *Saviour*, when the conscience of their own guiltiness had stopt their mouths, *Luke* 20. 1, to 8. Or if you do make a satisfying answer, it shall be like *David's* answer to *Nathan's* parable, wherein he pronouned sentence of death against himself, 2 Sam. 12. 1, to 8. For it is your very Case, if you had but eyes, or the wit to see it. I mean all you, who any way misuse, or are ingrateful to your *Ministers*; whom *God* out of his infinite love hath sent to be your *Deliverers* from the grievous slavery and thralldom you are in, under *Sin, Satan and Hell*. I know you think your selves wise men, and *Christians* good enough; yea, what but your high thoughts and good opinion of your selves, hath brought you to become scorners of your *Teachers and Instructors*, and more of their godly instructions: As proud men are wont to admire their own actions, but to abate the value and derogate from the esteem of others; every whit as basely to vilifie other mens doings, as they over-highly praise their own, as *Julian* observes.

But consider it rightly, and this alone (could you be taxed with nothing but this) not onely shews you to be foolish and franticke, but so ingrateful and wicked wihal, as if your wickedness and unthankfulness did strive with *Gods* goodness for the victory; as *Absalom* strove with *David*, whether the Father should be more kinde to the son, or the son more unkinde to the Father.

As what can you alleadge for your selves, or against your *Pastors*? Are they any other to you, then those three *Messengers* were to *Lot*, that came to fetch him out of *Sodom*, that he might not see the fire and brimstone which followed? *Gen.* 19. Or then the *Angel* was to *Peter*, that opened the iron-gates, loosed his hands, brought him out of prison, and delivered him from the thralldom of his enemies? *Acts* 12.

3 ¶ What wrong do they do you? They beg and dig, they dig and beg; as that good *Vine-dresser* did, whose *Mattack* kept off the *Officers* at *Luke* 10. They hear their words, they spend their gifts,

Or, **Fall's Havings**

their prayers, *and* contrive all they can to save your precious
 souls, (were you but willing to be saved :) They bring you the good
 tidings of salvation: would furnish and endow you with the spiritual
 invaluable, and lasting riches of *grace and glory*: They are content to
 waste themselves (like a candle) that they may give light unto, and
 bring others to *Heaven*, 1 Cor. 9. 19, 2 Cor. 12. 15. And do you, in stead
 of honoring, respecting and rewarding them, hate, traduce and persecute
 them? This is not for want of ignorance: For you shew just as much
 reason in it, as if those *blinde, deaf, diseased, possessed, distracted* or *other*
 persons spoken of in the Gospel, should have railed upon our Saviour
 for offering to cure, restore, dispossess, recover and raise them again.
 And had not they great reason to do so? For shame think upon it.
 For did you know and rightly consider, that you cannot be *nourished*
 unto eternal life, but by the *milk of the Word*; you would rather starve
 your bodies might be without souls, then your Churches without
 Preachers: You would not, like so many *titules*, suck their milk, and
 then kick them with your heels.

But this most plainly shews, that you are so far from knowing the necessity and worth of the Word of life, that you do not know you have souls; which makes you as little care for them, as you know them. Otherwise, how could you make such a mighty difference between your bodies and souls? As had any of you but a leg or an arm mortified and corrupt, you would even give money, and think your selves beholden to have them cut off: Because it is the onely way and means to preserve the whole body. And if so, what love and thanks can be too much, that I express to them, who would (would we give them leave) shake our Souls out of Satans clutches, and bring us to eternal life? Nor can we ever be thankfull to God, who is not thankfull to the instrument or means by whom God does, or would do him good. Yea more, That man (I dare boldly affirm) cannot possibly have any interest in Christs blood, who is not forced with Admiration to say, *How beautiful are the feet of them that preach the Gospel of peace, bring glad tidings of good things, and publish salvation!* Rom. 10. 15. Isa. 52. 7. But to prove and clear this, see both *Examples, and Testimonies*.

4 ¶ First, Examples: The *Galatians* are said to have received them at *Angels of Go^d*, yea, even as *Christ Jesus*; and that to pleasure them, they would, if it had been possible, have pluck'd out their own eyes, and have given the same unto them, *Gal. 3. 14, 15.* and thought it their duty, to communicate unto them in all their goods, *Gal. 6. 6.* And likewise the *Romans*, *Rom. 15. 27.* Yea, by the Apostles testimony, we that are converted do owe even our own selves unto our spiritual Pastors, *Phil. 1. 9.* and the like of other Churches: Inasmuch that *Luther* (speaking of the Primitive times, and of Christians in general) says that so soon as the Gospel took root in mans hearts, the glad tidings of salvation by *Christ* was to sweeten them, that in communion.

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Time. And indeed, who ever knew what *Conversion* and *Regeneration* was; who hath tasted of the powers of the world to come, and enjoyed the joy of the Holy Ghost, and that peace of conscience which passeth all understanding? but would rather have their bodies want food, and the Firmament want light, then that their souls should want that light and spiritual food of the Gospel, by which they are nourished and do live? For, far better be unborn, then untaught, as Alexander a meer Heathen could say.

That this is the one onely thing necessary, and which Believers prize above all, you may see by what holy David says of it, *Ps.* 27. 4. & 84. 2. to 11. & 119. 103. *One thing have I desired, &c. Oh how sweet is thy word unto me, &c.* As turn but to the places, and see how he expresseth himself; for I may but touch upon things. And the like of wise Solomon, *Prov.* 8. 10. True, to you that are strangers to, and utterly unacquainted with these soul-ravishing enjoyments, these things will appear impossible; as the like did to Theodorus touching Regeneration, *Job.* 3. 4. and to that multitude of Jews touching Stephens vision, when he told them how he saw the heavens opened, and Jesus standing at the right hand of God in glory: Which they were so far from believing, that it made their hearts brast for madness, to gnash their teeth, stop their ears, call him out of the city, and stone him to death, *Acts.* 7. 54, to 60. They could not possibly believe, that he should see what was hid to every one of them.

But this I can assure you, (even you my friends) beyond all exceptions; That if ever the mask of prejudice be taken from before your sight, or if your eyes shall be opened before you drop into Hell, you will have other thoughts of these things, and so of the Publishers of them, and be clean of another minde; yea, you will loath what you now love, and love what you now loath. Yea, I dare refer my self in this case to the very damned in hell: For what else made Dives, being in those torments, desire Abraham, that one might be sent unto his brethren from the dead, to give them warning, and to acquaint them with his success, but the alteration of his judgment? And you, know how that Reprobate Balaam with a to die the death of the righteous; though for the present he preferred and loved riches and honor before and above his soul. But,

§ 9 Secondly, see precepts and testimonies to confirm it. Are we not commanded by the Holy Ghost to have them in singular love, and count them worthy of double honor for their works sake? *1 Thes.* 5. 13. *1 Tim.* 5. 17. Yea, the Apostles words are not only, Let them that labour in the word and doctrine be accounted worthy of double honor; but he adds, He who preacheth the Gospel, should live of the Gospel, *1 Cor.* 9. 7, to 15. saying also, Let him that is taught in the word, communicate unto him that teacheth in all his goods, *Gal.* 6. 6. Yea, if any man (saith he) does not communicate, and communicate in all his goods, God is not mocked, *v.* 9. So it falls, and I fear it falls heavy on many amongst us. Again says the same Apostle, If we have given unto you spiritual things, is it a great thing if we may have your carnal things? *1 Cor.* 9. 12. Do ye not know, that they which

minister about holy things, line of the things of the Temple: And then which was as the Altar, are ministers with the Altar, *Lev. 2. 13. 14.* Again, does he not say, that our debt and duty (he terms it not *devotion*) to our *Spiritual Pastors* is such, as that we owe unto them even our own selves, *Phil. 2. 9.* with a great deal more of the like, that he may meet with mens carnal reasonings in this case, which are not a few, *1. Cor. 9.* All which is *New Testament* too, if obstinacy would permit men to take notice of it.

Thus you see how you ought to esteem and reward your Ministers, and how Believers do, and have done. Whereas you, (as if you were *Antipathites* to all wisdom and goodness) hate, revile, slight, and persecute them. Are you not ashamed of it? does it not make you tremble? yea, is it not enough to make you despair of ever finding mercy at the Throne of Grace, or of having Christ your Redeemer and Advocate? to whom, and for whose sake you do it, as I shall suddenly shew.

But you will say (for want of acquaintance with the Word of God, and your own hearts; as every Natural man is as great a stranger to his own heart, as *Hazael* was, who could not be perswaded by the Prophet that he should commit such abominable wickedness, as a while after it fell out;) That you neither hate, nor persecute any one of them.

To which I answer: What then makes you so *light* in *spitting* on your spleen against them, when you but hear a Minister mentioned? What makes you so frequent in *sighting*, *scorning*, and *spitting* on them where ever you come, and in all companies? What makes you pick so many holes in their coats, finde so many faults with them, raise so many objections (if not lies) against them; that nothing they either do, or deliver, can please you? As how many of your cavils and exceptions could I reckon up, that I have heard from your own mouth, if I would foul Paper with them? Yea, I could give you a large List of instances, and in your own expressions: But they are so trivial, barbarous and base, that I am ashamed to nominate them; and no less unwilling, lest I should arm other mad men with your weapons.

Now do but lay aside dissimulation, and speak the naked truth; and then say, whether all this proceeds not from an heart full fraught with enmity and malice against the Ministry, even for the very graces of Gods Spirit that shines in them? As it is said with the Council of Priests, Scribes and Elders touching *Steven*, *Acts 6. 15. & 7. 54.* Do but examine your Consciences well, and you will not deny it.

6 ¶ Again, what makes you that are so civil in other cases, so uncivil, as not to afford them of all other men the common Title of [Master] such as me, which you will not deny to a very Commoner? Can you tell me, if I dare challenge the Throne of David's *Advent*?

Preparation to Conversions

or the most fluent *Tertullian* amongst you, to yield a wise reason thereof: except that which God hath set down, *Gen. 3. 15. I will put enmity between the seed of the serpent and the seed of the woman.*

But further to convince you, answer me another question: What makes you to detain their dues from them, and not pay them a penny except you be forced to it? Or if you do for your peace or credit sake, any thing is thought too much for your Minister; and what you part with, is drawn from you as so much blood from the heart. And then also you will basely asperse him; at least you will alleadge one thing or other to save your purses; as, He had not my voice nor consent when he was chosen; or, I hear at other Churches, and come not at him; or, I like not his preaching, or the like: As any thing shall serve, to save your silver, and to forestall you with prejudice, and make you resolve against your own Conversion: For what is this, but to pick straws, as it were, to put out your owne eyes withal?

Yea, many they be, that will pretend conscience (forsooth) that they may rob their Minister; and alleadge, That he hath taken Degrees, is Ordained, He is a Black-coat. Or rather which is the same in effect, He is a conscientious Pastor, or Sheperd of Christs fending, and not an Antichur.

But lest what hath been said should not prove sufficient; how basely will you calumniare him that but takes his Dues, especially of a poor body? Ministers, more then all the world besides, must take a tederu for a shilling. And not he alone shall suffer, but all these Church-men (say you) are so covetous, that they never think they have enough; when they have scarce enough to fill the bellies of their owne families. All which not onely argues you as brainlesse or beasts, but proves you to be as full of the serpents enmity, as the egg of a Cockatrice is full of poison.

Thus every, or any thing shall serve their turns, that studdy quarrels: Even as a crooked stick shall serve to beat a dog, when a straight one cannot be found.

Now lay all together, and tell me whether this argues not hatred? If not, what can? For love (as the Apostle witnesseth) suffereth long, is kinde, charitable, envieth not, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, beareth all things, endureth all things, 1 Cor. 13. Yea, love is so far from finding faults where are none, that (as wise Solomon hath it) it covereth or passeth over all sins, and will not see them, Prov. 10. 12. So that if you loved the Ministers, as you will pretend you do, you would deal by them, as the people did by *Usser*; whom they so applauded for the sentenceth of an ingenious minde, that they spared to object unto him his bodily deformities; Or if any one did shew the least malignity towards him, that person was branded for a notorious wicked man, as *Homer* brandeth. And to speak rightly, we need say no more of a man, then ———
 Such an Enemy to his faithfull Pastor; that is enough to brand him: And can there be a stronger argument of his being of the brood of Cain, than

Samuel, Eliab, Michol, Dab, Shimon, Abdo, Rabbelai, Tobias, Sathai, Asaph, Zedekiah, Elmus, Herodias, and their fellows; then the hatred of good Ministers. For such men would do the same to Christ himself, were he their Minister. There was never any so innocent as vermin, to whom such Bellifists took not exceptions; because they are as deeply in love with vice, as others are with virtue. You, whom all men commend, you have some Thersires will take occasion to blast. I'll give you an ear-mark to know such a one by: whereas one of the modest sort will alledge, his Minister is a Presbyterian, or an Independent, or a Royalist; this overgrown Toad will object, that he is a Roundhead; the meaning whereof is, a Religious, Godly, Conscientious man.

7 ¶ But perhaps this is not your case. Suppose it be not; yet what I have before convicted you of, is sufficient to prove you a *soldier* belonging to that great Red Dragon, that fighteth against Michael and his Angels, Rev. 12. Who, when his hands are bound, *causeth a flood of reproaches out of his mouth against the Church, and the remnant of her seed, which keep the commands of God, and have the testimonies of Jesus Christ, vs. 16, 17.* But you are not at all versed in Scripture; therefore we'll come to Reason, and therein answer me a few questions.

Do you do by the Ministers as you ought, or as you would be done by? Would you, when you have discharged your duty and conscience to the utmost of your endeavour, have all constructions made of your best affections and intentions? be rewarded with the greatest evil, for the greatest good; and the greatest hatred, for the most rebellious love? (For, love to the soul, is the very soul of love.) Is this an evidence that you have them in singular respect for their works sake? Is this to respect them as an Angel of God, yea, as Christ Jesus? Is this to make them partakers of all your goods, and to be willing to pluck out your own eyes, and to give them if need were, as God commands, and as the godly have been willing to do? I think not.

Indeed, if you may be your own Judges, you will (during the time of this your prejudice) think all but little or nothing. But if the Word of God be consulted with, it will be found persecution in the highest degree: Like that of Ahab and Jezebel to Elias; or that of Herod and Herodias to John Baptist; or that of the Jews, Scribes and Pharisees against our Saviour; for they did but express their utmost fury against Gods Messengers that came to save them; and so do you. And this is a sure rule: He that now under the Gospel sheweth a full and a malicious minde to a godly zealous Minister, if he had lived in Christ's dayes, he would have been ready to have driven the first nail into his body, and rather have been for Barrabas then Jesus. And God measures what we do, by what we would do, whether in good or evil. Thoughts and Desires, in Gods account, are good and evil works. Neither does he punish or reward any thing but the will.

Again, whether you think not Tongues want to be in motion, and

shall one day (if you go on) hear it pronounced so, in your *Bill of Indictment*. *Ismael* did but *scout Isaac*, yet *S. Paul* saith he persecuted him. *Gal. 4. 29*. God calls the scorning of his servants by no better a name than persecution. *Cham* did but scoff at *Noah*, yet that scoff brought his fathers curse upon him, and Gods upon that. Even the serpents hissing betrays his malice. Those two and forty little children (though but children) were devoured of wild Bears, for only scoffing at the Prophets bald head, *2 King. 2. 24*. A small matter, if Sensualists may be Judge. But whatever you conceive of it, let all, even heart and tongue-persecution be as far from my soul, as my soul from hell. For assuredly, God will one day laugh you to scorn, for laughing his to scorn; and at last despise you, that have despised him in his Ambassadors.

8. Again, you think it nothing, or no great matter to detain the Ministers maintenance. But look narrowly into it, and you shall find it to be theft, sacrilege, murder, yea soul-murder, and that in the highest degree: For you rob the Minister of what is as due to him, as any land of inheritance is to the owner. You rob God of his Tythes, offerings, &c. which he accounts most abominable; as you may gather from the many complaints and threatenings which God throughout all the Old Testament utters touching it. For which see only *Mal. 3. 8, 9, 10, 11. & 1. 2, 8, 13, 14. Hag. 1 & 2 chap.* Hereby you make your selves guilty of murder: First of murdering your Pastors body and whole family; for if all should be of your mindes, they should starve. Secondly of your own, and all the peoples souls, as much as in you lies: For how should your pastor feed your souls, if you feed not his body? how should the lamp burn, if you take away the holy oil that should maintain it? and in case it burn not, there will be but a dark house. Men would have fire kept in the Sanctuary, but allow no fuel; they would have the lamp burn, but without oil. But how do they serve Christ & themselves, in so serving their Ministers? To take away the Provante from the Army, is to betray it to the Enemy.

And indeed, if you might have your wills, or if others were of your mind & temper, there should be no Preaching at all, no souls saved, all go to hell. For to expect that Ministers should preach without maintenance, yea good maintenance, (for to furnish themselves with food only will cost more then a little) is as if you should put a Bird into a cage, and let her sing, and yet bid her sing. It amazes me to think how unreasonable and base such men be: They will bestow more upon their very Hair in a month; or upon the Smell of a needles Indian wanton Weed in a week, then upon God and their souls for a whole year! And were it not most just with God to take away our faithful Ministers from us, when we so ill treat them, and so unworthily reward them? yea, since we have despised more than lights, may not God justly leave us in the dark? and bring upon us a famine of Preaching, which would bring a famine upon the Preachers, by purloining the maintenance of his Ministers? It is but just with God to take away the lamp from that Nation, which hath taken away the holy oil that should maintain it. But it is a true observation, Covetous is the greatest thief, yet of it men make the least conscience.

But lastly, You make your selves not only guilty of persecution, theft, sacrilege, of murdering bodies and souls, of promising God to send a famine of his Word, and the like, but you become by it guilty of high treason against God, in thus using his Ambassadors, and a great deal and all his members. For because that all the differences and wrongs that are done to Christs Ministers, redound to him; and because that all, or any way wrongs to Ministers strike at the honor of God in him,

Of False Harshness

in a world of places prove : So the very root or spring of this their spite and enmity against the Ministry, is an inbred enmity and hatred against God himself. As when Satan slew Jobs sons and servants, his malice was against Job ; Or as when Saul darted a spear at Jonathan, his spite was against David.

And accordingly, God takes what is done to his messengers, as done to himself ; as in that case of David sending his Ambassadors to the King of Ammon, 2 Sam. 10. 6, 7. They have not cast thee away, says God to Samuel, but they have cast me away, that I should not reign over them, 1 Sam. 8. 7. You are gathered together against the Lord ; and what is Aaron, that ye murmur against him ? Numb. 16. 11. and the like Exod. 16. 7, 8. Luke 11. 10. Job. 15. 23, 24. Job. 7. 7. He that despiseth you, despiseth me, 1 Sam. 17. 45. 11a. 37. 23. Saul, Saul, why persecutest thou me ? Acts 9. 4. Rev. 16. 11. Psal. 89. 23.

9 ¶ Which being so, how does it behove you to look to your selves, and bewail this sin, this horrible and desperate sin ! Was there ever any that war stout against the Lord and prospered, as Job speaks, Job 6. 4. When the Fitcher contends with the Rock, straw with the fire, it is easie to judge who will come by the worst. And certainly, if most men were not both blinde and mad, they would more respect the Ministry : For if I understand any thing of the Word of God, or know what resisted reason is, there is not a sin in the Nation that so hinders the blessings, or pulls down the judgments of God upon us, as does this very sin. And yet it is not more provoking, when it is a common sin. How it will be answered to their Lord and master at the great day, I tremble to think : Can you answer it then with *flashes of wit*, or carnal reasons, as you do now ? I beseech you look to it. Nor is our love, or hatred to God any way better known, then by our respect to, and usage of his Ambassadors. Lip-love is but lying love. If you love me, keep my commandments, says our Saviour, Job. 14. 15. Wherefore let my counsel be acceptable : Break off your sins by repentance, heake no more at the pricks ; Refrain your selves from these men and let them alone, lest ye be found even fighters against God, Acts 5. 28, 29. Nor will it ever repent you, if you come in Heaven, that you were stopt in this your way to deliverance. Yea, let the consideration of what you have already done, make you sink down with shame, and tremble for astonishment to think, that notwithstanding you have been so many years in arms against your Maker and Redeemer, and most spitefully and maliciously persecuted his Ambassadors that came to rescue you from the inebriety and slavery of Satan, that bloody devouring Dragon, and vowed enemy of all mankind : yet God hath taken the advantage of casting you into Hell, but of his never enough admired mercy hath spared you to this hour ! whereas he might most justly have prevented all, in sending you body and soul into everlasting torments, when you were but a span long. For know this, that we need no more to condemn us, then what we brought into the world with us. Yea, we were condemned, so soon as conceived : And that you and I are not at this present frying in our sinners, there is to be feared, is not to be wondered, but is to be deplored.

Preparation to Confession

Wherefore take heed in time, and as you under the goal of your own souls, defer not a minute; but study and bestir your selves, how you may make your peace with God. Yea, do it while the yerning bowels, the bleeding wounds, and compassionate arms of *Jesus Christ* lie open to receive you, while ye have health, and life, and means, and time to repent, and make your peace with God. As you tender, I say, the everlasting happiness and welfare of your almost lost and drowned souls: As you expect or hope for grace, or mercy, for joy and comfort, for heaven and salvation, for endless bliss and glory at the last: As you shall escape the direfull wrath of God, the bitter doom and sentence of *Christ*, the never dying sting and worm of conscience, the storming and soul-scorching flames of *Hell*, and everlasting separation from Gods blissfull presence, abjure and utterly renounce the accursed sin. Oh, get an interest in *Christ*! For till we become members of his mystical body by regeneration and a lively faith; we (even the best of us) are as Traitors condemned to suffer eternal torments in *Hell*-fire, being onely reprieved for a time. O blest God all the dayes you live, yet, eternally, that the gate of mercy yet stands open!

To 4. But wisthal take hold of the opportunity before the Draw-bridge be taken up, lest you never have the like again. Do not dally with God in your own souls; for if this warning be slighted, never look for the like. For warning (such a warning) not taking, is a certain preface of destruction, *Pro* 29. 1. & 1. 24, 25, 26. The sons of *Eli* would not hearken unto, nor obey the voice of their Father: why? because (saith the Text) the Lord was determined to destroy them, 1 *Sam* 2. 35. I know, saith the Prophet *Amos*, the Lord hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsel, 2 *Chron* 25. 16, 26. Whereas contrarily the Ninevites by hearkning to *Jonah*; and those very murderers of the Lord *Jesus*, by listening to *Peter*, were converted and saved, *Acts* 2. 36, 37.

Take heed of preferring your own carnal reason before the written word of God. And that what is spoken of *Babel*, may not be verified in you; he would have cured him, but he would not be cured: lest you be given to *struism* as he was. What says our Saviour? This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil, *John* 3. 19, 20. Indeed, if you will not believe *Satan*, or his solicitor the *Flesh*, or be led by the persuasions of your own flattering heart, which is deceitfull above all things, and most hateful; *Jer* 17. 9. No marvel you should be deaf to all hath been said, thinking your selves already good enough, and then farewell all hope of being better: For the opinion of mens being wise, and good enough, is the sole and onely cause of their being no wiser, nor better. Yea, therefore are millions of Christians in name onely, because they think themselves *Christians* indeed. And who is there in all this Nation, that thinks not himself a *Christian*? though they are able to yeild no reason except this, They are neither *Turks*, nor *Jews*, nor (which is worse then either, as they suppose) *Romans*. A strong argument, I promise you, able to move the gentlest person, and yea, the stoutest heart, to a confession of his sin.

Of False Religion.

Yea all the reasonings of Carnal men are thus weighty: As for
 you may give you a few instances.

11. They will say, they love and fear God as they ought: when what
 commands, they do the contrary; are *flint* unto God, *wax* to Satan;
 have their *ears* always open to the *Temper*, shut to the *Maker* and *Redeemer*;
 when they are *Traitors* to him, and *take up arms* against him. A good sign
 they serve God and Christ, when Satan, the World and the *Flash* have more
 command of them: When they so far are from loving and serving him,
 that they hate those that do it, and chat for their so doing; and from fear-
 ing him, that they more fear the *worlds* scorns, then his *anger*. They will in
 like manner pretend they love Christ that died for them, when they have
 that resemble him in holiness. They are *Christians* in name, when they
 will scoff at a *Christian* in deed, and are enemies to the *cross* of Christ: Love
 the form of godliness, but hate the power of it. They will do what God for-
 bids, yet confidently hope to escape what he threatens: will do the *Devils*
 works, yet look for *Christs* wages: Expect that *Heaven* should meet them
 at their last hour, when all their long life they have galloped in the *Heaven*
 road towards *Hell*: Expect to have Christ their *Redeemer* and *Advocate*,
 when their consciences tell them that they seldom remember him but to
 blaspheme him, and more often name him in their oaths, and curses than in
 their prayers: Will persecute honest and *reprobate Christians*, and say they
 mean base and *dissembling Hypocrites*; think they do God good service in kill-
 ing his servants, *Joh. 8. 44.* as Paul touching Stephen, and the Jews touch-
 ing Christ: Boast of a strong faith, and yet fall short of the *Devils* in be-
 lieving, *1 Jam. 2. 19.* These are some of their *syllogism* or arguments; I could
 even tire your ears with the like. But what doing, blockish and brain-ick
Positions are these? Could rational men ever argue in this manner,
 had not the God of this world blinded their eyes, that the light of the Gospel
 Jesus Christ should not shine unto them, *2 Cor. 4. 3. 4.* *2 Thes. 2. 9. 10.* Did not
 their deceitfull hearts damnably delude them, as in that case of *Leah*
Gen. 30. 18. and of *Saul*, *1 Sam. 23. 7. 21.* and of *Manassah*, *Jud. 17. 13.* Turn
 to the places, for they are rare to this purpose. If this be Reason, what
 Reason frighted out of its wits: Yet this is every wilfull *hannet* can, and
 every untegenerate man in some measure: As I'll but give you an in-
 stance more to clear it.

You shall have them maintain with incredible *insistence*, accompanied
 with invincible ignorance; That if a man make scruple of *small* matters, or
 of those sins or sinfull customs which they allow of, and will not do as they
 do, That he is over-precise: Though they may as soon find Fault with
 Hell, as any Text in the Bible that makes for *looseness*, or against *circum-*
circumcising. Yea, who would dream that so gross blockishness should find har-
 bor in any reasonable soul, as to think that God should like a man the more
 for his being the better, or for having a tender conscience; or look for the
 fear reverence, and abstinence from his servants, when we do from our
 and yet the same men will grant, that a servant can never be too
 his obedience to his master, and that a man can never be too

Men are blinde to spiritual objects. As the Apostle speaks 1 Cor. 13. 12. & 2. 14. and so no more fit to judge of them, then blinde men are fit to judge of colours. And hence it is, that they have the basest thoughts of the best men, making ill constructions of whatsoever they hear or do, as the Scribes and Pharisees dealt by our Saviour. Until we are born again, we are like Nicodemus, who knew not what it was to be born again, John 3. 4. Until we become zealous our selves, we are like Fessius, who thought zeal madness, Acts 26. 24. Until we be humble our selves, we are like Michal, who mocked David for his humility, and thought him a fool for dancing before the Ark, 2 Sam. 6. 16. For, to carnal-minded men, all Religion seems foolishness, 1 Cor. 1. 18. It faring between the Sensual and Spiritual, as it does between Youth and Age: For as Young men think Old men to be fools, but Old men know the Young to be fools, so Worldlings think the Religious fools, but the Religious know them to be fools, because they have had the experience of both conditions, the old have been young, but the other are utterly unacquainted with what they see and know. Besides, the one make the Word their rule in every thing; for they live, and believe, and hear, and invoke, and hope, and fear, and love, and worship God in such manner as his Word prescribes. The other do all as the flesh leads them, and according to the customs and rudiments of the world.

12 ¶ Now lay all together, and you will think it no whit strange, that notwithstanding their condition is so miserable, they should yet be so confident, confident and secure, that they should neither be sensible of their present condition, nor afraid of future Judgment. Security makes worldlings merry; and therefore are they secure and merry, because they are ignorant. A Dunce (we know) seldom makes doubts; yea, a Fool (as Solomon) boasteth and is confident, Pro. 14. 16. Ignorance is a veil or curtain to hide away their sins. Our knowledge, saith one of the Learned, doth but shew us our ignorance: And Wisdom (says another) is but one of man's greatest miseries, unless it be as well able to conquer, as to discern. The next thing from being free from miseries, is, not to be sensible of them. A Fool could spie out a great priviledge in a blockish condition; for (such he) being free from ambition, envy, shame and fear, are never troubled in conscience, nor macerated with cares. And Beasts, we see, are not ashamed of their deeds. Where is no reason at all, there is no apprehension of sin; and where no apprehension of sin, there can be no shame. Blinde men never blush; neither are Worldlings ashamed, or afraid of any thing; because for want of bringing their lives to the rule of Gods word, they perceive not when they do well when ill. The Timber not brought to the Rule, may easily appear straight, when yet it is not. Whereas every small sin, to a holy and regenerate man that weigheth his sin by the ballance of the Sanctuary, is very grievous, and disturbeth his conscience exceedingly.

But the Regenerate know, that the very end for which they were created, is to love God, and love and serve him.

Or, Paul's Reasonings.

1 Cor. 15. I grant, that in their long sleep they have many pleasant dreams. As for instance: They slumber, and suppose themselves good Christians; true Protestants; they dream they repent them of their sins, and that they are in Christ; they dream they have true grace, that they fear, and love, and serve God as they ought; they dream they shall go to Heaven and be saved. But the truth is, all their Religion is but a Dream, and hope is their assurance of salvation. They have Regeneration in conceit; Repentance and Righteousness in conceit; they serve God well in conceit, and they shall go to Heaven only in conceit, or in a dream; and never wake, until they feel themselves in a bed of unquenchable flames. Neither did pure and naked Supposals, ever bring any man to eternal life.

13. Which being so, and that with the greatest part of the World: how does it concern every one of you to try and examine your selves, whether it fares not so with you; and to mistrust the worst of your selves, as all wise and sound-hearted Christians do; as you may see by the Apostles, *Matth. 26. 22.* even every of them was jealous of himself, and examined his own heart, though but one of them was guilty of that sin which Christ spake of.

Now if you would examine your selves but by those marks I have already given you, you may easily see whether you are the men guilty of what I have laid to your charge. If you would be further informed of your selves only these three questions. *Whether you are of that small number, whom Christ hath chosen out of the world? Whether you are regenerate? Whether you have true and saving faith?* For other what all our hopes and persuasions are but vain presumptions and delusions.

First, Are you of that small number? For, the greatest number, whether of men, or great men, or great Scholars, go the broad way to destruction; but a few of either, the narrow way, which leadeth unto life; as appears by many clear testimonies and examples; see which see those known places, *Mat. 7. 13, 14.* *1 Joh. 5. 19.* *Rev. 12. 8.* Christ's flock, that follow the Gospel, are but a little flock, *Luk. 12. 32.* and but few in number, *10. 22.* & *53. 1.* *Rom. 9. 27.* & *10. 15.* *Rev. 14. 3.* *1 Cor. 4. 4.* *Mat. 23. 17.* *23. 13.* *23. 13.* *Rev. 13. 16.*

Yea, of all the COLLEGE of Moral Opinions which are now in vogue touching the Christian Religion.

away to make so it, was by doing as the most do. Yea, they all conclude that Number was the best way of the most way. And we even see by experience, that the *best things are ever most plentiful*. And therefore it mazes me to think, how men should be so blockish as they are in this particular: for if you mark it, most men walk in the broad way, and yet every man thinks to enter in at the strait gate: which could never be, if they were not fools, or frenzie. Again take notice, that many seekers fall short of heaven, Luke 13. 24. Do you strive? The righteous shall scarcely be saved, what then shall become of the unrighteous? 1 Pet. 4. 18.

14 ¶ Secondly, Are you regenerate and born anew? For Christ witnesseth to Nicodemus (a knowing, honest, moral man) are express; yea, and he bindes it with an oath: Verily, verily I say unto you, except ye be born again, ye can in no wise enter into the kingdom of heaven.

Now if you be regenerate, it will appear by this: Regeneration or new birth, is a creation of new qualities in the soul, as being by nature onely evil disposed. In all that are born anew, is a change, both in the Judgement from error to truth, and in the Will from evil to good; and in the Affections from loving evil, and hating good, to love good, and hate evil; in the whole man from darkness to light, and from the power of Satan unto God. Is this change wrought in you? For without it there is no going to heaven, no being saved.

Thirdly Have you a true and lively faith in Jesus Christ? For there is no coming to Christ but by faith, Heb. 11. 6. By faith we receive the forgiveness of our sins, Luke 9. 47, 50. By faith we are justified, Rom. 3. 26, 28, 30. Gal. 3. 2. By faith through grace we are saved, Eph. 2. 8, 9. Luk. 18. 42. By faith through the power of God we are kept and preserved to salvation, 1 Pet. 1. 5. Nothing our faith can assure us of Gods favor, Eccles. 9. 1. 2, 3. By faith we obtain whatsoever we ask, Mat. 21. 22. By faith we are blessed, Gal. 3. 14. By faith we know God, 1 Job. 4. 7. Psal. 9. 10. Without faith we cannot profit by hearing the Word, Heb. 4. 2. Without faith it is impossible to please God, Heb. 11. 6. Whatsoever is not of faith is sin, be they never so glorious performances, Rom. 14. 23. and 10. 14.

Now you shall know whether you have faith, by this: Faith comes by hearing the Word preached, Rom. 10. 17. And the Spirits powerfull working within, Job. 3. 3. 5, 8. Faith purifieth the heart, AB. 15. 9. worketh by love, Gal. 5. 6. and sanctifieth the whole man throughout, AB. 26. 18. Faith is known by its works, Lam. 2. 17. 18, 22. Faith and holiness are as inseparable as the sun and light, fire and heat. Again, Faith believeth the Word, together with the promiser; and thereupon feareth sin, and shunns hell. Again, if the Image of God by faith be repaired in you, you can love them that love God, 1 Job. 4. 10.

And this is a sure rule: That that persuasion only which follows Gods regeneration, is Faith; That which goes before it, is Presumption. And as the Gospel speaks; No man can repent of sin, but he that believes the promise of Gods grace can believe his sins are pardoned, except he hath repented.

...it shall finde it as hard a work to beleevethis Gospel as to have the Law
...only God must enable to beah.

Now if upon trial you evidently finde that you are of *Christs* *little flock*,
that you are regenerate, and that you have this precious grace of *Peace*
wrought in your heart, you may comfortably assure your self that you shall
be saved. Other wise the Devil and your own heart do but delude you, in pro-
mising you the least benefit by the blood of *Christ*: Yea, it had been better
for you, that there had been no *Christ* come into the world: For, even
the mercy of God, (which you have contemned) and the means of grace, and
the offer of salvation, shall but inance your damnation. Yea, *Christ* himself
that onely *Summum bonum*, who is a Saviour to all Believers, shall be a
Trougher to you, if you go on; and bid you Depart ye cursed into everlasting
fire, &c. *Matth* 25. 41.

15 ¶ And so much, for the discharge of my conscience and duty, and
to make a supply of thar, which I should have some way performed long
since.

Yet lest I should imitate those, who kindle a fire under green wood, and
leave it so soon as it begins to flame; (for I take it for granted, that some
of you will lay to heart what hath been said) I have sent you three Books
(writ by an impartial Author, not a Parry) which I hold exceeding pre-
cious for you to peruse. The one speaking more home and full to the
matter. The second shewing how it comes to pass, that so many are
deceived, who hope to be saved. The third setting out to the life, the weak
thoughts, words, and actions of all natural men; insomuch that no man
can more lively represent your faces, then it does your hearts. Therefore
that you may not be disappointed of your end, by mistaking your way; and
you may become as true friends to God, and the Ministry, as you have been
bitter enemies; and so have your part and portion with them at Gods right
hand, where are pleasures for evermore. Be perswaded to read them, with
much observation and circumspection, as you would do the *Exposition*
of your Inheritance. Neither count it as a thing indifferent, that may easily
be done, or dispensed with; except you are indifferent whether you be saved
or damned. Yea, so minde what you read, as if it were an *Angels* writ from
Heaven, and sent to each of you in particular. Expect not that *Christ* should
himself from Heaven should call to you severally by name, as he did
Saul; and say, *No Ishmael! such a one; or No Elymas! such a one;*
Why dost thou persecute me? I am Jesus whom thou persecutest. And so on.
Which yet, if he should, it were no more in effect then he hath often done.
Neither would you be any more warned, or reclaimed by it. As is evident
by the example of *Hazeel*, 2 Kings 19. 13, &c. And by what *Abraham*
saves, *Luke* 16. 31. If you will not hearken to *Moses* and the *Prophets* *Christ*
his Apostles in his Word; neither shall he be persuaded, though one
be sent unto you from the damned, or from the glorified spirits in Heaven.
Wherefore hearken unto Conscience; and what concerns you, apply it
where, as the word do. Do not think *Christ* should be beholding his own
work, think that he should be beholding his own work.

...the whole Bible and all the Sermons they hear, yet the power of
their Conscience, and the motions of Gods Spirit working in them
want of wit and grace to apply the same to themselves. Whereas if they
would rightly and ingenuously apply but one Text or two unto their
souls, as they can unto others, (being better able to discern others
then their own beams) they might be everlastingly happy.

16 ¶ But it is now a full plague upon our so much Formality, and
Fanciness, under our so much means of Grace; that because we (many of us)
have heard the Word, and enjoyed the means for thirty, forty, fifty years
together, and are never the better, bring forth no fruits thereof; that
Christ should say unto such as he did to the fruitless Fig-tree, Mar. 11. 13. *Thou
shalt never fruit grow on thee henceforward.* And the truth is, if you observe it,
you shall very rarely hear of an old Formalist, or Protestant at large, that
ever is converted; (but young ones, as Ministers can sufficiently instruct
you;) Perhaps they may turn to be Antinomians, Ranters, Quakers,
or the like, and embrace Error; but they run not to the Truth. Of it too
it is a greater miracle then was the creating of the whole world. For in
making such a one a New creature, must be a number of miracles: A blind
man is restored to sight, a deaf man to hearing, a man possessed with many devils
dispossessed, yea, one not only dead in sin, but buried in the grave of In-
iquity, with a grave-stone laid upon him, raised from the dead, and in transi-
tion, a slave turned into flesh. In all which God meets with nothing but
unbelief, which in the Creation he met not with.

Thus I have been large: But as John could only baptize with water,
so I can but teach you with words; And when God withholds his own
sanctified grace, Paul himself cannot move a soul. If the Holy Ghost shall
be home to your hearts, that you may so meditate on what hath been
preached, and so practise what hath been prescribed; that God in Christ
may be praised, your sins by free-grace pardoned, and your souls eter-
nally saved: That while you are here, you may enjoy the peace of God
which passeth all understanding, Phil. 4. 7. and when you depart hence, you
may arrive at the Haven of all happiness in Heaven, where is fulness of
joy, and pleasures for evermore; Blessed and happy are ye, Psal. 16. 11.
which is my prayer and hope, and should be my joy.

F I N I S.

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Hopefull way to Cure that horrid Sinne of *SWEARING*.

Or an help to save *SWEARERS*, if wil-
ling to be saved: Being an Offer or Message from
HIM, whom they so *Daringly* and
Audaciously provoke.

Also a *Curb* against *Cursing*.

M M M . 1.

1. 5. *Messenger.*

Not to admonish our brother is to hate him, as the Holy Ghost
witnesseth, *Levit. 19. 17.* But to scorn our brother should
admonish us, is more to hate our selves. That little which
Cresus learned of *Solon*, saved his life. And had *Pharis*
taken that fair warning, his wife gave him: it might have
saved his soul; which once lost, cannot be redeemed
with ten thousand worlds: no nor with the enduring of ten thousand thou-
sand years torments in *Hell*. When a Dog flies in his masters face that
keeps him; we conclude he is mad; are they then rationall men, that (be-
ing never so little crost) will fly in their *Makers* face, and curse their *Savi-
ours* name in peeces, with oaths and execrations? which is worse than
Frenzie. Yea, this is to send challenges into Heaven, and make love to
destruction! And certainly it is Gods unspeakable mercy, that every such
oath & blasphemy, proves not a *Benoni*, the death of the mother, *Gen. 35. 16.*

S. 2. Think me not too bold, or over harsh: for I speak to you both
for and from my *Maker* and *Redeemer*. Yea, be perswaded to hearken a
while unto me, as you would have God another day, hearken unto you.
Are you *Christians*, as you call your selves? If you be, you have at least
heard what God and *Christ* hath done for us. How when we were in a sad
condition; when by sin we had forfeited our selves and all we had, and
wiltully plunged our *souls* and *bodies* into eternall torments: When nei-
ther *heaven*, *earth*, nor *hell* could have yielded any satisfactory thing be-
sides *Christ*, that could have satisfied Gods justice, and merited pardon for
us; then, O then! The eternall God would dye, out, so far as was possi-
ble or necessary, that we might not dye eternally, *John 3. 16.* A mercy
believed, and a way found out, that may allmigh all the loss of sin, and
death, and damnation in *heaven*. And this is the way, which our *Saviour*

were his enemies, mortally hating him, and to our utmost fighting against him, and taking part with his only enemies (*Sin and Satan*) as now you are, not having the least thought, or desire of reconciliation: but a perverse and obstinate will, to resist all means tending thereunto.

3. *O my brethren! bethink your selves; It is his maintenance we take, and live on. The air we breath, the earth we tread on, the fire that warms us, the water that cools and cleanseth us, the cloaths that cover us, the food that does nourish us, the delights that cheer us, the beasts that serve us, the Angels that attend us, even all are his. That we are not in this present in hell, there to fry in flames, never to be freed. That we have the free offer of grace here, and everlasting glory in heaven hereafter, we are only beholding to him. And shall we deny this Lord that hath bought us? shall we most spitefully and maliciously fight on *Satan* here against him with all our might, and that against *knowledge and conscience* I with you would a little think of it.*

4. *S. For favours bestowed, and deliverances from danger, bind to gratitude: or else the more bonds of duty, the more plagues for neglect. The contribution of blessings, requires retribution of thanks; or will bring distribution of judgments. And certainly, if a friend had given us but a thousand part of what God hath, we should heartily love him all our lives, and think no thanks sufficient. And in reason, Hath God done so much for us, and shall we denye him any thing he requireth of us? though it were our lives, yea our souls; much more our sins; most of all this loathsome and damnable sin, in which there is neither profit, nor pleasure, nor credit, nor any thing else to provoke, or intice us unto it, as in other sins; for all you can expect by it is the suspicion of common Lyes, by being common Swearers: Or that you shall vex others and they shall hate you. Whereas if we could give Christ our Bodies, and Souls, they should be saved by it, but he were never the better for them. Yea swearing and cursing are sins from which of all other sins we have the most power to abstain. For were you forced to pay three shillings four pence for every oath and curse you utter, as the Law enjoins; or if you were sure to have your tongue cut out, which is too light a punishment for this sin, damnation being the due penalty thereof, as the Apostle sets it down *James 5. 12*, you both could and would leave it, which alone makes it altogether inexcusable. And this know, that the easier the thing commanded is, the greater guilt in the breach of it; and the lighter the injunction, the heavier the transgression, as *Austin* speaks, and *Adams* eating the forbidden fruit, sufficiently proves. So that it is evident you love this sin, meerly because it is a great sin, and blaspheme out of meer malice to, and contempt of God, which is most fearful, and (as a man would think) should make it unpardonable, I am sure the Psalmist hath a terrible word for all such, if they would take notice of it, *Let them be confounded that transgress without a cause*, *Psal. 25. 3*.*

And no marvell that this fearful imprecation should fall from the Prophet's mouth, for that man is notoriously ill, who loves vice meerly because

disgrace, damnable wretch, who (rather then not die) will anger God on his purpose. Wherefore looke to it, and thinke of it, you curst, and curst Swearers; You *sinne away your salvation, curse away your blessing*, *swearing and cursing shall be your chief task in Hell*, to whom *Blasphemy* was an especiall recreation on Earth.

5. 5. Argue with all the world, and they will conclude, there is no such like ingratitude. And meet ingratitude returns nothing for good, but you return evill; yea, the greatest and most malicious evill, for the greatest and most admitted love. It was horrible ingratitude for the *Jewes to scourge and crucifie Christ*, who did them good every way: for he healed their diseases, fed their bodies, enlightened their minds, of God became Man, and lived miserably among them many years, that he might save their souls: (though in killing him, they did their utmost to sinke the only ship that could save them) but you are more ingratefull to God and Christ than they were, or can be exprest by the best Orator alive. For which read more, in a Treatise intituled, *Gods goodnesse, and Englands unthankfulness*, from Chapter 4. to Chapter 7.

6. 5. O that you would but consider, that the Lord *Jehovah*, who is a God, great, and terrible, of most glorious majesty, and infinite purity, beares and beholds you in all places, and in every thing you think, speak, or doe, what is a just Judge, and will not let this curst sin go unpunished: then would you keep a narrower watch over your thoughts, then any other can do over your actions; yea, you would assoon *stab a dagger to your hearts*, as let such oaths and execrations drop from your mouths: whereas now you swear and curse, as if he that made the ear could not hear, or as if he were neither to be feared nor cared for, who for sin cast the *Angels out of Heaven*, *Adam out of Paradise*, drowned the *old world*, rained down fire and brimstone upon *Sodome*, commanded the earth to open her mouth, and swallow down quick *Corah*, and his companie; he who smote *Egypt* with so many plagues, overthrew *Pharaoh* and his host in the *Red Sea*, destroyed great and mighty Kings, giving their land for an inheritance to his people: and can as easily with a word of his mouth strike you dead while you are blaspheming him, and *cast you body and soul into Hell*, for your odious unthankfulness: yea, it is a mercie beyond expression, that he hath spared you so long. Consider of it I beseech you, lest you swear away your part in that *blood* which must save you, if ever you be saved; yea, take heed lest you be plagued with a witnesse, and that both here and hereafter: for God (who cannot lie) hath threatened that his *curse shall never depart from the house of the Swearer*, as it is *Zach. 5. 1. to 5.* And I doubt not but you are already curst, though you know it not; That either he hath curst you in your bodie by sending some *foul disease*, or in your estate by suddenly *consuming it*, or in your name by blemishing and *blasting it*, or in your seed by not *prospering it*, or in your minde by *darkning it*, or in your heart by *hardning it*, or in your conscience by *terrifying it*, or will at last doe by everlastingly *dammning it*, if you repents not. Wherefore then shall you do to be free it now, now late.

2. §. Or if you regard not your self, or your own souls good, yet for the Nations good leave your swearing: for the Lord (as now we finde in our smarts) hath a great controversy with the inhabitants of the Land, because of swearing, *Hos. 4. 2, 3.* Yea, because of oaths the whole Land (even the three Nations) now mourneth, as you may see *Jer. 2. 10.* Neither object that ye are so accustomed to swearing that you cannot leave it, for this defence is worse then the offence: as take an instance, Shall a Thief for Murderer at the Bar alledge for his defence, that it hath been his use and custom of a long time to rob and kill, and therefore he must continue it, or if he do, will not the Judge so much the rather send him to the Gallows?

Wherefore I beseech you by the mercies of God (who hath removed so many evils, and conferred so many good things upon you, that they are beyond thought or imagination) to leave it: especially after this warning, which in case you doe not, will be a fore witness, and rise up in judgment against you another day.

M E M B. 2.

Swearer. Did I swear or curse?

1. §. Messenger. Very often, as all here present can witness, and Satan also, who stands by to take notice, reckon up, and set on your score every Oath you utter, keeping them upon Record against the great day of Assize, at which time every Oath will prove as a daggert point stabbing your Soul to the heart, or as so many weights pressing you down to Hell, *Rev. 20. 13.* and *as 12.* As also the searcher of hearts, who himself will one day be a swift witness against Swearers, *Mal. 3. 5.* For of all other sinners the Lord will not hold him guiltlesse that taketh his Name in vain, as the third Commandment teach you, *Exod. 20. 7.*

2. §. But no more, it fares with common Swearers as with persons desperately diseased, whose excrements and filth comes from them at unawares, for as by much labour the hand is so hardened that it hath no sense of labour, so their much swearing causeth such a branny skin of senselesse to overfread the heart, memorie, and conscience, that the Swearer sweareth unwittingly: and having sworn, hath no remembrance of his Oath, much lesse repentance for his sin.

Swearer. Alas though I did swear, yet I thought no harm.

3. §. Messenger. O fool! What Prince hearing himself abused to his face, by the reproachfull words of his base and impotent Subject, would admit of such an excuse? that whatsoever he spake with his mouth, yet he thought no ill in his heart? And shall God take this for a good answer, having told us before hand, *Deut. 28. 58, 59.* That if we do not fear & dread his glorious and fearful Name, the Lord our God, he will make our plagues wonderful and of long continuance, and the plagues of our posterity. Besides, how frequently dost thou pollute and profane Gods Name, and thy Saviours? The Jew grievously sinned in crucifying the Lord of life but once, and that of ignorance: but the times are innumerable that thou dost it, every day in the year, every hour in the day, although thy conscience, and the holy Spirit of God be witness against thee, and thou art a damned man. Dost thou

spect to have Christ my Redeemer and Advocate; when thy conscience telleth that thou hast seldom remembered him but to blaspheme him? and more often named him in thy Oaths and Curses, than in thy prayers.

Swearer, Surely, If I did swear, it was but Faith and Truth, by my Lady, by Masse, the Rood, the Light, the Bread, by the Crosse of the flouer, or the like, which is no great matter I hope, so long as I swore not by God nor by my Saviour.

4. S. Messenger, That is your grosse ignorance of the Scriptures, for God expressly forbids it, and that upon pain of damnation, Lev. 5.12. First, our Saviour Christ in his own person forbids it, Mat. 5.34, 35, 36, 37. I say unto you, Swear not at all, neither by heaven, for it is Gods Throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the City of the great King; neither shalt thou swear by thine head, because thou canst not make one hair white or black; but let your communication be Yea, Yea, Nay, Nay, for whatsoever is more then these cometh of evil. And then by his Apostle, Above all things my brethren, swear not, neither by heaven, nor by earth, nor by any other oath, but let your Yea be Yea, and your Nay, Nay: lest you fall into condemnation. James 5.12. Where mark the Emphasis in the first words, Above all things swear not; and the great danger of it in the last word, condemnation.

5. If the matter be light and vain, we must not swear at all; if so weighty, that we may lawfully swear as before a Magistrate, being called to it, then we must only use the glorious Name of our God in a holy and religious manner, as you may see, Deut. 6.13. Esay 45.23. & 65.16. Job 23.7. Jer. 2.7. Exod. 23.13. And the reasons of it are weighty, if we look into the nature of swearing by any creature whatsoever, we do invoke that creature, and ascribe to it divine worship; a lawfull oath being a kind of Invocation, and a part of Gods worship; Yes, whatsoever we swear by, that we invoke, both as our witnesse, surety, and judge, Heb. 6.16. and by consequence, desire it, by ascribing and communicating unto it Gods incommunicable Attributes, as his Omnipresence, and Omniscience, of being every where present, and knowing the secret thoughts and intentions of the heart; and likewise an Omnipotence, as being Almighty in patronising, protecting, defending, and rewarding us for speaking the truth, or punishing us if we speak falsely; all which are so peculiar to God, as that they can no way be communicated or ascribed to another. So that in swearing by any of these things, thou committest an high degree of grosse Idolatry, thou spoilest the true God of his Glory, (the most impious kind of theft) and in a manner dishonest him, and placest an Idol in his room.

6. S. And as to swear by the creature makes the sin far more heinous, so the more mean and vile the thing is which you swear by (be it by my say, by rock and pie, hares foot, by this cheese, and such like childish oaths, which are so much in use with the ignorant and superstitious (warr)) the greater is your sin in swearing such an Oath: because you ascribe that unto the lowest of creatures, which is only proper to God, namely, to know your hearts, and to be a discerners of secret things; why else should you call that which is a witnesse unto your conscience, then not such a witness.

of him; as mark well what he saith, *Jer. 17. 7. How shall I spare thee for this? thy children have forsaken me and sworn by them that are no Gods. And do you make it a small matter to forsake God, and make a God of the creature? Will you believe the Prophet Amos, if you will, he saith (speaking of them that swore by the sin of Samaria) that they shall fall and never rise again, Amos 8. 14. a terrible place to vain swearers.*

Neither are we to join any other with God in our oaths, for in so doing we make base Idols, and filthy creatures *Corrivals* in honour, and companions in the Throne of Justice with the Lord, who is Creator of Heaven and Earth, and the supreme Judge and sole Monarch of all the world.

Or, in case we do, our doom shall be remediless, for the Lord threatneth by the Prophet *Zephany*, that he will cut off them that swear by the Lord and by *Malcham*: which *Malcham* was their King, or as some think, their Idol, *Zeph. 1. 4, 5.*

But admit the sin were small, as you would have it to be, yet the circumstances make it most heinous; for even the least sin in its own nature is not only mortal, but rests unpardonable: so long as it is willingly committed, and excused or defended.

Swearer. But all do swear, except some few singular ones, and they also will live, which is as bad.

Y. S. answer. You must not measure all others by your own bushell: for although ill Dispositions cause ill Suspensions; even as the eye that is bloodhood sees all things red, or as they that have the *Faunder* see all things yellow; yet know that there be thousands who can say truly through Gods mercie, that they had rather choose to have their souls passe from their bodies, then a wilfull premeditated lie, or a wicked oath; from their mouths; wherefore when you want experience, think the best, as charity bids you, and leave what you know not to the searcher of hearts.

B. S. As for the number of Swearers, it cannot be denyed, but the sin is almost universall, and this is it which hath incensed Gods wrath and is most brought in universall destruction upon our whole Nation; but is not this excuse [*That others do so*] a most reasonlesse plea, and only becoming a fool when our Saviour Christ hath plainly told us, that the greatest number go the broad way to destruction, and but a few the narrow way which leadeth unto life, *Mat. 7. 13, 14.* And *S. John*, that the whole world lyeth in wickedness, *John 5. 19.* And that the number of those whom Satan shall deceive, is as the sand of the sea, *Rev. 20. 8. & 13. 16. Isa. 10. 22. Rom. 9. 17.* And tell me, were it a good plea, to commit a Felonie, and say that others do so? Or wilt thou leape into Hell and cast away thy soul, because others do so? A sorry comfort it will be to have a numerous multitude accompanie us into that lake of fire that never shall be quenched.

Besides it is Gods expresse charge, *Exod. 23. 2. Thou shalt not follow a multitude to doe evil*, and *S. Pauls* everlasting rule, *Rom. 12. 2. Fashion not yourselves like unto this world.*

And thus, dear Friends, I have freely spoken, so I performe my duty to the truth.

Some urgent matter constraining for the confirming of a necessity (which can by no other lawfull means be cleared) and for the ending of all contentions and controversies, and clearing our own or our neighbours good name, person, or estate, and to put an end to all strife, winning to Gods glory, and our own or our neighbours good: which is the only use and end of an oath; in which case a man is rather a patient then a voluntary agent. You may swear, otherwise not. Neither must we swear at all in our ordinary communication, if we will obey Gods Word, as you may see, *Mat. 5. 34, 35, 36, 37. Jam. 5. 12.*

Swearer. Except I swear, men will not believe me.

10. *S. Messenger.* Thou hadst as good say, I have so often made shipwreck of my credit by accustomed lying, that I can gain no belief unto my words without an oath; for it argues a guilty conscience of the want of credit, and that our word alone is worth no respect, when it will not be taken without a pawn or surety. Neither will any but base Bankrupts pawn (a precious Jewel) of their Faith, or offer better security for every small trifle. Besides, he that often sweareth, not seldom forswareth. And so I have informed you from Gods Word, what the danger is of vain and wicked swearing.

M A M B. 9.

1. *S.* But as if Swearing alone would not presse thee deep enough into Hell, thou addest *curſing* to it; a sin of an higher nature; which none use frequently, but such as like *Goliab* and *Shimei*, are desperately wicked, being their peculiar brand in Scripture; as how doth the Holy Ghost stigmatize such an one? *His mouth is full of curſing*, *Plal. 10. 7.* & *Ham. 3. 1. 2.* or, *he loveth curſing*, *Plal. 109. 17.* and indeed, whom can you observe to love this sin, or to have their mouths full of curſing? but *Ruffians* and sons of *Belial*, such as have shaken out of their hearts the fear of God, the shame of men, the love of heaven, the dread of hell, not once caring what is thought or spoken of them here, or what becomes of them hereafter; yea observe them well, and you will finde, that they are mockers of all that march not under the pay of the Devill.

2. *S.* And whence do these Monsters of the earth, these hellish miscreants these bodily and visible Devils learn this their damnable curſing and swearing? Are not their tongues fired and edged from Hell? as Saint James hath, *James 3. 6.* yea, it is the very language of the damned, as you may see, *Rev. 19. 1. 2.* Only they learn it here before they come thither, and are such prodents therein, that the Devil counts them his best scholars, and lets them in his highest form, *Plal. 1. 1.* And well they deserve it, with whom the language of hell is so familiar, that blasphemy is become their mother tongue. Besides, it is the very depth of sin, roaring and drinking is the best way to Hell; whoring and cheating the foot way; but Swearing and Curſing follows *Korab*, *Dathan* and *Abiram*. And certainly, if the infernal Teacher, be not for these men, it can challenge no pupils. But for how wilde, gracelesse, and shamelesse even the best men that live, will curse and swear over such a call for a cause on themselves, saying, Gods will be done.

shall man tremble to name; because I were as good knock as a deaf man, or a dumb man grave, as speak so them.

4. 5. Thou art crossed by some one, perhaps thy wife, child, or servant, or else thy horse, the weaver, the dice, bowls, or some other of the creatures displease thee; and thou faltest a cursing and blaspheming them, wishing the plague of God, or Gods vengeance to light on them, or some such bel-lish speech fall from thy foul mouth. And so upon every foolish trifle, or every time thou art angry, God must be at thy beck, and come down from heaven in all haste and become thy Officer to revenge thy quarrel, and serve thy malicious humour. (O monstrous impiety! O shameless impudenciel to be abhorred of all that hear it.) not once taking notice what he commands in his Word, 25. *Blesse them that persecute you, blesse, I say, and curse not, Rom. 12. 14.* And again, *Blesse them that curse you, and pray for them which hurt you, Luk. 6. 28.* which is the practice of all true Christians 1 Cor. 4. 12.

4. 5. But this is not one half of thine offence, For whom dost thou curse? Alas the creatures that displease thee are but *Instruments*, thy *sin* is the cause, and God the author, 2 Sam. 16. 11. *Psal. 39. 9. 10. Gen. 45. 8, Job 1. 11.* from whom thou hast deserved it, and ten thousand times a greater crosse; but in stead of looking up from the *stone*, to the *hand* which threw it; or from the *effect* to the *cause*, as Gods people doe; thou like a *malicious* dog, ferrest upon the *stone* or *weapon* that hurts thee. But in this case, Who art you angry withall? Does your *horse*, the *dice*, the *rain*, or any other creature displease you? Alas, they are but *servants*, and if their Master bid smite, they must not forbear; they may say truly what *Nabobchib* usurped, *Isa. 36. 10. Are we come without the Lord?* and all that hear thee may say, as the Prophet did to *Senacherib*, 2 King. 19. 22. *Whom hast thou blasphemed, and against whom hast thou exalted thy self? even against the Holy One of Israel.*

4. 5. Besides, why dost thou curse thine enemies? (if he be so) but because thou canst nor be suffered to kill him. For in heart, and Gods account, thou art a *murderer*, in wishing him the *pox*, *plague*, or that he were *hanged* or *drowned*. Nor will it be any rare thing at the *day of judgement*, for cursers to be indicted of *murder*. For like *Shimei* and *Goliath* to *David*; thou wouldst kill him if thou durst; thou dost kill him so far as thou canst. I would be loath to trust his *hands* that bane me with his *tongue*. Had *David* been at the mercy of either *Shimei* or *Goliath*, and not too strong for them, he had then heaved his last.

Nor is it commonly any *sin* committed, or just offence given thee; that thou cursest. Who could have less deserved those curses and stones from *Shimei*, then *David*? Yea, did not that head deserve to be *ringedlesse*, that body to be *headlesse*, that so undeservedly cursed such an *innocent* as after it fell out. For the curses and stones which *Shimei* threw on *David*, rebounded upon *Shimei*, and *split his brain*; yea, and at last knockt out his brains; and the like of *Goliath* curses; which is also thy very case. For

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Cursers meant it, *Prov. 26. 2. yea, though thou cursest; yet God will blesse* *Psal. 109. 28.* but thy curses shall be sure to rebound back into thine own breast, *Psal. 7. 14. 15. 16. Prov. 14. 30. Cursing mouths are like ill made Pipes* which while men discharge at others, recoil in splinters on their own faces. Their words and wishes be but whirlwinds, which being breathen forth, return again to the same place. As hear how the Holy Ghost delivers it; *Psal. 109. As he loved cursing, so shall it come unto him; and as he loved not blessing, so shall it be far from him. As he clothed himself with cursing like a garment, so shall it come unto his bowels like water; and like oil into his bones; let it be unto him as a garment to cover him, and for a girdle wherewith he shall always be girded, v. 17, 18, 19.* Hear this all ye, whose tongues run so fast on the Devils errand, you loved cursing, you shall have it, both upon you; about you; and in you; and that everlastingly; if you persevere and go on; for Christ himself at the last day, even he which came to save the world, shall say unto all such, *Depart from me ye cursed: into everlasting fire, prepared for the Devill and his Angels, Mat. 25. 41.* Where they shall do nothing but curse for evermore; for they no farther apprehending the goodness; mercie, and bounty of God, then by the sense of their own torments (the effects of his justice) shall hate him, and hating him they shall curse him, *Rev. 16. 11.* They suffer, and they blaspheme; there is in them a furious malice against him, being cursed of him, they re-curse him; they curse him for making them, curse him for condemning them, curse him because being adjudged to death, they can never find death; they curse his punishments, because they are so unsufferable; curse his mercies, because they may never taste them; curse the blood of Christ shed on the Crosse, because it hath satisfied for millions and done their unbelieving souls no good; curse the Angels and Saints in heaven, because they see them in joy and themselves in torment; *Cursings* shall be their sins, and their chief ease, *Blasphemies* their prayers, *Lacryme* their notes, *Lamentation* all their harmony; these shall be their evening songs, their morning songs, their mourning songs for ever and ever. And indeed, who shall go to Hell, if Cursers should be left out? Wherefore let all those learn to blesse, that look to be heirs of the blessing.

7. 5. But to be in Hell, and there continue everlastingly in a bed of quenchlesse flames, is not all. For this is the portion, even of Negative and vicelesse Christians; if they be not vertuous. Of such as do not (wear except they fear an oath, That abound in good duties, if they do them not out of faith, and because God commands them; that he may be glorified; and others edified thereby. Whereas thou doest supererogate of Satans, in damning many souls besides thine own. Thou hast had a double portion of sin, to other men here; and therefore must have a double portion of torment, to them hereafter. The number and measure of thy torments, shall be according to the multitude and magnitude of thine offences, *Rev. 20. 12, 13. & 22. 12. Luk. 12. 47. Mat. 10. 25. Rom. 2. 5, 6.* And those offences if I could stand to aggravate them by their severall circumstances, would appear to be out of measure great and numerous. I'll mention but some

10 Like a malicious man sick of the plague, he infects others, and they spread it

With thy swearing and cursing, thou dost not only wound thine own soul worse then the *Baalites* wounded their own bodies: for thou (wilfully murderest thine own soul, and that without any inducement, as hath been proved.) But thou art so pernicious, that this is the least part of thy mischief; for thou drawest vengeance upon thousands, by thy infectious and damnable example; as how can it be otherwise? Thou dost not only infect thy companions, but almost all that hear, or come near thee. Yea, *little children* in the streets, have learnt of thee to rap out oaths, and belch out curses and scoffs almost as frequently as thy self; and through thy accustomary swearing learned to speak *English and Oaths together*; and so to blaspheme God almost so soon as he hath made them. And not only so, but thy example infects others; and they spread it abroad to more, like a malicious man sick of the plague, that runs into the throng to disperse his infection, whose mischief but-weighs all penalty. It is like the setting a mans owne house on fire; it burnes many of his neighbours houses, and he shall answer for all the spoil. So that the infection of sin is much worse then the self.

8. 5. *Do not wike thou cease to sin when thou shalt cease to live;* but thy wickedness will continue longer then thy life. For as if we *see good works, successfull shall reap them*, and we shall be happy in making them so: so on the contrary, wicked men leave their evil practices to posterity, and though dead, are still tempting unto sin, and still they sin in that temptation, they sin so long as they cause sin. This was *Jeroboams* case, in making *Israel* to sin: for let him be dead, yet so long as any worshiped his *Calters*, *Jeroboam* sinned. Neither was his sin soon forgotten; *Madab* his son, and *Baasha* his successor; *Zimri*, and *Omyri*, and *Ahab*, and *Ahaziah*, and *Jezebel*, all these walked in the ways of *Jeroboam* which made *Israel* to sin; and not they alone, but millions of the people with them. So that it is easie for a mans sin to live when himselfe dead; and to lead that exemplary way to Hell, which by the number of his followers, shall continually aggravate his torments. As, O what infinite torments doth *Mahomet* endure! when every *Turke* that perisheth by his juggling, does dayly adde to the pile of his unspeakable horrors. And so each sinner, according to his proportion, and the number of souls which miscarry, through the contagion of his evill example. And look to it, for the blood of so many souls as thou hast seduced will be required at thy hands, and thou must give an account for the sins, perhaps, of a thousand. Thou dost not more increase other mens wickednesse on Earth, then their wickednesse shall increase thy damnation in Hell, *Luk. 16.*

9. 5. It were easie to goe on in aggravating thy sinne and wretchednesse; and making it out of measure great, and the souls that miscarry through the contagion of thy evill example numerous. For is not the *Gospel* and the name of God blasphemed among the very *Turks*, *Jews*, and *Infidels*; and an evill scandall raised upon the whole church; through thy superlative wickednesse, and other thy fellows? Yea, does not this keep them off from embracing the *Christian Religion*, and cause them to protest against

and all such wicked and prophane wretches, are not (like dirt in the house of God) thrown out into the street by excommunication: Or as stomacks and bad humours in mans body, which is never at ease till it be thereof disburthened; as *Austin* well notes. That they are not marked with a black coal of infamy, and their company avoided, as by the Apostles order they ought, *Rom. 16. 17.* & *Thess. 3. 6, 14.* *Eph. 5. 5, 7.* & *Cor. 5. 1, 11.* & *Tim. 1. 10.* That they are not to us as *Lepers* were among the *Jews*; or as men full of plague sores are amongst us. We well know the good husband man weeds his field of hurtfull plants, that they may not spoil the good corn. And when fire hath taken an house, we use to pull it down, lest it should fire also the neighbours houses. Yea, the good Chirurgeon cuts off a rotten member be- times, that the sound may not be endangered. Nor will the Church of England ever flourish or be happy in her Reformation, untill such a course is taken.

M E M B. 4.

Swearer. Sir, I unfainedly blesse God, for what I have heard from you: for formerly, I had not the least thoughts that swearing by faith, truth, or any other creature, was so grievous a sin, as you have made it appear from the Word. And I hope it shall be a sufficient warning to me for time to come.

1. S. Messenger. If so, you have cause to blesse God indeed. For all of you have heard the self-same Word; but one goes away bettered, others exasperated and enraged, wherein Will only makes the difference. And who makes the difference of Wills, but God that made them? He that creates the new heart, leaves a stone in one bosome, puts flesh into another.

2. S. Of hearers there are usually four sorts, *Mat. 13. 19.* to 24. as first, an honest and good heart, will not return from hearing the word unbettered. Yea, he will so note what is spoken to his own sin, that it shall increase his knowledge and lessen his vices. As who by looking in a Glasse shall spy spots in his face, and will not forthwith wipe them out? A wise man will not have one sin twice repeated unto him. And these may be resembled to wax, which yieldeth sooner to the seal, then steel to the stamp. But A

3. S. Secondly, others are like *Tulles* strange soil, much rain leaves them still as dry as dust. Or the *Wolfe* in the *emblem*, which though she sucke the *Goat*, kept notwithstanding her wolvishe nature still. For speak what can be spoken to them, it presently passeth away like the sound of a Bell that is rung. Les testimonies and examples never so much concern them, they prove no other then as so many *chassepots* writ in the water, which leave no impression behind them. Who may be resembled to an *Hour-glasse* or *Conduit*, that which in one hour runneth in, the same in another hour runneth out again. Or the *Smiths Iron*, put it into the fire, it is much softened; again put it into the water, tis harder then before. Yea, let them never so much smart for their sins: they will return to them again untill they perish. Resembling some silly fyre, which being kept from the candle an hundred times, and oft singed therein, yet will return to it again untill she be consumed; *Prov. 23. 35.* All those *Angels* which went into the *Arke*

4. *S.* Thirdly another sort will very orderly hear the Word, and delight in it: so long as the Minister shall rove in generalities, preach little or nothing to the purpose; But if once he touch them to the quick, drive an application home to their consciences touching some one sin of theirs; as John Baptist served Herod; then they will turn their backs upon him, and hear him no farther, as those Jews served our Saviour, *Job. 8. 66.* The Atheists Paul, *Acts. 17. 16, 30 34.* and Abob Micah, *1 King. 22. 8.*

5. *S.* Some eyes you know are much grieved to look upon the Sun, Bankrupts cannot abide the light of their counting books, nor doe deformed faces love to looke themselves in a true Glasse. For which read *John 3. 19, 20, 21.*

But let such men know, that to flye from the light, and reject the means, puts them out of all hope. That sin is *past cure*, which *turns from*, and refuseth the cure, *Deut. 17. 12.* *Prov. 29. 1.* As what is light to them that will shut their eyes against it? or reason to them that will stop their Ears from hearing it? If those murderers of the Lord of life, *Act. 2. 23.* had refused to hear Peters searching Sermon, in all probability they had never been pricked in their hearts, never been saved, *ver. 37, 38.* And take this for a rule, if ever you see a drowning man refuse help, conclude him a wilfull murderer.

6. *S.* Fourthly and lastly, (for I passe by those blocks that goe to Church as dogs do only for company, and can hear a powerfull Minister for twenty or thirty years together, and minde no more what they hear then the seats they sit on, or the stones they tread on.) There are a generation of Hearers who when a Minister does plainly reprove them for their sins, and declare the judgments of God due unto the same, to the end they may repent and beleeve, that so they may be saved; will carp and fret, and spurn against the very Word of God for being so sharp and searchings; and thereupon persecute the Messenger, as the Princes and false Prophets did Jeremiab, Herodias John Baptist, and the Pharisees Christ.

7. *S.* And this God takes as done to himself; What saith Paul? *1 Cor. 7. 10.* I have not spoken, but the Lord: and therefore as the Lord said unto Saul, *Acts 9. 4.* that he persecuted him, (though in heavens;) so they which resist any truth delivered out of the Word, do resist God himself, and not his Messenger, as evidently appears by these Scriptures, *Psal. 44. 22.* and *74. 4. 10. 18. 22. 23.* & *83. 25, 26.* & *89. 50, 51.* & *139. 20.* *Prov. 19. 3.* *Rom. 1. 30.* & *9. 30.* *Mat. 10. 22.* & *25. 45.* *1 Sam. 17. 45.* *Isa. 57. 4. 22, 23, 28.* *Acts 5. 39.* & *9. 45.* *Joh. 9. 4.* *1 Thess. 4. 8.* *Job. 15. 20, 21.* *Numb. 16. 11.* *1 Sam. 8. 7.* *Mark 9. 42.* *Psal. 79. 12.* *1 King. 2. 24.* O that the Gospels enemies would but seriously consider these Scriptures, and be warned by them. For certainly it is neither wise, good, nor safe, either resisting or angering him, that can anger every vein of their hearts. Yea, God hath Messengers of wrath for them that despise the Messenger of his love.

8. *S.* But hear why they so mortally hate the naked truth. Because it is the word by which they are condemned: they loath as much to hear it, as a

If many (as we know by experience) love not to hear the word of God, for fear of *temporal* crosses, and casts: nor yet of their *bodily* discommodities, which would endanger their lives or estates. How much more will wicked men decline from seeing their heinous *abominations*, and themselves guilty of *hell*, and eternall *damnation*: though thereof there be an absolute necessity, if ever they be saved.

9. *S.* Guilty sinners love application as dearly as a dog does a cudgel. And no marvail, for what *Leaper* will take pleasure in the searching of his *sores*? Nor were *Satan* his Crafts-matter, if he did permit them: For if they could clearly see the loathsomnesse of their impieties, it were not possible not to *abhor* them, not to *abhor themselves* for them: but their *blindness* makes them love their own *sfilabinesse*, as *Ethiopians* do their own *swarthenesse*. Besides, they love not to have their *consciences* awakened, but would sleep quietly in their *sins*. And he that desires to *sleep*, will have the curtains drawn, the light shut out, and no noise made. Whence as *good meates* are *unwelcome* to *sick persons*: so is *good counsell* to *obstinate* and *resolved sinners*. Tell them of their *sneaking*, *drinking*, *whoring*, *cleaving*: they will *free*, and *chafe*, and *fume*, and *swell*, and *storm*, and be ready to *burst* again: so heat the *Butler* envy *swear*, *swell*, and *burst*: truth must be spoken. And indeed why should not *Gods servants* take as free *liberty* in *reproving*, as the *Devils* servants take *liberty* in *offending*? Shall not the one be as loud for *God*, as the other are for *Baal* and *Beelzebub*?

10. *S.* Yea, admonish them never so *mildly*, they will say we take too much upon us: as *Corah* and his complices twitted *Moses*, *Numb.* 16. 3. not knowing how strictly *God* commands and requires it, *Lev.* 19. 17. *2 Tim.* 2. 14, *Ezek.* 3. 18, to 22. *2 Pet.* 2. 7, 8. Whence as the *Chief Priests* answered *Judas*, what is that to us? so they will blaspheme *God*, tear *Christ* in pieces, and more then betray, even shed his innocent blood, digging into his side with our tongues, and say, when told of it, What is that to us? when they might as well say, What is *Christ* to us? what is *heaven* to us? or what is *salvation* to us? for we us the one cannot be without the other: we shall never inherit part of his glory in *heaven*, if we do not take his glories part upon *earth*. And with *God* it is much about one, whether we be doers of *evil*, or no hinderers. For if we must not see our neighbours *axe*, nor his *sheep* go astray, or fall into a pit, but we must *redress* him, and *help* him out of it, *Deut.* 22. 1. we are much more bound to help our neighbour himself from dropping into the bottomlesse pit of *Hell*. And what know we but we may *winne* our brother, and so *save* his soul, *Mat.* 18. 15.

11. *S.* They will hiss like *Serpents*, if we trouble their nests never so little. And tis a sure sign the horse is galled that stirs too much when he is roused. But what are these men like, and how are they like to spend in the end? they are like the *Thracians* that burn with *water*, and is quenched with *oil*: their souls are the *work* for *God* endeavour to *burn* them. His holy precepts and prohibitions: nor either *harden* them, or the *fire* *hell* *deals* *clay*, and *cold* *mud* *has* *been* *made* *into* *stone* *and* *iron*.

12. §. But to be exasperated with good counsell, and in stead of penitency to break into cholers; when fury sparkles in those eyes which should gush out with water; it is an evident sign of one that shall perish, Prov. 16. 1. Read the words and tremble, *a man that hardeneth his neck bring oft ruin upon himself, shall suddenly be destroyed, and that without remedy*: see more Prov. 1. 24, 25, 26, to 33. Whence is the Prophet tells *Amariah*, *I know thou God hast determined to destroy thee, because thou hast done this, and hast not obeyed my counsell*, 2 Chron. 25. 16, 20. and that the Holy Ghost speaking of *Elysians*, saith that they would not hearken unto, nor obey the voice of their father, because the Lord was determined to destroy them; 1 Sam. 2. 25. Yea, it is an observation of *Livie*, that when the destruction of a person or Nation is destined: then the wholesome warnings both of God and Man, are set a nought. And in reason that sin is past all cure which strives against the cure. Herbs that are worse for watering, Trees that are lesse fruitfull for dunging and pruning, are to be rooted out, or hewn down. Even salvation it self will not save those that spill the potion, and sling away the plaster. When God would have cured *Babylon*, and she would not be cured, then she is given up to destruction without further warning.

13. §. *Ignorant Worldlings* (who will believe nothing which comes not within the compasse of their five senses) think that because God strikes not, he minds not, Psal. 50. 21. Because sentence against an evil work is not executed speedily, therefore the heart of the children of men, is fully set in them to doe evil, as *Solomon* speaks, Eccles. 8. 11. They are like the *Israelites*, 1 Sam. 12. 15, to 20. they will not believe without a miracle; and it will be a miracle if ever they be saved. For should they see miracle upon miracle; should God forthwith strike one dead with a thunderbolt, and rain down fire and brimstone upon another, and cause the Earth to swallow down a third quick while they are blaspheming him: they would be as far from believing as they were before; as the examples of the old world, the *Sodomites*, *Pharaoh*, *Balaam*, *Ahab*, *Belshazzar*, *Malchus*, and those great Clerks, the *Scribes* and *Pharisees*, together with thousands of the Jews, sufficiently manifest.

Yea, it is easier for a man possess with many Devils to be dispossess; to raise one from the dead; or to turn a stone into flesh (in which God should meet with no opposition) then persuade an habituated Swearer to believe their ensuing prayers, predictions, testimonies of the Gospell, or any other saving truth, Mat. 17. 20. & 18. 18. & 23. 38, to 46. 2 Thess. 1. 7, 8, 9. & 1 Tim. 4. 12, 14, 19. Rev. 20. 12. to the end, Deut. 29. 19, 20. Prov. 1. 24. to 33.

14. §. Well may they believe what the World, the Flesh, and the Devil suggests unto them: As *Satan* (that he may make smooth their way to perdition) will persuade the most impudent and insolent sinners, Drunkards, Adulterers, Blasphemers, Sabbath-breakers, Bloodthirsty Murderers, Persecutors of the Godly, and contemptors of Religion, that they may take liberty to continue their sensuall lusts, by a testimony of Scripture, and apply Christs passion to a mans sin, as *David* his sinners sake, his death as a license to sin, his

dead his drum of Rebellion with his pardon: they live as if the Gospel were quite contrary to the rule of the Law; for as if God were neither to be feared nor cared for. Hence they exercise their saucie wits in profane scoffs at Religion, and disgrace that blood, whereof hereafter they would give a thousand worlds for one drop: hence they are bearded with their blasphemies, and bandie the dreadfull name of God, in their impure and polluted mouths, by their bloody oaths and execrations: hence they are so witlesse, gracelesse, and shamelesse; as to swear and curse even as dogs bark. Yea, they have so sworne away all grace, that they count a grace to swear; and are so far from beleeving what God threatens in his Word against sin, and what is affirmed of his justice, and severity in punishing all wilfull, and unrepentent sinners with eternall destruction of body and soul: that they presume to have part in that merit, which in every part they have so abused; to be purged by that blood, which now they take all occasions to disgrace; to be saved by the same wounds and blood, which they swear by; and so often swear away; to have Christ an Advocate for them in the next life, whom they are Advocates against Christ in this: that heaven will meet them at their last hour, when all their life long, they have galloped in the beelzebub rode toward hell. And that though they live like swine all their life long, yet one cry for mercy at the last gasp, shall transform them into Saints. And this is the strong faith, they are so apt to boast of, viz. presumption, not confidence: Or rather, Hope frighted out of its wits. For notwithstanding all this, in beleeving the Scriptures, they fall short of the Devils themselfes. For the Devils doe really beleeve that God is no lesse true and just then he is mercifull; as his Word declares him to be: and thereupon they tremble at 2. James hath it, James 2.19. whereas these men beleeve not a word that God speaks, so as to be bettered by it.

15. §. And no marvail, for their wont hath been to beleeve Satan rather then God; as did our first parents, Gen.3. Therefore now after they have rejected all means of grace, when they are so cruised in their wilfulnes, that custome is become a second or new nature: God (that he may punish their hardnesse and excesse in sin, with further obduration,) not only delivers them up to Satan, the God of this world; who so blindes their mindes, and deludes their understandings, that the light of the glorious Gospel of Christ shall not shine unto them, 2 Cor.4.3,4. Eph.1.2. 2 Thess.1.9. But he gives them up, even to a reprobate judgment, to the hardnesse of their hearts, and to walk in their owne counsels, Psal.81.11,12. Rom.1.21, to 32. And better be given up to Satan, as the incestuous Corinthian was, then thus to be given up. For he was thereby converted and saved, as God used the matter: making the Scorpion a medicine against the sting of the Scorpion: the Horseleech a means to abate the vicious and superfluous blood; so ordering Satans craft and malice, to ends which himself intended not.

Whereas these are given over; as a desperate Patient is given over by his Physician when there is no hope of his recovery. As thus, because they will not receive the word in love, that they might be saved: for they would that they might be eternally damned.

deluded who believe not the truth, but take pleasure in *unrighteousness*: they are the very words of the holy Ghost, 1 *Thess.* 5. 10, 11, 12. If any would see more touching the wofull condition of a deluded *worldling*; and how *Satan* gauleth wicked men with a world of *misprisions*, that he may the better cheat them of their souls; Let them read *The Drunkards Character*, and *The Cure of Misprisions*; for in this I study all possible brevity, being loath either to *forget* or *chide* the *Swearer*; who is commonly *short breath'd* in well-doing; and lest adding more should hinder him from hearing this: for *Satan* and his corrupt heart will not condescend, he shall hold out to hear his beloved sin so spoken against.

M. M. B. 5.

1. §. Only I will insert a few notions, *aphorisms*, or *conclusions*, touching the former point of Gods forbearing to punish the most *flagitious* sinners when they so horribly provoke him: together with some pregnant examples of some that he hath executed *divine Law* upon, even in this life.

Cornelius Gallus (not to mention many, nor any that every *Author* sets down) dyed in the very act of his filthiness, as *Plutarch* well notes. *Nincompoop*, *Person of Erondall in Kent*, was struck dead in the Pulpit, as he was belching out his spleen against religion and zealous professors of the Gospel. It was the usual imprecation of *Henry Earl of Schwartzbourg*. Let me be drowned in a *faker*, if it be not so; and such was his end. You may remember *one Lieutenant of the Tower* was hanged; it had wont to be his usual imprecation; as he confessed at his death. *Earl Godwin* wishing at the Kings Table that the bread he eat might choke him if he were guilty of *Alfreds* death, whom he had before slain: was presently choked, and fell down dead: Yet his lands also sunk into the Sea, and are called *Godwins sands*: where thousands since have made *shipwrack*. It was usual with *John Peter* mentioned in the Book of *Martyres* to say: if it be not true, I pray God I may never dye: and God saying Amen to it, he rosted away indeed. A *Somersetshire* man in *Lincolnshire* for every trifle used to swear, *Gods precious blood*, and would not be warned by his friends to leave it: insomuch that hearing the bell tole in the very anguish of death, he started up in his bed and swore by the former oath that bell toled for him: whereupon immediately the blood most fearfully issued, as it were, in streams from all parts of his body: not one place left free and so dyed. *Popeius King of Poland* had ever this wish in his mouth: If it be not true, I would the *Rats* might eat me; and so it came to passe: for he was so assailed by them at a banquet, that neither his guards, nor fire, nor water could defend him from them; as *Munster* mentions. The *Jews* said, Let his blood be upon us and upon our children; and what followed? sixteen hundred years are now past, since they wished themselves thus wretched; and have they not ever since, been the hate, and scorn of the world? Did they not (many of them) live to see their City buried in ashes, and drowned in blood: to see themselves no more? Was there ever any people under heaven, that was made so famous by a long train of misery and calamities? they have had what they called

in how many among us, do familiarly curse their wives, children, &c. Nor is it seldom that God *payes* them in their own coin: must *prophane* their name, and he makes their names to *stink*. When the pestilence rages in our streets; *blasphemy* and *execration* must confesse that they have *drawn* the wages. *Blasphemers live swearing* and *the ravings*, it is but their wages. 1. 6. He punisheth some in the *Schools of hell*, that they might come into the *City it self*. The evil he now suffers *unrepented*, he refers to be *repented*. *Sin* knows the doom, it must *smart* here, or *hereafter*. *Outward plagues* are but favour in comparison of *spirituall judgments*; and *spirituall judgments* but light, to *eternall torments*. God does not *punish* all *flagitious sinners* here; that he may allow some space to *repent*; and that none may doubt his promise of a *Generall Judgment*: nor does he forbear all here, lest the world should deny his *providence*, and question his *justice*.

M E M O. 6.

1. 6. But what do I urge reason to men of *irreprobable judgment*? to admonish them, is to no more purpose, then if one should speak to *life-lesse stones*, or *sense-lesse plants*, or *wit-lesse beasts*, for they will never hear any thing till they be in *Hell fire*; wherefore God leaves them to be consumed with *fire* and *brimstone*, since nothing else will do it. If there be any here that believe a *Resurrection* (as I hope better things of some of you) all such I would beseech, by the *mercies* of God before mentioned; that they would not be so desperately wicked, as to *mock* their *administer*, *scorn* at the means to be saved, and *make themselves merry*, with their owne *damnations*; but that they would entertain this message as if it were an *Epistle* sent from God himself, to invite and call them to *repentance*. Yea, consider seriously what I have said, and do not, Oh do not *mock* at Gods Word, nor sport away your souls into those pains which are *caselesse*, *endlesse*, and *remedieslesse*. Shall we give an account at the day of judgement for every idle word we speak, *Mat. 12. 36*, and never give a reckoning for our wicked swearing and cursing? we shall be judged by our words, *2. 37*.

Are you willing to be saved? if you are, *Break off your sins by repentance*. *Mat. 27*. *Cease to do evil, learn to doe well*, *Isa. 1. 16. 17*. Seriously grieve and bewail for the millions of times that you have blasphemed God and perced your *Saviour*, and never more commit the like impiety. Yea, doe not only *leave your swearing*, but *fear an Oath* and make conscience of it, resolve not to take the glorious name of God in vain, nor place any other creature in his roome: though the Devil should say unto you, as once he did to Christ, *All this will I give thee*. For it is not enough that we abstaine from evil, unless we hate it also, and doe the contrary good; *Sanctifie the Lord God in your heart*, *1 Pet. 3. 15*. *Make a covenant with your mouth*, as Job did with his eyes, and set a watch before the door of your lips, that you thus offend not with your tongue, *Psal. 141. 3*.

2. 6. Which if you doe rightly, the like care to avoid all other sins will necessarily follow: because he that fears to commit one sin out of conscience, and because God forbids it, will upon the same ground, fear all that follow therein, and as heartily, and earnestly desire their *remission*.

cannot be, as that God should never impute it; *1 Tim. 2. 19.* Neither can a regenerate mind consist with a determination to continue in any one sin; as when Christ cast out one *Devill*, we read that he cast out all, even the whole *Legion*, *Mark 5. 2 &c.* And he that makes not some conscience of *all sin*, makes no true conscience of *any sin*.

And the same is to be understood also of duties commanded, for the same law which enjoins us to hate and for sake all sin, commands us also to strive after *universal obedience to every precept*. And it is a true rule, he that hath not in him all Christian graces in their measure, hath none; and he that hath any one truly, hath all. He that is not sanctified in every part, is truly sanctified in no part, *1 Pet. 1. 15. 2 Pet. 3. 11. Mat. 5. 48. 2 Tim. 3. 17. 2 Cor. 7. 1.* And the least sin allowed of, be it but a vaine thought, or one duty omitted, is enough to cast thee into hell; for the *wages of sin* (any sin be it never so little) *is death*, *Rom. 6. 23. Jam. 1. 15.* Yea admit thou hadst never sinned any the least evill in all thy life, it were not enough to save thee from hell, much lesse to bring thee to heaven, for we need no more to condemn us, then what we brought into the World with us, *Gen. 2. 17. Psal. 51. 5. Rom. 7. 14.* Whence the *new born child in the law* was commanded to *offer a sin offering*, *Lev. 12. 6.*

3. 5. Wherefore as you tender the good of your own soul, set upon the work presently before the *Drawbridge* be taken up; provide with *Ioseph* for the *dearth* to come; With *Noah*, in the days of thine health, build the *ark of a good conscience* against the floods of sicknesse. Imitate the *Ant*, who provides her meat in Summer for the Winter following. Yea, do it whilst the yearning bowels, the bleeding wounds, and compassionate arms of Jesus Christ lie open to receive you. Whiles you have health, and *life* and *means*, and *time* to repent, and make your peace with God in Christ, as you tender I say the everlasting happiness, dwell-pare of your *almost lost and drowned soul*, as you expect or hope for grace or mercy, for joy and comfort, for heaven and salvation, for endless blisse and glory at the last. As you would escape the direful *wrath of God*, the bitter sentence and *doom of Christ*, the never dying *sting*, and *worm of conscience*, the tormenting and soul-scorching *flames of bel*, and everlasting separation from Gods *blissfull presence*, abjure and utterly renounce all wilfull and affected evils; and in the first place this abominable sin of *swearing and cursing*.

4. 5. The which Grace if you would obtain, omit not to pray for the assistance of Gods spirit, otherwise thy strength is small; yea, except God give thee repentance, and removes all impediments that may hinder, thou canst no more *turn thy self*, then thou couldst at first *make thy self*. We are not sufficient of our selves to *thinke*, much lesse to *speake*, least of all to *do* ought that is good, *2 Cor. 3. 5. Job. 15. 4. 5.* We are *swift* to all evill, but to any good *immovaeble*. Wherefore beg of God that he will give you a new heart, and when the heart is changed, all the members will follow after it, as the rest of the creatures after the *Sun* when it ariseth. Importune him for grace, that thou mayest firmly resolve, speedily begin, and continually persevere in doing and suffering his holy will. Desire him to regenerate thy heart, change and pur-
 ge the *members*, *subdue the passions*, *restrain the inordinate*, *renew and streng-*

they have themselves in providing a new subject; it is all that has been said.

then thy will, renew thy affections, and bear down in thee whatsoever stands in opposition to the *Scepter* of Jesus Christ. Only this let me add. Be true to God wholly and only rest on your *Saviour Jesus Christ* for salvation, abiding in him to attribute or ascribe ought to doing: for *our very righteousness is as filthy rags*, Eccl. 64.6. And the sole perfection of a Christian, is the imputation of Christs righteousness, and the not imputation of his own unrighteousness: a rule which we are very apt to swerve from, either on the right or left hand: wherefore if you would not erre, observe this golden mean, endeavor to live as if there were no Gospel, and to dye as if there were no law. And now for conclusion, If thou receivest any power against this great evil, forget not to be thankfull, and when God hath the fruit of his mercies, he will not spare to show much where he reaps much: and so having set before you *life* and *death*, I leave you to choose which of them you like best. Only think what account you shall give of that you have read; for if this warning prevail not, it is much to be feared the next will be that of *The sin of man*, Mat. 25.41. Depart from me, &c.

Post-script.

YOU that fear God, or have any bowels of compassion towards the precious souls of those poor ignorant men, women, and children, whom you hear to swear and curse as Dogs bark; (that is not more obscursesse then out of custome;) with them to read these few pages, neither count it as a thing indifferent which may either be done or dispensed withall; for besides that, God hath commanded the duty of admonition, Heb. 5. 31. 2 Tim. 2.25. and commended the practise of it, Rev. 1.2.6. and commanded the contrary, v. 20. If you do not it, or the like, you hate your brother, Lev. 19.17. and make your self guilty both of his sin and ruine, Ezek. 3. 18. to 22. For as none but a Cain will say, *Am I my brothers Keeper?* so these could never continue their cursing and swearing as they doe: if they were but so happy as to meet with timely and faithfull admonition. Nor can you love God and patiently hear these miscreants blaspheme his holy Name as they doe, 2 Pet. 2.7,8. Or manifest your self his by adoption and regeneration: for god-borne children are touched to the quick with the injuries of their parents; and not to be moved in this case, is to confesse our selves bastards. Yea it is a base, vile, and unjust ingratitude in those men, that can endure the disgrace of them, under whose shelter they live. Which being so, make it a part of your charity, to give of them as you meet with occasion; as that you shall hourly do, even as you passe the streets, if you but mind it. And me thinks, none that are able should spare to be at a farthing cost, when that farthing, may possibly prove the saving of a Swearers soul. And to that end, any one may have what they please; giving to many farthings to the poet. And also other Books of more generall concernment, upon the like terms, reparing to the *Blow pales*, over against the *high Constables house* of *Storditch Church*, where there is a Glasse Lanthorne in the window.

Imprimatur, S. JOHN DOVNAME,
THO. GATAKER.

And this (together with the Address of the *Drunkards Church*) is all that has been said.

The Printer to the Reader.

IT being observed that many meeting with some of the Authors Collections, do earnestly enquire after the rest, I think it not amiss, to satisfy their desire, and save them further labour, by setting down the severals; which are these.

The Cause and Cure of Ignorance, Error, Enmity, &c.

The Cure of Misprision, or Mistake.

The Victory of Patience.

The Drunkards character, with an addition.

The Character or Touch-stone of a true Believer

The Character of the small Hypocrite, or Civill Iusticiarie.

Characters of the Order of Preaching.

Complete Armour against evil Societie.

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Gods goodnesse and Englands unthankfulnesse, the second Edition, that is divided into chapters and sections.

The first part of the Pastors Advocate.

An Abstract of the Drunkards Character.

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The Arraignement and conviction of covetous, cunning, and cruel Governors, Politicians,

Officers, Judges, Lawyers, &c. with the lovely and lively characters of Justice,

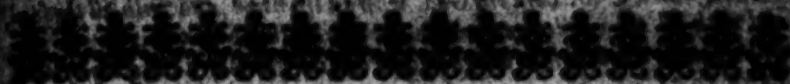
Thankfulnesse, Contentation, Frugality, Liberality, &c.

The Leymans Library, or the poor mans Paradise.

FINIS.

already printed

to be printed



ENGLANDS

Vnthankfulness striving with Gods
Goodness, for the Victory: as *Abraham* strove with
Devil, whether the father should be more kinde
to the son; or the son more unkinde to the

father. Or, Enough (*being well weighed*)
to melt an heart of *Adam*.
By *R. Young*, Florilegus.

In reference to *Leviticus 19. 17.* and *Isaiah 58. 1.*
*In reading whereof, reflect upon your selves; markes to conscience
what concerns you apply it not to others, as David did Nathan.
Parable 2 Sam. 12. 1. 5. And Ahab the Prophets, 1 King 20.*

*39. to 43. Want of application makes all means ineffectual;
and therefore are we Christians in name
only, because we think ourselves Chri-
stians indeed, and already
good enough.*

The fourth Impression
Imprimatur, Thomas Garaket.

*A wise man (saith Solomon) foreseeth the fall, and shun-
neth it: but fools go on, and are punished. Prov. 1. 1. 2.
argument that most men; yea, almost all men are fools,
as will fully appear, if we observe but their actions.*

The *Scripture* for the *Golden Rule*
Thou shalt love thy neighbor as thy selfe. Mat. 22. 39. Mark 12. 31. Luke 10. 27. Rom. 13. 9. Gal. 5. 22. Col. 3. 14. 1 Tim. 1. 5. 2 Tim. 1. 13. Tit. 2. 11. 1 Pet. 1. 22. 2 Pet. 1. 3. 1 John 4. 7. 1 John 4. 20. 1 John 4. 21. 1 John 4. 22. 1 John 4. 23. 1 John 4. 24. 1 John 4. 25. 1 John 4. 26. 1 John 4. 27. 1 John 4. 28. 1 John 4. 29. 1 John 4. 30. 1 John 4. 31. 1 John 4. 32. 1 John 4. 33. 1 John 4. 34. 1 John 4. 35. 1 John 4. 36. 1 John 4. 37. 1 John 4. 38. 1 John 4. 39. 1 John 4. 40. 1 John 4. 41. 1 John 4. 42. 1 John 4. 43. 1 John 4. 44. 1 John 4. 45. 1 John 4. 46. 1 John 4. 47. 1 John 4. 48. 1 John 4. 49. 1 John 4. 50. 1 John 4. 51. 1 John 4. 52. 1 John 4. 53. 1 John 4. 54. 1 John 4. 55. 1 John 4. 56. 1 John 4. 57. 1 John 4. 58. 1 John 4. 59. 1 John 4. 60. 1 John 4. 61. 1 John 4. 62. 1 John 4. 63. 1 John 4. 64. 1 John 4. 65. 1 John 4. 66. 1 John 4. 67. 1 John 4. 68. 1 John 4. 69. 1 John 4. 70. 1 John 4. 71. 1 John 4. 72. 1 John 4. 73. 1 John 4. 74. 1 John 4. 75. 1 John 4. 76. 1 John 4. 77. 1 John 4. 78. 1 John 4. 79. 1 John 4. 80. 1 John 4. 81. 1 John 4. 82. 1 John 4. 83. 1 John 4. 84. 1 John 4. 85. 1 John 4. 86. 1 John 4. 87. 1 John 4. 88. 1 John 4. 89. 1 John 4. 90. 1 John 4. 91. 1 John 4. 92. 1 John 4. 93. 1 John 4. 94. 1 John 4. 95. 1 John 4. 96. 1 John 4. 97. 1 John 4. 98. 1 John 4. 99. 1 John 4. 100.

2 Gods goodness, and Englands ushantfulness.

Thou shalt love the Lord thy God, with all thy heart, and with all thy strength, and with all thy mind, and with all thy might, the Lord thy God, is one, and there is no other like unto him, 1 Cor. 10. 11.

Whatsoever ye would that men should do unto you, even the same do ye unto them, for this is the Law and the Prophets, Matth. 7. 12.

Thou shalt not hate thy Brother in thine heart, but thou shalt plainly tell him of his fault, and suffer him not to sin, Lev. 19. 17.

And then consider, how few there are amongst us; and how rare (only here and there one) like rich men, amongst the multitude, or jewels among other stuff, that either do, or care to walk by this golden Rule; Yes, that instead thereof, make not the world onely their God; and Pleasure, or Profit, as the world do.

§ 2. Secondly, Observe (that we had the grace seriously to observe and mind) but the Predilection; touching the paucity & fewness of those that shall be saved. Strive to enter in at the strait gate, for many will seek to enter, and shall not be able; because strait is the gate, and narrow the way which leadeth unto life, and few there be that find it. But wide is the gate, and broad the way, that leadeth to destruction; and many there be that go in thereat, Matth. 7. 13, 14. Luke 13. 23, 24. Again, Many are called (viz. by the outward Ministry of the Word) but few chosen, Mat. 20. 16. and 22. 14. Yea, St. Iohn affirmeth, that the whole world lieth in wickedness, 1 John 1. 8. And that the number of those, whom Satan shall deceive, is as the sand of the sea; Revel. 10. 8. and 13. 15, 16, 17. 2. 14. 10. 11. Rom. 9. 17.

And it is so, as we see, by sad experience; for what eyes can but run over to see, for the most part, how ignorant and erroneous men are, and what lives they lead; for scarce one of a hundred, whose knowledge, belief, and life, is in any degree answerable to the Gospel, or the Title that they bear; for Christians they are called, but no otherwise then the Heathen Images are called Gods: because he that is a Christian indeed, will strive to imitate Christ, and lead his life in some measure, according to the rule of Gods word.

§ 3. Thirdly, Observe but the Testimonies manifesting how they may be qualified, who mean to be saved. O that we would but believe them; for God expressly tells us, That no unrighteous person shall ever inherit the Kingdom of Heaven; but that such shall have their part and portion in that Kingdom, which shall love the truth, and shall have their names written in the Lamb's book of life, Revel. 13. 8. And that without holiness no man shall see the Lord, Heb. 12. 14. And that except our righteousness exceed the righteousness of the Scribes and Pharisees (who yet exceeded our formall Hypocrites, and civil Justiciaries) we cannot enter into the Kingdom of Heaven, Mat. 5. 20. And that he will recompence every man according to his works, he that

and 10. 29. and 31. 56. Ezek. 7. 4, 5, 9. and 9. 10. and 31. 11. and 31. 12. And that we shall give an account at the day of Judgement, for every word we speak, Mat. 12. 36. And that Christ will come the second time in flaming fire, to render vengeance unto them that know him not, and that every man shall be punished according to his works, 2 Thes. 1. 7, 8. Plal. 11. 5. Yea, the Lord tells us expressly, that he will not be mercifull to such as flatter themselves in an evil way, but that his wrath and jealousie shall smoke against them; and every curse that is written in his book, shall light upon them, &c. Deut. 29. 19, 20. And that if we will not regard, nor hearken unto him when he calls upon us for repentance, he will not hear nor regard us, when in our distress and anguish, we shall call upon him for mercie, but even laugh at our destruction, and mock when our wrath is kindled, Prov. 1. 24, to 33. See other places to this purpose, Hebr. 12. 29. Deut. 4. 24. Mat. 23. 30, 31, to 46. and 3. 10.

§ 4 Nor can it indeed consist with his justice to pardon such as continue in an evil course of life; neither was it ever heard, that any ascended into heaven without going up the staires of new obedience: that any have attained unto everlasting life, without faith, repentance, and sanctification of Spirit: For even the Thief upon the Crosse believed in Christ, and shewed the fruits of his faith, in acknowledging his own sin, in removing his fellow, in confessing his Saviour, even when all denied and forsook him, in calling upon his Name, and desiring by his means and merits everlasting life. Besides we read not, that ever he was outwardly called, until this very hour. Secondly, though there was one saved at the last hour, that none might despair: yet there was but one, that none should presume. Thirdly, the Thiefs conversion was one of the miracles, with the glory whereof our Saviour would honour the ignominy of his Crosse. Fourthly, he was saved at the very instant of time, when our Saviour triumphed on the Crosse, took his leave of the world, and entered into his glory: And it is usual with Princes to save some famous Malefactors at their Coronation, when they enter upon their Kingdoms in triumph, which they are never known to do afterwards. Nor was his sudden conversion intended in Gods purpose for an encouragement to Procrastinators: And therefore no cause have we to expect that he should deal after a new and extraordinary way with us, then he hath with all others, and so break the course of his so just, and so long continued proceedings: Yea, he deals with us as with an Oath, that whomsoever he redeemeth out of the hands of their spiritual enemies, they shall worship him in holiness and righteousness all the days of their lives, Luk. 1. 73, 74, 75. 1 Pet. 1. 24. Which Scriptures evidently shew, that they who in life will yield no obedience to the Law, but in death have no benefit by the Gospel. Nor ought any indeed, to worship Christ, or once to name him with their mouths, except they depart from iniquity, 1 Tim. 2. 10.

§ 5 The which Scriptures, if they be true, (and they fall short of the

Devils that deny it. *Jam. 1. 19.*) what manner of persons ought we to be, in all holy conversation and godliness? as the Apostle speaks, *1. Pet. 3. 11.* And yet most men live as if the Gospel were quite contrary to the rule of the Law, as if God were neither to be feared nor cared for, as if they were neither beholding to him, nor stood in awe of him, both out of his debt and danger; yea, as if there were no God to judge, nor Hell to punish, nor Heaven to reward.

And (which mightily aggravates their sin, and will add to their torment) let some Boasterges be sent unto them, with a message from God, it fares with them as with the Adder, no charming can charm them. The strongest commands, the loudest denunciations of judgements, the shrillest and sweetest promulgations of mercies, will do no good upon them: For while they are in *Balaams* lap, and lie sleeping like Drones by the hearth of bell, they think themselves as safe, as if they were in *Abrahams* bosom: Their *Adamantine* hearts will neither yield to the fire, nor to the hammer, admit of no impression; yea, let them hear of never so many judgments, they tremble and relent no more then the seats they sit on, or the stones they tread on: Even the declaration of sins, denunciation of judgements, description of torments, and the like, no more stir them, then a tale moves one in a dream; their supine stupidity is no more capable of excitation, then the *Sea Rocks* are of motion, or the *Billows* of compassion; which would make one even tremble to think of it.

CHAP. II.

BUT what is the reason, why men make no more use of these Predications of this warning? but that as neer as can be computed, one of two are lascivious or voluptuous; two of three drunkards; (in Gods account;) nine of ten cruel & unjust persons; nineteen of twenty swearers; twenty nine of thirty Atheists; thirty nine of forty ignorant wretches; forty nine of fifty covetous; ninety nine of an hundred open, or secret enemies to the power of Religion, and contempters of holiness: For certainly what God in these three particulars hath revealed in his word, cannot be unknown to any among us, that have not the lights for every house almost hath a Bible, and Christ hath continued his Gospel amongst us now, neer upon an hundred years, with such supply of able Ministers, that no Nation under Heaven may compare with us.

S 1. I might give you many reasons of this, as that they were born stark dead in sin, and they think God they are no changelings; that they are as good as their Fore-fathers, or those among whom they live, and they neither desire to be better nor wiser; yea, it were a ridiculous singularity so to be: That the custome of sin hath brownd their hearts, and blinded their minds. That they do as *Satan* their God, *1. Cor. 4. 4.* and *1. Tim. 4. 2.* and *King, or Prince, Eph. 2. 1.* would have them to do: That they will euen not bear the Word; (for I think I may say, that one half

God's goodness, and England's unthankfulness.

of the men and women in the *Kingdome* come not once a year within the Church doors, I mean the poorer sort that do not know they have souls; If were good, they were compelled to hear the Word preached, for the wicked, like *sullen children*, would not forsake their play for their meat, but for the *rod of Correction*: And many *Saints* in heaven might now confess, that they had not known God, but for the *Laws*. First, compulsory means brought them to the feast, whereof once tasting, they would never leave it; *Compell them to come in, &c.* (Luk. 14. 23.) Or if they do hear the Word and understand it in some measure, they will not apply it to themselves: That they will not receive the truth in love, that they might be saved, &c. are therefore given over to strong delusions so believe lies: That they will not by any means that Christ can use, understand & be converted, and saved; therefore they shall not understand, nor be converted, nor saved. *Isai. 6. 9, 10. Matth. 13. 15.* That they harden their own hearts, whereupon their hearts are more hardened: That because they will not regard nor receive God in their thoughts, God gives them over to a reprobate minde, *Rom. 1. 28.* That because they will not take the Spirit's counsel, the Spirit gives them up to walk in their own counsels, *Jer. 9. 14.* That they will believe Satan rather than God, therefore God delivers them up to Satan, so to be deluded, that the light of the glorious Gospel shall not shine unto them, *2 Cor. 4. 3, 4. Eph. 2. 1. 2 Thes. 2. 9, 10. 1 Tim. 4. 7.* That they are not as they ought, and as it was in the Primitive times cast out of the Church, and all Christian society by excommunication, as dirt into the street, *1 Cor. 5. 4, 5. 1 Tim. 1. 20. Rom. 16. 17, 18. 2 Thes. 3. 6. 1 Tim. 6. 5. 2 Tim. 3. 5.* That they do as their flattering False Prophets teach them: That they think they have as good hearts, as the best; and therefore follow that deceitful guide: That they are not versed in the Scriptures, at least they understand not the spirituality of the Word, nor have they the Spirit to convince them of sin: But I have largely handled these upon other occasions; wherefore I will passe them, and onely give you this one, and I pray, minde it.

§ 3. Wicked men (and such are all natural and unregenerate persons, whether loose Libertines, or rich worldlings, or civil Justiciaries, or formal hypocrites, or profound humanists, or cunning Politicians,) are so blockish and void of spiritual understanding, that they will not believe what is written, till they feel what is written; nothing will fully convince them but fire & brimstone: Sin shuts their eyes, and only punishment can open them. Nor will they once think of Heaven, till with that rich man they are tormented in the flames of hell; but even that rich man that had so little care of his own soul during life, when he was in *hells* torments, took care for his Brethren, not out of charity, but because as he had by his persuasion & ill example, bin the occasion of their greater sin; so they by continuing in those sin, should be the occasion of his more grievous torment. But had he bin so wise, Men have believed Moses & the Prophets report of hell, he needed

Gods goodness, and Englands unthankfulness.

never to have come into it: The common case of all that come there. They will not believe what *Moses* & the *Prophets*, *Christ* and his *Apostles* tell them, touching the truth, justice, and severity of *God*, in punishing sin with eternal destruction of body and soul, and the necessity of obeying his Precepts, until they shall hear *Christ* say unto them, *Depart from me ye cursed, into everlasting fire, prepared for the Devil and his Angels*, *Mat. 25. 41.*

S 4. And indeed for want of this fore-wit, the wisest worldlings, as *Balaam* and *Judas*, and the rich man in the Gospel, and the *Scribes* and *Pharisees*, and all *Atheists*, are in Scripture-language stiled fools, and the wisdom of the world called foolishnesse, twelve times in one Chapter, *Read 1 Cor. 1. and Chap. 3.* Nor can there be so sure a signe to distinguish between a wise man and a fool. A wise man (saith *Bernard*) fore-sees the torments of hell, and avoideth them; but a fool goeth on merrily until he feeleth them, and then sayes, I had not thought. True, many wicked men are taken to be wise, and in some sense are so, they have enlightened heads, and fluent tongues, as had *Balaam*, & *Judas*, and *Paul* before his conversion, and the *Scribes* and *Pharisees*; but their hearts remain dark and foolish, as is plain by *Rom. 1. 21, 22. Joh. 3. 10.* Whence even the wisest of them are called by our Saviour fools and blinde, *Matth. 23. 16, 17, 19, 24, 26.* and *27. 3, 4, 5. 2 Pet. 2. 16.* And indeed what is that wisdom worth, which nothing profits the owner of it, either touching vertue, or happiness. So that you may take this for a rule, *They that have but a shew of wisdom, have but a shew of wisdom.*

S 5. Men of the world believe the things of the world, they believe what they see, and feel, and know; they believe the Lawes of the Land, that there are places and kindes of punishment here below, and that they have bodies to suffer temporal smart, if they transgresse, and this makes them abstain from murther, felonie, and the like; but they believe not things invisible and to come; for if they did, they would as well, yet much more, fear him that hath power to cast both body and soul into hell, as they do the Temporal Magistrate that hath onely power to kill the body; they would think it a very hard bargain to win the whole world, and lose their own souls. But if visible powers were not more feared then the invisible God, and the Halter more then Hell (natural men being like beasts, that are more sensible of the flash of powder, then of the bullet,) the world would be over-run without rage. Or,

S 6. Secondly, they believe the Devil and the Flesh, that prophesie prosperity to sin, yea, life and salvation; as the *Pope* promised the *Fewer-Traitors*, for though men do the Devils work, yet they look for Christs wages; and there is scarce a man on earth but he thinks to go to heaven, yea, the Devil and sin so insatiate and besot many, that they can even apply Christs passion, as a warrant for their licentiousness, and take for

Gods goodness, and England's unthankfulness.

Death as a license to sin, his Gospel as a License to do mischief; So turning the grace of God into wantonness: As if a condemned person should beat his Drum of Rebellion with his Pardon, resolving therefore to be evil, because he is good: which is to sin with an high hand, or with a wanele, and to make themselves incapable of forgiveness. And yet wretched and senseless men, they presume to have part in that merit, which in every part they have so abused, to be purged by that blood, which now they take all occasions to disgrace; to be saved by the same wounds, which they swear by, and so often swear away; to have Christ an Advocate for them in the next life, when they are Advocates against Christ in this: And that Heaven will meet them at their last hour, when all their life long, they have galloped in the beaten road towards Hell.

§ 7. The Devil makes large promises to his; but ever disappoints them of their hopes, as he did our first Parents: You shall die, saith God; You shall not die at all, saith Satan: Yea, you shall be as Gods, saith he, when his drift was to make them Devils. Yet the Devil was beloved, when God could not be credited. *Diabolus mentitur, ut fallat; vnam pollicetur, ut perimat*, saith *Eyprian*. And ever since our first parents gave more credit to Satan, then their Maker: Our hearts naturally have been *similes* unto God, *ways* to Satan; so that Satan may in a manner triumph over Christ; and say, I have more servants then Christ; & they do more for me, then his servants do for him: and yet I never died for them as Christ hath done for his: I never promised them so great reward, as Christ hath done to his, &c.

§ 8. Well may these men think they believe the Gospel, as the Jews (who persecuted Jesus, and sought to slay him) thought they believed Moses writings, *Joh. 5. 38, 39, 40, 47*. But it's altogether impossible; as Christ (who knew their hearts better then themselves) affirms of them; for certainly they would never speak as they speak, think as they think, do as they do; if they thought their thoughts, words, and deeds should ever come to judgement.

Did men believe, that neither Fornicators, nor Idolaters, nor Thieves, nor Covetous, nor Drunkards, nor Swearers, nor Railers, nor the Fearfull, nor Unbelieving, nor Murderers, nor Scurvillers, nor Liars, nor so unrighteous persons, shall inherit the Kingdoms of Heaven; (as the Scripture expressly speaks,) but shall have their parts in the lake that burneth with fire and brimstone, which is the second death: They durst not continue in the practice of these sins, without fear, or remorse, or care of amendment: As for instance, If Lais son-in-Law had believed their Father, when he told them from God that the City should suddenly be destroyed with fire & brimstone, and that by flying they might escape it, they would have obeyed his counsel. Or if the old world had believed, that God would indeed, and in good earnest bring such a flood upon them as he threatened, they would not have neglected the opportunity of entering into the Ark before it was flate, and the

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Windows of heaven opened; much less would they have scoffed, and bowed at Noah, while he was a building it. So if men did firmly believe what God speaks of hell, it would keep them innocent; make them officious; they would need no intreaty to avoid it. Men love themselves well enough to avoid a known pain; yea, there would be more fear, and danger of their despair, then of their security. And the like of heaven; if men but believed what fulfils of joy, and what pleasures are reserved at Gods right hand for evermore, for them that love, and serve him in sincerity. *Psal. 16. 11.* they would be more obedient upon earth.

CHAP. III.

S. 1. *W*hat believe the former Scriptures, and nothing appear in mens lives in the whole Land a linott, but pride, covetousness, cruelty, damnable Hypocrisis, prophaning of the Sabbath, cursed swearing and cursing, abominable, and worse alien beast-like drunkenness, adultery, lying, slandering, persecuting, contempt of Religion and all goodnels: grinding of faces like edged tools, spilling of blood like water, racking of Rents, detension of Wages, and workmens hire; incredible cruelty to Servants, inclosing of Commons, ingrossing of Commodities, griping exactions, with straining the advantages of greatness: unequal levies of legal payments, spiteful suits, biting injury, bribery, perjury, partiality, sacrilege, simoniacal contracts, and soul-murders, swearing and prophaneity, careening in bargains, breaking of promises, perfidious underminings, Luxury, riotousness, contempt of Gods Messengers, neglect of his Ordinances, violation of his days, and the like: as if these were fruits of faith, & not of a *Belshazzar*.

S. 2. Yea, as if we had contracted with the *Devil*, that we would abuse all Gods gifts so fast as they come: his blessings make us proud, his riches covetous, his peace riotous, his meats intemperate, his mercy secure. And all his benefits serve us but as weapons to rebel against him: so that we turn his grace into wantonness, and make a trade of sin: yea, it is our least ill to do evil: for behold we speak for it, joy in it, boast of it, tempt, and incite to it, yea, mock them that dislike it, as if we would send challenges into heaven, and make love to destruction.

S. 3. And yet we are *Christians* forsooth: I am even ashamed to think that men, that rational men, should be such Sons, or suffer *Satan* so to gull and beguile them. Certainly men are stark mad; for otherwise, how could it be? how were it possible? that our eares should be alwayes open to the Tempter, shut to our Maker and Redeemer? That we should do nothing else but sin, and make others sin too? That all our thoughts, words and works, should be the services of the world, the flesh, and the *Devil*? Yea, that we should be even makers of all that march not under the pay of the *Devil*? And yet fancy our selves the servants of God, and followers of *Christ*. Will God be thus mocked? O abominable blindness! for I dare refer

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my self to the worst of men that have reasonable souls. As let a very *Wicked* man read the *Gospel*, & compare the rules thereof with our lives, he must needs conclude, that either it is not *Christs Gospel*, or we are not *Christians*.

¶ 4. O that men would come to themselves! as it is said of the repenting *Profitable*, *Luke 15. 17.* And recover their wits again; that they have lost by the fall, and the long custome of sin. And then they would clearly see and confess, (as all that truly fear God know) that whatsoever they say, or think of themselves; they do not in deed, and in truth believe a Deity: for if they did, how durst they exercise their saucy wits, in prophane scoffs at *Religion*; and disgrace that blood; whereof hereafter they would give a thousand worlds for one drop: How durst they tear Heaven with their blasphemies; and bandy the dreadful Name of God, in their impure and polluted mouths, by their bloody oaths and execrations: How could they be such wilful, graceless, and shameless miscreants, as to swear and curse, even as Dogs bark? yea, they have so sworn away all grace, that they count it a grace to swear! And are so far from believing, that the curse of God shall never depart from the house of the swearer: And that himself will be a just witness against swearers: That the Lord hath a great controversie with the inhabitants of the Land, because of swearing; and that of all other sinners, they shall not be found guilty; that the Name of God is in vain: And that the Land mourns because of Oaths; as the Scripture speaks, *Zach. 5. 1.* to *5. Exod. 20. 7.* *Hos. 4. 2.* *Jer. 23. 10.* that (as I said before) they think to be saved by the same wounds; and blood which they swear by, and so often swear away.

And lest they should not themselves soon enough, fill up the measure of their wickedness, even Boys in the streets, have learn'd of them to wrap our oaths, as frequently as they, and no man so much as reprove, or find fault with them: yea, through their parents accustomed swearing, their children have learn'd to speak *English* and oaths together, & so to blaspheme God, almost as soon as he hath made them. So that we may well wonder, that the Land sinketh not under us, because of Oaths: As, & the numberless number of Oaths & Blasphemies, that this Land grants under which are spit out, as it were, in defiance of God; and al his prohibitions to the contrary.

¶ 5. But the case is so clear, that I dare refer it to themselves, in their sober fits: for their consciences cannot chuse but tell them at one time or other, when they are alone, and at leisure to hear it: that either they believe there is no God at all, or else that God is not just & true; not speaks as he means in his Word, which is worse. Or if they do believe that he is a just and true God, they believe also that they shall be punished as he threatens for their impenitency and provoking of him; and they provoke him, that they may be punished, which is worst of all. But behold the judgement of God (upon the wilfully blinded, and obstinate,) who covers them in their own sin: they will not see, nor hear, nor under-

stand, nor be converted, nor saved; but wink with their eyes, stop their ears, and their consciences, harden their hearts, and believe *Satan* rather than *God*, & walk in their own counsels: Therefore, saith *God*, they shall not see, nor hear, nor understand, nor apply any wholesome truth to themselves, nor be converted, nor saved; as may plainly be seen by these ensuing Scriptures, *Prov.* 28. 14. *Exod.* 7. 3, 12. & 10. 20. & 14. 8. *1 Sam.* 16. 19. *Psal.* 69. 22. *Jer.* 51. 9. *Mat.* 23. 15. *Iob.* 41. 37, 39, 40. *Rom.* 1. 21, 28. 29. & 11. 1. *1 Cor.* 13. 12. *2 Thess.* 2. 10, 11, 12. *2 Cor.* 4. 1, 4. *Heb.* 3. 8.

It is exceeding remarkable, how *God* for this cause inflicteth more spiritual punishment upon this *Age* and *Nation*, then ever we read of. I fear few consider it, as they ought: Wicked men will needs harden themselves without cause; therefore they shall have cause enough. As had they ever since the world began, such cause to speak evil of the way of Truth, (if I may so speak) and the Professors thereof, as now they have, by reason of the many and abominable errors broached, and maintained. The bitter enmity that is between the very people of *God*, about things so fundamental: The foul mouths of many, whose Religion and zeal is to rail upon the most godly, able, and Orthodox Ministers; but especially the vicious & lewd practices of many that pretend for Religion; and the notorious cheating, & cozening of those in places of trust, who at first were made choice of, for their pretended piety. All which *God* permits for the further hardening of his obstinate and malicious enemies. And let wicked men look to it: For as the Devil first puts out their eyes, & then lays blocks in their way, to make them stumble and fall, that so they may dash themselves in pieces: so *God* himself in justice suffers these scandals to be given, or these stumbling-blocks to be laid, that they may stumble at them to their destruction, and break their souls necks, as it is *Ezek.* 3. 10. See more, *1 King.* 22. 20, 21, 22. *Mat.* 18. 7. *2 Pet.* 2. 19. *Isa.* 9. 14, 15. *2 Sam.* 24. 1. *1 Chron.* 21. 1. And this is a sure rule, that none thus stumble at scandals, but wicked men & *Gods* enemies; as in the case of *David*, *2 Sam.* 12. 14. If you would see more, read *Mr. Dyke, of Scandals*.

And herein the sin and punishment answer each other in their transcendency, for as of all other judgements, none like this; so likewise of the sin: For this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil, *John* 3. 19, 20.

§ 6. Nor is this all, the worst is reserved for the worst: As hear what will be the issue of mens horrible prophaneness, & abominable wickedness, if they continue therein, without hearty contrition, and amendment. Men may think it an argument of *Gods* favour, or dispensation, that they prosper in their wickedness; that some eminent judgement is not executed specially upon them. But there cannot be a greater unhappiness, a heavier curse, then to prosper in all designs, and untraculous courses; to go on in

sinners entrouled; for he that useth to do evil, and speaks well, seldom rests until he come to that evil from which there is no redemption.

Besides, *Forbearance* is no acquaintance; the wickedness of the *Old world* is as abundant in the *New world*; yet is not the world drowned with water. But why? because God hath ordained for it a *Ullage of fire*. The sins of *Sodome* are practised every where in our city and *Kingdome*; yet do the committers escape fire and brimstone on earth, because they are reserved to fire and brimstone in *Hell*. Do not many persecute the Church as violently as *Pharaoh*, with *Cherubs* and *Angels*? who yet escape drowning; there is a reservation of a deeper and *bottomless Sea* for them; direct *murmur* at the passages of Gods providence in these times of retribution and Reformation, who are not stung with *fiery Serpents*, as the *Israelites*, because they are reserved to a *fiery serpent* in *Hell*. Many, yea all men that can come by these take *Bribes* like *Gobai*, without a *Leprosie*, because of that eternal *Leprosie* which waits for them. How many a deceitful *Secretary* and *Trustee* says and swears with a little inversion of *Amen* as he lies, I received but so much, I disbursed so much; yet are not stricken with death temporal, because they are reserved to death eternal. Have not many *Monopolists* with us, done as bad as those *Philippians*? *Act. 16. 18. 19.* who compounded with the Devil for a *Pasture*, to bring them in grain, and yet grow rich, and prosper, and leave a great deal of substance to their heirs, whose goods will be found losse, when *Satan* shall seize upon their bodies and souls, and hurry them to *Hell*. And so of other Sinners; for the like is applicable to the whole Nation, except some few despised ones, and he is a rare man, that does not either *mis-believe*, or *holly mislive*, that is not a worshipper of one of these three, the *lust of the flesh*, voluptuousness; the *lust of the eyes*, covetousness; or the *pride of life*, ambition; which is all the *Trinity* the world worships.

But of all the rest, let all envious *Cains*, scoffing *Ismaels*, reviling *Goliaths*, bloody-minded *Hamans* and *Doegs*, cursing *Simeons*, railing *Rabshake's*, flouting *Tobiaths* and *Samballats*, cruel *Herods*, & all the like *God-Maters*, (that carry an aking tooth against every good man they know, and will even hate one, for his being holy, though poor ignorant souls they know it not) look for a whole volume of plagues in the next life, though they escape in this, if they repent not. For if *Hell* fire shall be their portion that obey not the Gospel, how can they look to escape that oppose it? Or if at the great day men shall be bid, *Depart into everlasting torments, for not feeding, clothing, visiting*; what shall become of those that maliciously scoffe at Religion, and persecute Christ and his members? which is the depth of sin: For he that despiseth, traducerh, or any way wrongs one that believes in Christ, (especially one of his Ambassadors of the Ministry) strikes at the image of God in him, by whose Spirit he both speaks and acts. And God takes it as if it were done to himself, for

proofs both, see Psal. 144. 1. & 94. 1. in 18. 21. 22. & 83. 1. 5. 6. & 89. 30. 31. & 139. 10. 11. Rom. 1. 20. Rom. 2. 19. 10. 11. Math. 10. 26. & 23. 19. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

But admit mens unbelief, impietie, and profanenesse, in such glorious times of light, and means of grace as ours is, were not enough to provoke God, to inflict this heavy & grievous judgement upon them; how well do they deserve this, and much more for their horrible and abominable ingratitude to so good a God, who gracious a Saviour and Redeemer, that hath done and suffered, or would do more for them, then can either be expressed, or conceived by any heart, were it as deep as the Sea? As mark well what I (the meanest of a million) shall but paint or draw out, as it were with a scale, of his unspeakable goodness to sinners: I will according to my slender ability, but give you a drop to taste out of that ocean.

Touching what God and Christ hath done for us: In the first place he gave us our selves, and all the creatures to be our servants; yea, he created us after his own Image in righteousness and holiness, and in perfect knowledge of the truth, with a power to stand, and for ever to continue in a most blessed and happy condition; and this deserves all possible thankfulness; but this was nothing in comparison; for when we were in a sad condition; when we had forfeited all this, & our selves; when by sin we had turned that image of God into the image of Satan, and wilfully plunged our souls and bodies into eternal torments, when we were become his enemies, mortally hating him, and to our utmost fighting against him, and taking part with his only enemies, (Sin and Satan) nor having the least thought or desire of reconciliation, but a perverse and obstinate will to resist all means tending thereunto; He did redeem us, not onely without asking, but even against our wills: so making of us (his cursed enemies) servants, of servants sons, of sons heirs, and coheirs with Christ, Gal. 4. 7. Here was a fathomless depth, a wonder beyond all wonders!

2. But that we may the better consider what an alme, or boon God gave us, when he gave us his Son: Observe that when neither heaven,

earth, nor hell, could have yielded any satisfactory thing, besides Christ, that could have satisfied God's justice, and merited heaven for us, then, O then! God, in his infinite wisdom and goodness, did not onely find out a way so to satisfy his Justice and the Law, but gave us his only begotten Son, his only beloved Son, one of his bosome: And his Son gave himself to die, even the most shameful, painful, and cursed death of the Cross for redemption: That whosoever believeth in him, should not perish, but have everlasting life. *John 3:16*. The very thoughts of which death, before he came to it, together with the weight and burden of our sin, put him into such an Agony in the Garden, that it made him to sweat even drops of blood. A mercy bestowed, and a way found out, that might glorify all the sons of men on earth, and Angels in Heaven. Wherefore, O wonder at this, you that wonder at nothing! That the Lord should come with such a price to redeem our worse then lost souls, and to bring salvation to us, even against our wills: The Lord Jesus Christ being rich, for our sakes became poor, that we through his poverty might be made rich, *2 Cor. 8:9*. Even the eternal God would die, that we might not die eternally; O the deepness of God's love! O the unmeasurable measure of his bounty! O Son of God, who can sufficiently express thy love? Or, commend thy pity? Or, extol thy praise? It was a wonder, that thou madest us for thy self, more that thou madest thy self than for us; but most of all, that thou shouldst unmake thy self, that thou shouldst die to save us.

§ 3. And which is further considerable, It cost God more to redeem the world, then to make it: In the Creation he gave thee thy self; but in the Redemption he gave thee himself. The Creation of all things cost him but six dayes to finish it; the Redemption of man cost him three and thirty years. In the Creation of the world, he did but onely speak the word; in the Redemption of man, he both spoke and wept, and sweated, and bled, and died, and did many wonderful things to do it. Yea, the saving of one soul single, is more and greater then the making of the whole world. In every new creature are a number of miracles, a blinde man is restored to sight, a deaf man to hearing, a man possess with many Devils dispossessed; yea, a dead man raised from the dead, and in every one a new creature. In all which God meets with nothing but opposition, which in the creation he met not with.

§ 4. But the better to illustrate this love, consider, that salvation stands in two things: First, in freedom and deliverance of us from Hell. Secondly, in the possession of Heaven, and eternal life. Christ by his death merits the first for us; and by his obedience fulfilling the Law, merits the second. The parts of our justification are likewise two, the remission of our sins, and the imputation of Christ's righteousness. And to this would be added, first, Conversion, which comprehends both Faith and Repentance. Secondly, Sanctification, the parts whereof are also twofold, that

that is, dying unto sin; and *Vivification*, which is living unto righteousness. Thirdly, *Glorification* begun and perfected, which is freedom from all evil *here*, and the perfection of all good and happiness *there*.

5. What shall I say? God of his goodnesse hath bestowed so many and so great mercies upon us, that it is not possible to expresse his bounty therein; for if we look *inward*, we finde our *treasures* marvellous; if we look *upward*, his mercy reacheth unto the heavens; if *downward* the *earth* is full of his goodnesse, and so is the *broad Sea*; if we look *about* us, what is it that he hath not given us? *Air* to breathe in, *Fire* to warm us, *water* to cool and cleanse us, *Clothes* to cover us; *Food* to nourish us, *Fruits* to refresh us; yea, *Delicates* to please us, *Beasts* to serve us, *Angels* to attend us, *Heaven* to receive us; And which is above all, *Himself* and his own *Son* to be enjoyed of us: So that whithersoever we turn our eyes, we cannot look besides his bounty; yea, we can scarce think of any thing more to pray for, but that he would continue those blessings, which he hath bestowed on us already: Yet we cover still, as though we had *nothing*, and live as if we knew nothing of all this his beneficence. We are bound to praise him above any *Nation* whatsoever; for what *Nation* under *Heaven* enjoys so much light, or so many blessings, as we? above any creature, &c.

God might have said before we were formed; Let them be *Toads*, *Monsters*, *Infidels*, *Beggars*, *Cripples*, *Bond-slaves*, *Idiots*, or *Mad men*, so long as they live, and after that *Castaways* for ever, and ever: But he hath made us to the *best likeness*, and nursed us in the best *Religion*; and placed us in the best *Land*, and appointed us to the best, and only *inheritance*, even to remain in *blisse* with him for ever; yea, thousands would think themselves happy, if they had but a piece of our happiness; for whereas some bleed, we sleep in safety; others *beg*, we *abound*; others *starve*, we are full fed; others *grope* in the dark, our *Sun* still shines; we have eyes, ears, tongue, feet, hands, health, liberty, reason, others are *blinde*, *deaf*, *dumb*, are *sick*, *maimed*, *imprisoned*, *distracted*, and the like, yea, God hath removed so many evils from us, and conferred so many good things upon us, that they are beyond thought or imagination: For if the whole *Heaven* were turned into a *Book*, and all the *angels* deputed *writers* therein, they could not set down all the good, which Gods love in Christ hath done us: For all those millions of mercies that we have received from him before, and since we were born, either for soul or body, even to the least bit of bread we eat, or shall to eternity, (of which we could not well want any one) Christ hath purchased of his Father for us, and yet God the Father also, bath of his free grace & merite given us in giving us his Son; for which *Psalm* 136. and 137. 14. and 138. 7. Yes, God is many times working our good, when we least think upon him: as he was creating *Adam* an help-mate for him, when he was fallen asleep: And as much as

we owe unto God, for the dangers from which he delivereth us: as for the great wealth and dignities wherewith he hath alwayes raised us.

Now if we are so bound to blisse God for his *eternal, temporal, earthly, or earthly, perishing benefits*: what praise do we owe for the lasting fruits of his *eternal love and mercy*? and how thankful should we strive to be which shall be the next thing treated of.

Now what should we render unto the Lord our God so good and gracious, in way of thankfulness for all these his mercies? For favours bestowed, and deliverances from danger, binds to gratitude; or else the more bonds of duty, the more plagues for neglect. The *contribution* of blessings require *retribution* of thanks, or will bring *distribution* of plagues.

Neither could we possibly be unthankful, if we seriously thought upon what God gives, and what he forgives: For in reason hath he contrived so many wayes to *save us*; and should not we take all occasions to glorise him? hath he done so much for us, and shall we denie him any thing that he requireth of us, though it were our *lives*, yea our *souls*; much more our *lusts*? We have exceeding *hard hearts*, if the *blood* of the Lamb cannot soften them: *stony bowels*, if so many mercies cannot melt them. Was Christ crucified for our sins? and should we by our sins crucifie him again?

§ 6. Now the meditation of what God and Christ hath done for us, should make us do what we are able for him again. For did Christ all this for us, and shall we do nothing for him for our selves? *like favours require like gratitude*. He that confers a benefit upon a grateful nature robs him of his liberty, and self also: and in one and the same act makes him a vassal, and himself his master. Wherefore if we have any ingenuity in us, it will make us to direct all our *thoughts, speeches, and actions* to his glory, as he hath directed our *eternal salvation* therunto.

But to help and further you herein, if you be willing so to do, take these few directions.

First, Let these things be never out of the *minder, memories, & mouths* of those whom Christ hath saved thus far. O let us (I say) remember, as we should never forget. *Si totum me debui pro me facere, quid jam reddam pro me facere*, saith holy Bernard: If I owed my whole self unto thee, for giving me my selfe in my creation: what have I left to pay for giving thy self for me to so cruel a death, to procure my *Redemption*, which was not so cheap as my creation? Great was the benefit that thou wouldst create me of *nothing*; but what tongue can sufficiently expresse the greatness of the grace, that thou didst ransom me with so dear a price, when I was *worthless nothing*? We are full of thy goodness: O let our hearts run over with thankfulness: yea, let so many of us as have either *heart or brain*, in the next place say, O Lord, what is man that thou art so mindful of him? What is *Adam*, what is *God* that thou art so mindful of him?

ful of him. And then conclude with, *what shall I render unto thee, Lord, for all these thy benefits?* I but love thee my Creator; and feed thee, and become a new creature: I will serve thee, O Lord, by the assistance of thy grace, because thou hast given me my self: but much more honour thee, because thou hast given me thy Son Christ, in his own blood.

§ 7. Nor can any man in common reason meditate so unbottomed love, and not study and strive for an answerably thankful demonstration. If a friend had given us but a thousand part of what God hath, we should heartily love him all our lives, and think no thanks sufficient. What a price then should we set upon *Jesus Christ*: who is the life of our lives, and soul of our souls?

But, thirdly, this should at least make us part with our *newest*, *dearest*, and *sweetest* darling sins, to serve him in righteousness and holiness every day, every hour, all the days of our lives: Even every sin; for what he should be so dear to us, as Gods only Son was to him? Do we then for Gods sake not spare our *dearest* sin; when God for our sakes, did not spare his *dearest* Son.

Yea, what a brutish and barbarous unthankfulness, and shame were it that God should part with his Son, and his Son with his own precious blood for us? and we not part with our sinful lusts, and delights for him.

§ 8. Fourthly, Hath Christ done all this for us, his servants, so much, and so many wayes obliged unto him? let us do what we are able for him again. 1. Let us be zealous for his glory; and take his part when we see or hear him dishonoured. Nor can there be any love, where there is no zeal, saith *Augustine*. Well-born Children are touched to the quick, with the injuries of their Parents. And it is a base, vile, and unjust ingratitude in fable men that can endure the disgrace of them, under whose shelter they live. 2. Let us seek to draw others after us, from Satan to Him. 3. Do we all we can, to promote his worship and service. 4. Take all good occasions to publish to others, how good God is; and what he hath done for us. 5. Let us wholly ascribe all the good we have, or do to free grace; and give him the glory of his gifts, imploying them to our masters best advantage. 6. Let us, (that we may expresse our thankfulness to him) shew kindness to his Children, and poor creatures, who are bone of his bone, and flesh of his flesh, Ephes. 4. 16. 7. Let us be our selves for our former unthankfulness, and our wonderful ingratitude to him. 8. Hearken we unto Christ voice, in all that he saith, and express our thankfulness by our obedience. Yea, all this we should do it but for our own sakes: For what should we have, if we did not love Christ, who hath done all these things for his enemies sake, and dishonouring him?

True, we cannot properly be said to do anything for him, if we do not

we have from him? Or if we could give him our bodies and souls, they should be saved by it, but he were never the better for them; yet we may do this, and many the like things, which he accounts, and rewards as done to himself.

CHAP. V.

NOW these things we ought to do; thus thankful we ought to be to God, for his inestimable and unspeakable benefits towards us. But do we thus requite the Lord? or do we what we are able for him again? O that I could say we did! Yea, I would we were but thankful to Christ for all his mercies: (the least whereof is greater than all the courtesies of men) as we are to a friend for some one good turn.

But wo worth us, a people not worthy the crumbs of Christ, & our Master's least mercy: Yea, well worthy of more plagues, then either Tyre, or Babel, Chorazin, or Bethsaida, Capernaum, Sodome, or Gomorrah, Matthi 11. 21. to 23. or any people since the Creation: For as if all that Christ hath done for us, were nothing to move us; we are so far from being thankful, from loving, and serving him: that did we seriously think of Christ's love, and our odious unthankfulness: and compare Gods goodness with our ingratitude, rightly weighing how we have from time to time abused his mercy, and those many means of grace, which he in his long-suffering hath afforded for our reclaiming: it would even make us speechless, like him in the Gospel, as neither expecting pardon, nor daring to ask it. Yea, O Lord, it is thine unspeakable mercy, that our Land hath not long since spued us out; and that we are not at this present lying in Hell. For whereas God hath removed so many evils spiritual and corporal, temporal and eternal, from us; and conferred so many good things upon us; that they are beyond thought or imagination.

1. We have striven to multiply offences against him, and to make them as infinite in number, as his blessings. We have done nothing from our infancy, but added sin unto sin; as he hath added mercy to mercy, whereby our sins are become for number, as the sands in the Sea; and as the Stars of heaven; and answerable to their multitude, is the magnitude of them, as I have (in the former Part) shewn, and shall further expatiate in this. As tell me, may not God justly another day, call Heaven and Earth to witness against us? that he would have saved us? yea did woo us to accept of salvation: saying, Turn ye, turn ye, from your evil way: for why will you die, O people of England? Ezek. 33. 11. But we would not be converted nor saved. As thus,

2. Whereas God hath offered us a pardon (in tendering Christ unto us, upon the condition of faith and repentance) even his own Son, so by

a means of our reconciliation; which is such a spectacle of unspeakable mercy, as might ravish our souls with admiration: We are so far from accepting it thankfully; that we not onely refuse and contemn it, but in a manner deride the offer of it our selves; oppose the Gospel, of good orderings, and persecute Christ in his Members; either with hand, or tongue, or both. We are so far from being holy our selves, (most of us) that we hate holiness in others. For if any become Religious, and conscientious; and will not for company grievously sin against God; wrong their Neighbours, destroy their own souls, and wilfully leap into Hell-fire with us; we envy, hate, censure, scoff at, nick-name, rail on, and slander them; that we may flout them out of their faith, damp, or quench the Spirit where we perceive it is kindled; discourage them in the way to heaven; baffle them out, and make them ashamed of their holy profession and religious course, and consequently pull them back to the World; that so we may have their company here in sin, and hereafter in torment. Nor do we so serve the most sincere onely, in whom the graces of Gods Spirit do as apparently shine as the Sun at noon-day, to the dazzling of their eyes: But we condemn all that have more religion then an Heathen; or more knowledge of heavenly things, then a child in the wombe hath of the things of this life; or more conscience then an Atheist, or care of his soul then a Hea: That live religiously, and will not revel it with us in a shoreless carous; for Round-heads, and Puritans, a name so full of the Serpents enmity, as the egg of a Cockatrice is full of poison.

§ 4. And in all (which is worst of all) we have caused others to do the same abominations, by our evil example. Yea, worse yet then all this, our abominable wickedness, hath brought such a scandal upon our Religion, and the Gospel; that it is even abhorred of the Heathen, and the great and glorious Name of God blasphemed among them. Yea, what else but the unchristian-like behaviour of Christians; hath caused the Turks and Jews, and many among our selves, even to protest against their own conversion. Or what else hath alienated the Indians from the Christian Religion, making them to refuse the Gospel; but this; that they saw one lives more savage, then those Savages themselves: yea, it hath made those poor souls relolve, that whatsoever Religion the Christians were of, they would be the contrary; thinking it impossible, that such bloody and bloody deeds could proceed from any true Religion: Or, that he could be a good God, who had such evill sons. Whereas in the Primitive times, more of them were won to the faith, by the holy lives of Christians; then by the Doctrine which they taught; for it caused them to say, This is a good God, whose servants are so good.

AND thus according to my scantling, I have spread before you what God and Christ hath done for us: and how we have again requited him. Though God (who searcheth the heart, and trieth the reins) knows infinitely more by us, and sees what strange workings; what ugly, odious, hideous bands: what swarms, what furies, what legions of ravenous lusts, are couched in the sinking eyes of every one of our deceitful hearts: and finds, that if all our thoughts did but break forth into action, we should not come far short of the Devils themselves. And certainly, if we shall compare the numberless number of our great and grievous abominations, wherewith our Land is filled from corner to corner, with the many means which God hath afforded for our reclaiming: it will be found, that no Nation under heaven, did ever more provoke the Lord. Nor hath he ever strove more with any Nation to reclaim them, then he hath done with us: for when neither mercies, nor any ordinary means would serve the turn: he hath at several times visited us with several judgements, to try what they would do: But we have been so little moved therewith, that instead of becoming better, we have bin the worse for them, (as appears at this day) and more audacious in declaring our sins; as if with Sodom, we took a pride in them, to the great dishonour of our Redeemer, and his Gospel; and to the hardening of all that hear of it: so that our horrid sins are grown up unto heaven: in regard whereof we may justly be confounded, and ashamed to lift up our eyes unto him, who is a Lord so great, and terrible: of such glorious Majesty, and infinite purity. Now he hath both ears, let him hear: and he hath wit, let him consider, and lay it to heart, how thankful a people we are. And not only ye, inhabitants of this our Jerusalem and Judah; would I have to judge, between Christ and his Vineyard; what he could have done for us, more then he hath done, Isaiah 5. 4; to 8. But heare ye also, the heavens, and give ear; & earth; be astonished at it, and horribly afraid; that this foolish people and unwise, should so requite the Lord, Jer. 2. 11, &c. Mai. 1. 2, to 9. and Verse 15; to 25, Deut. 32. 6, &c.

Oh my Brethren, Englands unthankfulness hath striven with Gods goodness for the victory, as Absalom strove with David, whether the Father should be more kinde to the son, or the son more unkinde to the Father. We have been fatted with his blessings, and then burned at his precepts; resembling the Leopard, who wrongs them most, that give him most fodder.

But why do I call it unthankfulness? when our sin is many degrees beyond ingratitude it self: For not to confesse a benefit, is the utmost confine of unthankfulness: meer ingratitude, returnes nothing for good, but we return evil, yea the greatest; and most malicious evil, for the greatest; and most advantagefull.

Argue with all the World, and they will conclude, there is *no vice like ingratitude*: But we are more ingrateful to God, then can be express'd by the best *Orator* alive. It was horrible ingratitude, which the *chief* Butler shewed to *Joseph*, *Gen.* 41. 9. which the *nine Lepers* shewed to *Christ*, *Luk.* 17. 17, 18. which the *men of Succoth*, and *Peniel*, shewed to *Gideon*, *Judg.* 8. 6, 8. which those *five spies* shewed to *Micha*, *Judg.* 18. 14, 18. It was worse which the *Israelites* shewed to *Gideons* seed, *Judg.* 9. 17, 18. which *Michael Thraulus* shewed to *Leo the Emperour*; which *Justinianus* shewed to that renowned Captain *Bellisarius*. It was yet worse, which *Popilius* shewed to *Cicero*; which *Lycaon* shewed to his *stranger* guests, that came to him for relief. It was worst of all in the *Jews*, to scourge and crucifie *Christ*, who did them good every way: for he healed their diseases, set their bodies, enlightened their mindes; of *God* became *Man*, and lived miserably amongst them many years, that he might save their souls: (though in killing him, they did their utmost; to sink the only ship that could save them.) But all these fall far short of our ingratitude to God: for his maintenance we take and live on, the bread we eat, the air we breath, the cloaths we wear, all are his.

§ 3. That we are out of *Hel*, there to fry in flames, never to be freed: That we have the free offer of *grace* here; and everlasting glory hereafter in *Heaven*; where are such joyes, as eye hath not seen, nor ear heard; neither hath entred into the heart of man to conceive, 1 *Cor.* 2. 9. we are beholding to him: Yet we not onely deny this *Lord* that hath bought us, (as every one does; that prefers *mammon*, or any other thing before him) but we hate him, (as he doth hate, and not love God; that loves what he hates, or hates what he loves:) but most spitefully, and maliciously fight on *Satans* and *sins* side, against him: and persecute his Children, and the truth with all our might; perswading, and enforcing others to do the same; even wishing that we could pull him out of his *Throne*, rather then to admit him our just *Judge*: And all this against knowledge and conscience, after illumination. I wish men would a little think of it; and then if this will not melt their hearts, no hope that any other means should do it, but perish they must.

§ 4. I confess, I have small hope, that what hath been said of *Gods* love, and our odious unthankfulness: his goodness, and our ingratitude; (which being seriously considered, were enough to bring the whole world upon their knees) should make them any whit ashamed, or the better; because their blockishness is such, that they think themselves good enough, and that no doubt of it, or strive to be more holy, were but a foolish and needless scrupulosity. Yea, they prefer their condition, before other mens that are so conscientious; A thing strange! yet it is so: For although there be not a leaf in the *sacred Volume*, but hath matter against a voluptuous life, none for it: For to please flesh and blood, is the *Dog* *Strife* of the

the Devil. Yet how do a world of men *stifle their consciences*, and force themselves to believe, if it were possible: that in case men will not *swear, drink drunk, conform to their lewd customes*, and the like; they are over-precise: and that God will like a man the worse, for his being the better; or for having of a tender Conscience. And that he looks for less fear, reverence, and obedience from his servants; then we do from our servants: and yet hold that a servant can never be too punctual, in his obedience to his Masters lawful commands. They think it not enough for themselves, to prefer the pleasing of their senses, before the saving of their souls: and to venture tasting the forbidden fruit, at the price of death eternal: but they account them fools, that do otherwise.

CHAP. VII.

§ 1. **O** My brethren! it is not to be believed, how blinde and blockish men are; that have *hardened their hearts*, and *seared their consciences* with accustomary sinning: for albeit I have informed them how dangerous their estate is, that they might plainly see it, truly fear it, and timely prevent it: yet I have very little hope to do any good upon them. For first, These lines to them are but as so many Characters writ in the water, which leave no impression behinde them: as being like one that beholdeth his natural face in a glass; who when he hath considered himself, goeth his way, and forgetteth immediately what manner of one he was; James 1. 23, 24. or like some silly Fly, which being beat from the candle an hundred times, and oft singed therein: yet will return to it again, until she be consumed, Prov. 23. 35. All those Beasts which went into the Ark unclean, came likewise out unclean.

Secondly, Though these sparks of grace may kindle piety in others, yet not in them; for they are out of all hope of being healed. For what is sight, to them that will shut their eyes against it? or reason, to them that will stop their ears from hearing it, and men of their condition, do on purpose stop their ears, and wink with their eyes; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and so should be converted, as our Saviour shews, Matth. 13. 15. and St. Paul, Acts 28. 27. yea, it's well, if they do not carp, and fret against the word, and persecute the Messengers, as Herod did John Baptist, Demetrius Paul, and the false Prophets Jeremiah. And how should not that patient perish, who after he is lanced, flies from the Chirurgion, before the binding up of his wound? Or how should not that sin be past cure, which strives against the cure? certainly salvation is selfe, will not save those that spill the potion and sling away the plaister. O if these Adders had not stopp'd their ears! how long since had they been charmed? I grant they have reason so to do (such as it is,) For will a Leger take pleasure, in the searching of his sores, and Saran the like: for if they could clearly see, the loathsomness of their impieties: it were not possible not to abhor them; nor

to abhor themselves for them: but their blindness makes them love their own filthinesse, as Ethiopians do their own swarthinnesse.

S. 2. And to tell you the truth, (though I speak against my self, had I not a further reach in it) it were an unreasonable motion in me, if I should request mindes prepossest with prejudice to hear reason. Since the world and the Devil hath so forestalled their judgements therewith against Gods people, and goodnesse it self; that they resolve never to be better then they are. And where Satan hath set this his porter of prejudice: though christ himself were on earth; that soul would make an ill construction, of whatsoever he did or spake: as we see in the Scribes and Pharisees; who when he wrought miracles, reputed him a sorcerer: when he cast out Devils, thought it to be by the power and Prince of Devils: when he reproved sinners, he was a seducer: when he received sinners, he was their faviour: when he healed the sick, he was a Sabbath-breaker, and the like: yea, they counted him the greatest offender, that offended not once in all his life; which would make a wise man suspect his own judgement, or the common fame: and to examine things thoroughly before they condemn one, whom they know no evil by.

Yet this is the case of these men of most men: for even as an ill stomach, turns all it receives into ill humours: or as a Spider converts every thing she eats into poison: so they whatsoever they hear of, or see in the godly: So blinding themselves with prejudice, that like Pythons, they will not believe what their eyes see, and their ears hear. Yea, I would faine know, what means can possibly be used, that shall be able to reclaim them? They will neither be softened with benefits, nor broken with punishments: Gods severity cannot terrifie them, nor his kindnesse mollifie them. Yea, should these fools be brayed in a mortar, among wheat with a Pestle, yet they will not depart from their wickednesse, as Solomon expresseth it, Prov. 27. 12. Yea, the more these Anvils are beaten upon, the harder they are.

S. 3. The change of means, whether the word, Judgements, Mercies, or the like: do but obdure their hearts, instead of melting them: as we see by many examples. The nine plagues could not prevail with Pharaoh: Yea, they hardened his heart the more. When Jesus cried with a loud voice, and yielded up the ghost: the wall of the Temple rent in twain, from top to the bottom: the earth did quake, the Graves did open themselves, and the dead Saints came forth, and went into the holy City; the Sun was forsaken of his light, &c. as if all were sensible of their Makers suffering: when as the generality of the people that had heard his preaching, and seen his many miracles: yea those great Clerks, the Scribes and Pharisees, were altogether insensible, and worse then all the rest of the creatures: The very flowers of the Temple were soft in comparison of their stubborn hearts: and they which were dead in their graves, were alive to those which were dead in their sin.

Let *Moses* be smitten to the ground, with the words of our Saviour: *John* have his right ear cut off, and miraculously healed again by him, when he came to apprehend: yet he will be one, that shall lead into *blinded Egypt*. Let the *Summit* be all stark, blinde, for contesting with *Lot*, and his two *Angels*: they will not cease seeking his advice, though it open; until they feel fire and brimstone about their eares, *Gen.* 19. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And let them look to it, for if they will not believe *Moses*, & the *Prophets*, who send his *apostles*: they would not believe, though *God* should send an *Angel* from the living in *Heaven*; or a *Messenger* from the dead in *Hell* to warn them; as *Abraham* sent *Divels*, *Luke* 16. 31. Yea, let *God* himself forbid *Balaam* to go with *Satan*s messengers; to curse the *children* of *Israel*: yea, let an *Angel* stand in his way, with a drawn sword to stop him; yea, let him hear his *God* speak under him: for he strikes all. I might instance other examples; as what a warning had *Hazael* given him by the *Prophecy* of all the abominable wickedness he should commit; *1 Kings* 8. 12. 13. &c. And likewise *Shabazai*, who was told from the *Lord* that if he were to war, he should perish: yet neither would take warning, but went on, and died accordingly. And all of the *Old world*: such as the *world* as good speak to *liveless* stones, or senseless plants, or *inanimate* things, as to *inanimate* things, as any thing they will be benefited by it. Yea, *reason* does debate it, as worse then brutishness: I see the savagery of *all creatures*, *lions*, *tygers*, *beasts*, &c. by an instinct from *God*, come to feel the *Ark* (as we see some foreseeing a storm, hur home, trying for shelter): not one man do I see, except *Noah* and his family. So none but the well-affected, whose hearts it pleases the *Lord* to change, will be quickened for what they have heard of *Gods* goodness and their ingratitude; see *1 Sam.* 10. 16.

§ 4. They have been too long sick of sin to be recovered, and will rather be *unfounded*, then reformed: they have *drunken* brawnes, *stiff* necks, *uncircumcised* eares, *blinded* eyes, *fat*, and *heavy* hearts, *obdurate* souls, as strong as a stone, and as hard as a *needle* mill-stone, *Ezek.* 11. 19. by reason whereof it comes to passe; that those who are *filthy*, will be *filthy* still, in spite both of *Law* and *Gospel*. Yea, they are stark dead to all ordinary means: which is an infallible sign of their eternal ruine, as they may see, both by testimonies; *Dau.* 17. 11. *Prov.* 19. 1. and 1. 24. 35, 36. *Heb.* 10. 28. *Hos.* 4. 14. 17. *Isai.* 57. 17. And likewise by *prognostic* examples, *1 Sam.* 2. 23, to 26. *2 Chron.* 25. 16, 20.

What should I more say? If thou beest an habituated sinner, blinded, or forestalled with prejudice; & resolved to go on in thy wickedness, and do as others do, without either conscience of sin, or guidance of reason. Thou art dead in sin; and not onely dead, as *Jairus* daughter was, *Matth.* 9. 24. Not onely dead; but out and coffin'd; as the *widow* son of *Naim* was.

Luke 7. 14. But dead, coffin'd, and buried as *Lazarus* was, I have thee 1. 39. even till thou stinkest in the nostrils of God, and all good men. *Stichas* I have no other message to deliver unto thee; then thee which the *vigilant Captain*, delivered together with a death wound on his sleeping *Seminary*. Dead I found thee, and dead I leave thee.

§ 5. Onely thou, O Father, to whom nothing is hard, if it be thy good pleasure: (as why not seeing it will make much for the glory of thy great Name, to save such a mighty sinner; who *Manasse*-like hath multiplied offences above the number of the sand of the Sea, and is bound down with many iron bands.) Say unto his soul, Live; yea, quicken thou him, O merciful Redeemer, who art the fountain of life. It is true, thy angry threatening against sinners is *impartable*; but thy merciful promises are *measurable*, and *unsearchable*. Thou therefore that art able to quicken the dead; and make even of stones, children to *Abraham*: mollifie these stony hearts, we beseech thee, with the blood of the Lamb: and make of these children of the Devil (*John* 8. 44.) Members of thy Son *Iesus Christ*.

CHAP. VIII.

§ 1. **A**nd that my utmost endeavour, may answer the strength of my desires: and for that God does not ordinarily work, but by means. I will notwithstanding the small hope I have, of these *Aethiopians* changing their skin; or these *Leopards* their spots, *Isa* 13. 22. even against my own reason, try yet another way: because my heart's desire is, that they may be saved, *Rom.* 10. 1. Yea, I assure you, if God should bid me ask what I would, (as once he did *Solomon*) if I know my own heart; it should be no other thing, then that my brethren, and Countrymen, might have their eyes opened: he turned from darkness to light; and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith in *Christ*, *Acts* 26. 18.

§ 2. Nor am I altogether out of hope; for as with God nothing is impossible: so I call to minde that the *Apostle* saith, 1 *Cor.* 14. If an unbelieving Idiot, shall hear the secrets of his heart made manifest to himself; and others: he will then be convinced, and fall down on his face and worship God and say: This is of God, indeed, or of a truth, *Veri.* 24. 25. and I doubt not, but by Gods help, I shall shew these ignorant unbelievers, from the written Word, their very thoughts and the most secret intents of their hearts, *Heb.* 4. 13. and so, that their own consciences shall bear me witness, I belie them not.

Wherefore lend me your best attentions, I beseech you: and in reading take notice, of what concerns each of you: and if conscience plead guilty, hearken thereunto.

§ 3. Now that I may speak to all whom it concerns; namely those ignorant, unbelieving and ungrateful wretches, formerly spoken of: and

that it may prove of general behoof, I will give you the several characters of seven sorts of men, which include the whole number, viz,

The *Loose Libertine,*
Civil Jusiciary,
Formal Hypocrite,
Miserly Stick-worm,
Profound Humanist,
Cunning Politician,
False Teacher, that flatters sin, & flouts holiness.

And in some one of these, every natural man shall read the very thoughts of his heart; together with his words and actions. For if ought be wanting in the one, it shall be supplied in the other: which is as much as can be expected. For otherwise I can no way avoid Tautologies, nor Interfering.

If it be asked, why I seem to forget the character of an ignorant person? I answer, it were not proper to make him a distinct party: for all these that I have mentioend; are equally ignorant, (if unregenerate!) touching spiritual, experimental, and saving knowledge: though some more fools then others in the things of this life. Not if any *Profound Humanist*, or *Cunning Politician*, or *False Teacher* so wise: but it is through ignorance, that he doth so ill: and which is as good, the ignorant man shall meet with his own thoughts, words, and actions, in every of the seven Characters: if he be but wise enough to know the ill of his own heart and brain, when he sees the evils brought before him.

I shall also occasionally poutray, or paint out: the usual cunning, Carelessness, and Cruelty.

Of *Governours,*
Officers,
Judges,
Lawyers,
Projectors,
Engrossers,
Grippers,
Wasters, &c.

And the better so illustrate, or set out the fairness, or deformity; of each virtue and vice: I will give you the lively and lovely

Characters of *Justice,*
Thankfulness,
Contentation,
Frugality,
Liberality.

C H A P. IX.

§ 1. Begin with the *Loose Libertine*, or openly profane: for he shall lead the Train, as Judas led the Soldiers.

Thou that art openly profane, dost so manifestly prove

most easily false to be true of the stigmant, and the more the more of the
ed wretches begin to be made to be one of the children of disobedience
whom Satan hath blinded: that in respect of others, I should think it
needlesse to spend time in further proof thereof: yet I would gladly say
something to shame thee out of thy self: wherefore briefly thus: Thou
art kept by the Devil in a snare, and taken captive of him at his will: he ru-
leth, and worketh his pleasure in thee: as being say God and Father, and
Prince, and Master, 2 Tim. 2. 26. Joh. 8. 44. and 14. 30. 2 Cor. 4. 4. Thy o-
diois qualities are these and the like: thou dost banish all civility, and
give thy self over to sensuality: and art neither afraid nor ashamed: to
see thy wicked thoughts break forth into actions. Yes, thou thinkest
thy self the better man for it: and boastest thou at none of these things
feigning Hypocrites that seem to be what they are not. Thou art a com-
mon drunkard: in stead of quenching thy thirst, thou drownest thy feet
in wine and wilt leave thy wife, rather than be made behinde thee.

If thou shouldst not that reputation of chastity, but of good fellowship
Thou art a continual swearer, and that of bloody oaths. One of our Rabbis
supposed one of his disciples when thou art displeased with another, wilt lie
in the Mithers face, and make thy Saviour's blood in pieces: even tear-
ing away thy part in the blood, which must save thee if ever thou beest
saved. Now, if thou art never so little provoked; curse with ease, curse
for number with oaths, and send perches with death: This knowest
generalized, then crying, swearing, and beating: the very way of Hell
which thou leavest behind thou dost think: and friends thou art re-
proved for it, thou wilt say, we take too much pleasure: as Cor. 10. and his
complices twitted Moses, Numb. 16. 3. not knowing how strictly Gods
commands, and requires it, Levit. 19. 17. Heb. 3. 11. 2 Tim. 2. 25. Ezek. 3. 18.
to 22. 2 Pet. 2. 7, 8. Whence as the chief Priests answered Judas; what is
that to us? so thou wilt blaspheme God, tear Christ in pieces, and more
then betray; even shed his innocent blood, digging into his side with
oaths: and say: when told of it, what is that to us? When thou mightest
do well say: What is Christ to us? What is Heaven to us? or what is sal-
vation to us? For to be the one cannot be without the other. We shall
never inherit part of his glory in Heaven, if we do not take his glories part
upon Earth. And with God it is much about one: whether we be doers of
evil, or no hinderers. For if we must not see our neighbours Ox, nor his
Sheep go astray; or fall into a pit: but we must reduce him, and help him
out of it, Deut. 22. 1. We are much more bound, to help our Neighbour
himself, from dropping into the bottomless pit of Hell. And what know we
but we may win our brother, and so save his soul? Matth. 18. 15. Again thou
art an equal companion of Harlots, thy summum bonum is a Puke, and
thou wilt rather burn in hell, then marry: All thy felicity is in a Tavern,
in a bawdy house, where Harlots and Sycophants rule thy estate, and thou

And thee to rob. Thou art one of those that St. Peter speaks of: thou hast
 full of adultery, & that cannot cease to sin. Thou gaze upon every fair
 face; and lustest after every beautiful woman: Thy speech is lewd, and
 obscene: thy discourse full of scurrility, lascivious thy behaviour. Thou art a fre-
 quent slanderer of thy Neighbour: an open Sabbath-breaker: Canst boast
 of sin and mischief, and if need be defend it.

5. Like the Salamander, thou art never well, but in the fire of con-
 gregation: And art apt to quarrel, yea, kill a man for every foolish trifle;
 be it but for the wall, or refusing to pledge thee: as if thy honour were of
 more worth than thy soul. Yea, the Devil hath so blinded, and bewitched
 thee: that thou thinkest every wrong, or disgraceful word, quarrel just
 enough, to shed blood: that true valour consists only in a brave revenge
 and being implacable: that patience is but an argument of baseness, and
 therefore thou wilt rather suffer a sword in thy bowels, than a be in thy
 throat. I confess, thou wilt fight in no quarrel but a bad one: and sooner
 in thy Mistress defence, than in thy Masters.

6. Thou art of a reprobate judgement touching nations and persons:
 esteeming good evil, and evil good. Prov. 17. 15. and 29. 17. If so be thou
 Thou dost stifle thy conscience, and wouldst force thy self to believe if it
 were possible: that in case men will not swear, drink drunk, conform to
 thy lewd customs, and the like: they are over-precise; and to forbear
 will be quarrel sufficient for thee. Thou speakest evil of all, that will not
 join with thee to the same excess of riot, 1 Pet. 4. 4. making them a by-word
 to the people. Job 19. 6, and a song amongst thy fellow Drunkards; Psal.
 10. 13. Thou art so desperately wicked, that thou wilt mock thy admister,
 and at the means to be saved; and make thy self merry with thy own dam-
 nation.

7. Instead of hating the evil thou doest, and thy self for doing it, thou
 art glad of it, rejoicest in it, boastest of it; yea, pleadest for it, and
 applaudest thy self for thy wickedness: God is not in all thy thoughts, except
 to blaspheme him, and to spend his dayes in the Devils service. And ra-
 ther than abridge thy pleasure, thou wilt hazard the displeasure of God.
 Thou dost not honour, but art stubborn, and disobedient to thy parents: a
 Reiter, &c. If they stand in need of thee, thou wilt not nourish, or main-
 tain them, as they did thee in thy need. Thou takest no care to provide for
 thine own family; but drinkest the very blood of thy Wife, Children,
 and Servants: and art therein worse than an Infidel. Thy greatest delight
 is in devilish cruelty: as to see the poor innocent Creatures fight, pick
 out one anothers eyes, and tear each others flesh. Yea, to see two men fight,
 and kill one another: thou accountest but a sport, or playing, 1 Sam. 17. 44.

8. Thou wilt borrow, or run in debt with every one; but never
 carest to, or satisfy any one: except it be thy Master for

lest she should nevermore trust thee. Thou wickedly spendest thy past money in riot, and upon *Dice, Drabs, Drunkenness*. Thou hast never the wits to think upon *sparing*, until thou comest to the *bottom of the Pass*. Like an *hour-glass* turned up, thou never leavest *running till all be used*. Shouldst thou live never so long, thou wilt never attain to the years of discretion: thou wilt never become thine *own man*, until thou hast no *other*: nor ever see want, until thou *feelest it*. Thou art onely wilty to wrong, and undo thy self: and which is worse then all; if death finde thee as banquerout of *spiritual*, as of *worldly goods*: it will send thee to an eternal Prison. Thy *pride* so swells thee, and makes thee look so big, as if the *river of thy blood*, would not endure to be *banked* within the *channel of thy veins*. Thou must have shift of attire, though thou canst not *shift thy self out of the Mervers books*, until thou hast sold the *techer Farm, or Lordship*: thou wilt pay the whole reckoning, that thou mayest be counted the best man: a *bare head* in the streets, does thee more good, then a *meals meat*. Thou wilt soon bring a *noble* to *nine pence*: an inheritance of *five hundred pounds per annum*, to *five hundred shillings*. Thou art a vain glorious fool, and scornest any employment, or to be of any calling: which is a *pride*, without either wit or grace.

§ 7. As good men by their godly admonition, and vertuous example; draw all they can to Heaven: so thou by thy subtile allurements, and vicious example; drawest all thou canst to bell. For as if it were too little to damn thy own soul: or as if thine own sins would not press thee deep enough into bell: thou doest all that possibly thou canst, to entice and enforce others to sin with thee: for thou doest *envy, hate, scoff at, wrong name, rail on, and slander* the godly; that thou mayest *flow* them out of their faith, *damp, or quench* the spirit where thou perceivest it is kindled: *discourage* them in the way to heaven, to make them ashamed of their holy conversation, and religious course: *pull them back to the world*, so thou mayest have their company *here in sin*, and hereafter in *hell*.

§ 8. Thou fearest a *Jayl* more then thou fearest *bell*: and standest more upon thy *sides smarting*, then upon thy *soul*. Thou regardest more the *blasts of mens breath*, then the *fire of Gods wrath*: and tremblest more at the thought of a *Sergeant, or Bailiff*, then of *Satan, and everlasting punishment*. Thou takest encouragement from the *Saints falls*, and sins of Gods people, to do the like when they should serve thee as *Sea marks*, to make thee *beware*. Yea, thou doest most sordidly, take liberty, and encouragement to go on more securely in thy evil courses; because God is merciful, and forbears to execute judgment *speedily*: and to defer thy *repentance*, because the *Thief upon the Cross*, was heard at the last hour. Thou wilt boldly do what God forbiddeth, and yet confidently hope to escape what he threatens. Thou couldst go on, to tell thee a thousand more of these thy wicked

thoughts, words, and actions; had I not already done it. But because I would not present my other Readers, with *Cole-worts* twice sold: be persuaded to take view of them, in my other small Tract, entitled, *The odious, despicable, and dreadful condition of a Drunkard, drawn to the Life*: though indeed, even a tithe of these are sufficient evidences, to prove thee one of those ignorant, unbelieving, ingrateful, and notorious wicked wretches before spoken of: and to make thee confess that thou art in a most damnable condition. But stand thou by, and let the *Civil Judicary*, and *formal Hypocrite* hold up their hands, and hear their Charge.

And so much for the first *Division* allotted for such as are notoriously wicked. For though I determined to have made of all but one Volume; yet how new thoughts have taken place, and caused me to melt the whole again; and cast it into several *Divisions*: whereby being *sold single*, every man may have his proper portion apart. My reasons are these, & the like.

1 It is because many (be they never so short-breath'd, in well doing) will read a few leaves: that will not once look upon a large Volume.

2 Divers will be at the cost of a few pence, that would rather perish than lay out a pound.

3 Some, as they have but little money; so they have less time to spare, (as they use the matter) for the good of their souls.

4 Admonitions, and instructions if they exceed: are wont as *balls*, to drive out one another.

5 Should the *Civil Judicary* read the *prophane mans Characters*, of the *open-handed Prodigal*, the *close-fisted*, and *gripping Oppressors*; this would rather encourage, and strengthen them in their wickedness, then fright them from it.

6 Some have such *queasie stomachs*, that if they see their *portion big*, as well as *bitter*, they will choose to die, rather than take it.

And because I have found by ample experience, that many have a minde to read good *Books* yea, a zeal (such as it is) to reclaim others from evil, so it may cost them nothing: who otherwise have no stomach to either. (For when the like was to be given about, *swearing and cursing*: even the better sort of men and women could fetch them by a thousand a week from all parts of the Kingdom. But since they have (for some reasons) been sold, for eight a penny: not one of an hundred could finde in their hearts to give that penny, were it to save eight of their friends souls: which shews both how they *love money*; and what *hollow-hearted* devotion they have. The Lord discover the same unto them.) There is (over against the High Constables short of *Shoreditch Church*) of this first part, or *division* to be given freely, together with the *cure of cursing and swearing*: provided, they that desire them can *read very well*: for otherwise they will so *sick-name words*, and make it such *non-sense*, that one would rather his lines should never be read, than so brokenly.

And I could wish that men would not fetch them for *basse ends*, as one did formerly fetch many hundreds of that against *Swearing*, and *Cursing* onely to save the buying of waste Paper (though he had many faire pretences of sending them to *Gravef-end*, *Canterbury*, *Dover*, and all other places, where *Sea-men* resorted :) which being found out, made the *Devil* with-draw his gift until now.

It was, I think, a most wicked act, for which he deserves to be *stigmatised* and made an example to others. And let men take heed of abusing things *Dedicated* to holy uses; for they are the sharpest kinde of *edged* tools, and therefore are not to be jested with: Neither will God be *mocked*.

The end of the first Division.

POSTSCRIPT.

Assuming that his ignorant hearers might the better understand him, would sometimes speak false *Latins*: and I for my accidental Readers good, have (and that purposely) done as absurdly in another kinde: *viz.* used the same expression in one Tract (when I have deemed it weighty and convincing) that may be found in another: which to many will not be discernable, though obvious enough to some: Who may if they please censure it and me for it: But presuming that the more *charitable*, and *ingenious* would not have it otherwise, it shall not much trouble me.

L O N D O N, Printed by R. and W. L. for James Crump, in Little Bartholemews Well-yard.

A LEAF From the TREE of LIFE; Wherewith to heal the NATION of all Strife and Controverſie and to ſettle therein PEACE and UNITIE,

By R. Younge a Roxwell Bee, *whoſe ſting is as Sovereign as its Honey is ſweet,*
and *whoſe Enemies have no leſſe cauſe to love him then his Friends.*

Sold by James Crump in Little Bartholmews, Well-Yard, and Henry
Crisps in Popes Head-Alley, 1661.

CHAP. I.

Reverend Sir,

SOME time ſince I heard you upon Jer. 51. 9. *we would have healed Babilon, but ſhe would not be healed, &c.* What change it hath wrought in me, I forbear to mention: But certainly Satan and the world fear they have loſt, the one a ſubject or priſoner, the other a ſonne or member ever ſince: for whereas they never moleſted me formerly, now as if I were reſcued out of Satans clutches, that Lyon foams and roars, and beſtirs himſelf to recover his loſſe.

And as for my old acquaintance, they ſo envy to ſee themſelves eſcorted, and ſo mortally hate me, for that I *will no longer continue miſerable, nor run with them* (as I have done) *to the ſame exceſſe of riot,* 2 Pet. 2. 20. that they make me weary of my life, as the daughters of Heib d. d. Rebeckah, Gen. 27. 46.

Yea I am ſo ſcoffed at and ſcorned, both by Parents, Friends, and Enemies, that it not only hinders me from doing the good I would, or appearing the ſame I am; but it almoſt beats me off from being religio. ſ back to the world.

And certainly he muſt be more ſpirit then ſhſh, that can contentedly make himſelf contemptible to follow Chriſt; be pointed at for ſingularity, endure ſo many baſe and vile nick-names; have his Religion judged hypocriſie, his godly ſimplicity, ſillineſſ; his zeal, madneſſ; his contempt of the world, ignorance; his godly ſorrow, dumpiſhneſſ; and the like malicious and miſchievous conſtructions made of whatſoever he ſpeaks or does. For my part I could better abide a ſtake (God aſſiſting me) then the mockings and ſcorns, which every where I meet withall. It is death to me to be ſcorned as it ſayed with Zedekiah, Jer. 38. 19. Nor is there above Hell, as I judge, in my judgement, then to become a ſanctio, a ſubject of ſcorn (I doubt not) found.

A Leaf from the tree of Life.

Peison of his goods, nor his banishment, nor the wounds he received in his body, were so grievous to him, as one scornful word from his enemy *Cleophas*.

Yea doubtlesse our *Saviours* ear was more painfully pierced, then either his brows, or hands, or feet. It could not but go deep into his soul, to hear those bitter and girding reproaches from them whom he came to save: A generous nature is more wounded with the tongue then with the hand.

CHAP. II.

Minister. Grant there is no such rub in the way to Heaven as this; *Satan* hath not such a ried staff in all his quiver: he gets more now by such discouragements, and the reproaches that are cast upon Religion, then he did formerly by fire and faggot; for then the blood of the *Martyrs*, was found to be the seed of the Church: Others (*Phoenix* like) springing out of their ashes: Whereas now, multitudes of souls are scoft out of their Religion by wicked men; many being apt with *Peter* to deny their Religion, when they come in company with Christs enemies; and with *David* to dissemble their faith when they are amongst *Philistines*, lest they should be mockt, have so many frowns, and frumps, and censures, and scoffs; be branded with that odious and stigmatical name of an *hypocrite*, &c. Yea *S. Austin* confesseth, that he often belied himself with sins which he never committed, lest he should be unacceptable to his sinfull companions; which makes our Saviour pronounce that man blessed that is not offended in him, *Matth. 11. 6.*

But for all that, a wise man will not be scoft out of his Money, nor a just man flowred out of his Faith. The taunts of an *Ishmael* shall never make an *Isaac* out of love with his inheritance. Yea for a man to be scoft out of his goodness by those which are lewd, is all one, as if a man that seeth should blindfold himself, or put out his eyes, because some blinde wretches revile and scoff at him for seeing. Or as if one that is sound of limbs, should limp or maim himself to please the criples, and avoid his taunts; And know this, That if the barking of these currs, shall hinder us from walking on our way to Heaven, it is a sign we are most impotent cowards: Yea if our love be so cold to Christ, that we are ashamed for his sake, to bear a few scoffs and reproaches from the world, it is evident we are but counterfeits, such as Christ will be ashamed of before his Father and his holy Angels at the latter day, *Mark. 8. 38.* For, for the comfort of all that are single and honest-hearted, notwithstanding all the scoffs and scorns of *Atheists* and careless worldlings, all their persuasions and persecutions, they shall both lose their labours, and themselves too in the end. Well may they intend, and also do their utmost to flout us out of our Faith, that so they may slay us with death eternal, and speed thereafter; (As God that regards not so much what is performed, as what was intended, and measures what we do by what we meant to do; as in the case of *Abrahams* offering up his son, and those *Jews* who only thought they had killed *Paul*, *Acts. 14. 19.* but they shall be no more able to hinder the salvation of any one whom God hath chosen to his Kingdome of grace and glory, then *Saul* with his army could hinder *David* from attaining the promised Kingdome of *Israel*, *1 Sam. 13. 8.* The windes may well toss the ship wherein Christ is to be taken. If Christ have but once possess'd the affections, then

to no dispossessing him again. The League that Heaven hath made, Hell wants power to break. Who can separate the conjunctions of the Deities? whom God did predestinate, saith Paul, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified, Rom. 8.30. They shall sooner blow up bell with trains of powder, then break the chain of this dependent truth. No power of men or devils is able to withstand the will of God, it shall stand firmer then the firmament.

A fire in the heart overcomes all other fires without: as we see in the Martyrs, which when the sweet doctrine of Christ had once got into their hearts, it could not be got out again by all the torments that wit and cruelty could devise.

CHAP. III.

Convert. BUT how should I a novice, a punie, a white-liver, shake off this slavish yoke of bondage and fear in which Satan for the present holds me?

Minister. By well observing what the Scriptures in this case hold forth for the encouragement of all that thus suffer. I will commend to your serious consideration only six things, and I pray minde them well; for *Virgil* most excellently and profoundly, couples the knowledge of cause, and the conquest of all fears together.

First observe, that grievous temptations and persecutions, do always accompany the remission of sins. That all men, as *Austin* speaks, are necessitated to miseries, who bend their course towards the Kingdom of Heaven: neither can Gods love be enjoyed without Satans disturbance. Yea the world and the devill therefore bate us, because God hath chosen us. If a convert comes home, the Angels welcome him with songs, the devils follow him with uprore and fury, his old acquaintance with scorns and obloquie, as you sufficiently finde. Godly men are thorns in wicked mens eyes, as *Job* was in the devils, because they are good, or for that they are dearly beloved of God. If a mans person and ways please God, the world will be displeased with both: whence we are so often foretold and forewarned of it, that we may be the better forearmed and prepared to entertain it: All that will love godly in Christ Jesus, shall suffer persecution, 2 Tim. 3. 12. Ye shall be hated of all men and nations for my Names sake, Matth. 10. 22. and 24. 9. Behold I send you forth, as sheep in the midst of wolves, Matth. 10. 16. and many the like. Whereas also those many and strong encouragements in the word, which may turne so many flaggons of wine, to comfort and strengthen us against what we meet withall in the world: Blessed are they that suffer persecution for my righteousness sake, for theirs is the Kingdome of Heaven, Matth. 5. 10. Blessed are ye when men shall revile you and persecute you, and say all manner of railing against you falsely for my sake. Rejoyce and be exceeding glad, for great is your reward in Heaven, for so persecuted they the Prophets which were before you. Rejoyce, inasmuch as ye are partakers of Christs sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. For if ye are persecuted for the Name of Christ, happy are ye. For the spirit of glory and of kindness sheweth on you, which on their part is evil spoken of, but on your part is good. 1 Pet. 4. 13. 14. Lo. here is reward enough, for all that will

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gainst us; which hath made thousands even ambitious to imbrace the flames. Your cruelty is our glory, said the Martyrs in *Tertullians* time to their persecutors, for the harder we are put to it, the greater shall our reward be in Heaven. It is to my loss (said *Gordius* the Martyr) if you bate me any thing of my sufferings: See more *Phil. 1. 28, 29. Rev. 2. 13.*

And so much to shew, that he refuseth to be an *Abel*, whom the malice of *Cain* doth not exercise, as *Gregory* speaks: For it is an everlasting rule of the Apostle, *He that is born after the fl. sh. will persecute him that is born after the spirit* (*Gal. 4. 29.*) not because he is evil, but because he is so much better then himself, *1 John 3. 12. Because his life is not like other mens, his ways are of another fashion, Wild. 2. 15.*

CHAP. IV.

SECondly consider, That as we are every where in the word forewarned of it, so it is not our case alone; for search the whole Bible over, and you shall not finde one holy man mentioned, without mention of something he suffered from ungodly men; as it were easie to instance, how *Abel*, *Lot*, *Noah*, righteous men; *Abraham* the father of the faithful; *Isaac*, *Jacob*, *Joseph*, Patriarchs and Fathers of the Church; meek *Moses*, upright *Samuel*, *Job* that none such, all the Lords Priests, Prophets, Apostles, yea the harmlesse Babes, and our Saviour *Christ* himself did severally suffer from wicked and ungodly men: Yea never man came to Heaven, but first he past through this Purgatory. God had one Son without sin, but never any one without suffering. Which makes our Saviour say, *Wo be to you when all men speak well of you*, that is, when evil men speak well of you; for so did the Jews of the false Prophets, *Luke 6. 26.* Wherefore marvel not though the world hate you, as *St. John* speaks, *1 Joh. 3. 13. Neither count it strange*, as *St. Peter* hath it, concerning the fiery triall, which is amongst you to try you, as though some strange thing were come unto you, *1 Pet. 4. 12.* For *Christ* and his Crosse are inseparable, *Luke 14. 27.* Whence that distinction of *Luther*, that a Christian is a Crosse-bearer. He that will be my discip^l, let him take up his crosse daily and follow me, *Luke 9. 23. and 14. 26, 27.*

CHAP. V.

THirdly, No hope it should be otherwise, since God from the beginning of the Creation, hath proclaimed a War, enmity and strife, between the wicked and the godly: Did you never read that Scripture, *Gen. 3. 15.* where God himself saith to the Serpent, *I will put enmity between thee and the woman, and between thy seed and her seed; he, or it, shall bruise thine head, and thou shalt bruise his heel.* Where by the serpents seed are meant the whole generation of wicked men; and by the womans seed, *Christ* and all his members, as all Interpreters conclude, and other Scriptures make cleer, where wicked men are called serpents, a generation of vipers, and children of the Devil, *Matth. 23. 33. John 8. 44. 1 John 3. 10.* And as this war was proclaimed in Paradise, even in the beginning of time, (original sin, being the original of all sin) so it shall continue to the end of all time: When time, saith *God*, began his malice first began, nor will it end but with the latest man. It is an everlasting Act of Parliament, like a Statute in *Magna Charta*. Which I would commend to your serious consideration: And thus

Wherewith to heal the Nation.

5

you may be the better confirmed therein, see how according to the *Lord's* prediction or proclamation, there hath been a perpetual war, enmity and strife in all ages past, is now and ever shall be, between *Satan* and *Christ*, and their *Regiments* the *wicked* and the *godly*,

For proof whereof I could produce testimonies and examples innumerable, there being scarce a page in the Bible, which doth not express or imply some-what touching this enmity. But that I may be brief, and because ex-amples give a quicker impression then arguments, I will onely give you an in-stance in every Age. As

First, to begin with the *first Age*, viz. the *old world* before the *Flood*. We read of this mortal enmity and strife between *Cain* and *Abel*, 1 *John* 3. 12. Secondly, after the *Flood*, before the *Law* between *Eſau* and *Jacob*, first in the womb, the more plainly to shadow out this enmity, *Gen.* 25. 22, 23. and after they were born, *Gen.* 27. 41. Thirdly, After the *Law*, before *Christ*, between *Doeg* and the 85. Priests which he ſlew with the edge of the sword, 1 *Sam.* 22. 18, 19. Fourthly, Since the *Gospel*, in the time of *Christ*, and his *Apoſtles*; this enmity ſo manifeſted it ſelf not only in the *Gentiles*, but in the *Jews*, Gods own people, who firſt raiſed thoſe perſecutions againſt *Christ* and his members; that having beheaded *John Baptiſt* his harbinger, and crucified himſelf the *Lord of life*: We read that of all the twelve, none died a natural death ſave only *S. Iohn*, and he alſo was baniſhed by *Domitian* to *Patmos*, and at another time thruſt into a *Tun* of ſetting oyl at *Rome*, as *Tertullian* and *S. Hierome* do report: See *Acts* 7. 51, to 60. and 12. 1. to 5. *Rom.* 8. 36. *Iohn* 21. 18, 19. Fifthly, After the *Apoſtles*, if we conſider the reſidue of the *ten Perſecutions* raiſed by the *Romans* againſt the *Chriſtians*, which was for three hundred years till the coming of godly *Conſtantine*, we finde that under *Diocleſian*, ſeventeen thouſand *Chriſtians*, were ſlain in one moneth, amongſt whom was *Serena* the Empreſs alſo. Yea, under him and nine other Emperors, there was ſuch an innumerable company of innocent *Chriſtians* put to death and tormented, that *S. Hierom* in his Epiſtle to *Chromatius* and *Heliodorus* ſaith, There is no one day in the year, unto which the number of five thouſand *Martyrs* might not be aſcribed, except only the firſt day of *January*. Yea there was two thouſand ſuffered in the ſame place and at the ſame time with *Nicoanor*, *Acts* and *Monuments*, page 32. who were put to the moſt exquisite deaths and torments, that ever the wit or malice of man or devils could invent to inflict upon them, and all for profeſſing the truth of *Christ*, and being holy: which makes *S. Paul* cry out, I think that God hath ſet forth us the laſt *Apoſtles*, as men appointed to death | 1 *Cor.* 4. 9.

C H A P. VI.

Sixthly, From the *Primitive times* and infancy of the *Church* to the preſent times, the *Turk* and the *Pope* have acted their parts in ſhedding the blood of *Saints*, as well as the *Jewes* and *Roman Emperours*; touching which I refer you to the *Book of Acts* and *Monuments*; and *Revel.* 17. The *Whore* ſaith, I was drunk with the blood of the *Saints*, and with the blood of the *Martyrs*, ver. 6. Which in part was fulfilled in *England* under the *Popes*, and in *France*, where before many late bloody

A Leaf from the tree of Life,

more then two hundred thousand who suffered Martyrdom about *Transubstantiation*: See *Ecclesiastical History*, lib. 6. cap. 4, 5, 16. But

Seventh y, To come to these present times wherein we live: Is it possible for a man to live a conscionable and unrepveable life? abstain from *drunkenness*, *swearing*, *prophaning the Lords day*, separate himself from evill company, be zealous for the glory of God, admonish others that do amisse &c. without being traduced, calumniated, hated, slandered and persecuted for the same? no it is not possible; for if our righteousness doe but exceed the righteousness of a swearer, or a drunkard, we are sure to be persecuted for our righteousness, as *Abel* was persecuted of *Cain*, because his Sacrifice was better then his. If a man walke according to the rule of Gods Word, he is too precise; if he will be more then almost a Christian, he is curious, phantastical, fastidious, and shall be mocked with the Spirit, as if the Spirit of God were a Spirit of dishonour and shame. Yea, in these times not to be an Atheist, or Papist, is to be a Fanaticke: as how common a thing is it to wound all holiness under the name of Fanaticke, a name so full of the Serpents enmity, as the egge of a Cockatrice is full of poison? What should I say? the World is grown so much knave, that 'tis now a vice to be honest. O the deplorable condition of these times! Even the Devil himself durst not have been so impudent, as to have scoffed at holiness in those ancient and purer times; but now I could even sink down with shame, to see Christianity every where so discountenanced: Our very names come into few mouths, out of which they return but with reproaches. Amongst the rest of our sins, O God, be merciful to the contempt of thy Servants.

Eightly, For the time to come: It is like not only to continue, but the last remnants of time are sure to have the most of it; because as in them *love shall wax cold*, *Matth. 24. 12.* so as love groweth cold, contention groweth hot.

More expressly the Holy Ghost foretells, that in the last days the times shall be *perilous*, and that toward the end of the world, there shall be *scoffers*, *false accusers*, *curst speakers*, *fierce*, *despisers of them that are good*; and being *fleshy*, *not having the spirit*, they shall speak evill of the things which they understand not: and that many shall follow their damnable ways, whereby the way of truth shall be evill spoken of. And that as *Fannes* and *Jambres* withstood *Moses*, so these also shall resist the truth, being men of corrupt mindes, reprobate concerning the faith, being before of old ordained to condemnation, *2 Tim. 3. 1. to 13. 2 Pet. 2. 1. and 3. 3. Jude 4. 10. 16, 18, 19.* And so much of the third particular.

CHAP. VII.

Fourthly, It would be considered, that what you suffer is far short of what others have suffered before you; for whereas you suffer a little tongue-persecution, your betters and such as the world was not worthy of, have suffered *torments*, and *scourgings*, *bonds*, and *imprisonments*; were *stoned*, *sawn*, *runneth down with the sword*; endured the violence of *fire*; were *tackled*, *in the midst of deserts and mountains*, in dens and caves of the earth, in sheep-cotes, *in the midst of the sea*, *desolate*, *afflicted*, and *tormented*: Not sleeping deliverance, but *death*, *Hebr. 11. 37. 38. 39.* Yea, turne

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stoned, some crucified, some beheaded, some thrust thorow with spears, some burnt with fire, some broiled, some brained, with many the like, and worse kinds of death: for we read of no less, then twenty nine several deaths they were put unto. But to clear your sight, I'll give you some particular instances of the several wayes that the best of Gods people have suffered before you.

First, You shall finde, that it hath been the manner of wicked men, our of this enmity, to envy the vertuous and good estate of the godly: as Cain envied *Abel*, Gen. 4. 5. Secondly, To contemn their supposed mean estate, as *Samballat*, *Tobiab*, and *Gershom*, with the rest of that crue contemned *Nehemiah* and the *Jewes*, Nehem. 4. 1, 2, 3. Thirdly, To rejoyce at their supposed evill estate, as the Princes of the *Philistins* did at *Sampsons* blindness and bondage, Judg. 16. 25. Fourthly, To hate them, as all carnal men hate the members of *Christ*, Marth. 10. 22. Fifthly, To murmur against them, as the *Israelites* murmured against *Moses* and *Aaron*, Numb. 11. 1. and 14. 23. Sixtibly, To censure their actions, and misconster their intentions, as *Eliab* did *Dauids* zeal for Gods glory, in fighting with *Goliath*, 1 Sam. 17. 18. and those wicked ones, his fasting and mourning, Psal. 35. 13, 10. 17. Seventhly, By carrying tales of them unto others, as *Dog* did to *Saul* of *David* and *Abimelech*, 1 Sam. 22. 9, 10. and the *Ziphims*, 1 Sam. 23. 19, 20. and 26. 1. Eightly, To perswade and give divelish counsel to others like themselves to persecute them; as the *Princes* and *Rulers* did to *Zedekiah* the King against *Jeremiah*, Jer. 38. 4. Ninthly, To scoff at them, as *Ishmael* scoff at *Isaac*, Gen. 21. 9. Tenthly, To nick-name them, as the *Jews* did *Paul*, Acts 24. 14. and all the *Disciples*, 1 Cor. 4. 9, 10. Eleventhly, To revile and rail on them, as the *Jews* did upon *Paul* and *Barnabas*, Acts 13. 45. Twelfthly, To raise slanders of them, as those wicked men slandered *Naboth*, confirming the same with an Oath, 1 Kings 21. Thirteenthly, To curse them, as *Goliath* cursed *David*, 1 Sam. 17. 43. and also *Simei*, 2 Sam. 16. 7, 10. 15. Fourteenthly, To threaten them, as all the men of *Sodom* did *Lot*, Gen. 19. 9. Fifteenthly, By subtilty to undermine them in talk, that they might betray them; as the false *Prophets* and other enemies of the truth undermined *Jeremiah*, seeking every way to destroy him, Jer. 18. 18 &c. Sixteenthly, By using scornful and disdainful gestures to despight them; as *Goliath* against *David*, 1 Sam. 17. 42. and also those wicked ones, Psal. 22. 7. 13. and 35. 16. and 109. 25. Seventeenthly, To withstand and contrary the doctrine which they are commanded by God to deliver, as *Elymas* the *Socerer* withstood *Paul* and *Barnabas* in their preachings, Acts 13. 8. Eighteenthly, To combine themselves together and lay divelish plots to destroy them; as *Demetrius* with the rest of the *Craftsmen* sought the death of *Pauls* companions, Acts 19. and likewise more then seven of the *Jews* which bound themselves by a curse, not to eat nor drink till they had killed *Paul*, in which conspiracy the chief *Priests* were likewise assistants, Acts 23. 12. Nineteenthly, To imprison them, as the malicious *Prophet* did *Jeremiah*, Jer. 36. 5. Twentieth, To strike them as *Zedekiah* the false *Prophet* did *Micaiah*, 1 Kings 22. 24. Twenty one, To hurt and maim them, as the *Men* of *Antiochia* and *Iconium* did *Paul*, Acts 14. 19. Twenty two, To slay them, as *Jezebel* did all the *Prophets* of the Lord, 1 Kings 18. 4.

CHAP. VIII.

NOW to speak nothing in this place of the diversity of deaths and tortures that millions of Martyrs have suffered for professing of Christs Name and keeping of a good Conscience; though their sufferings were nothing, either to what their sins had deserved, or to what their Saviour had done and suffered for them; for he endured many a little death all his life for our sakes, and at length that painful, shameful and cursed death of the Crosse; yea he suffered every one of these two and twenty ways before-mentioned, and that from his own countrymen and kinsfolks, yea of the Chief Priests, Scribes and Pharisees, who were teachers and expounders of the Law, and which sat in Moses chair. For he was *Envied*, Matth. 26. 15. *Contemned*, Mat. 12. 24. and 13. 55. *Rejoyced at* in his misery and distress, Matth. 27. 29. *Hated*, Joh. 7. 7. *Murmured against*, Luke 15. 2. Had his *actions and intentions mis-construed*, Matth. 11. 19. Had *tales carried of him*, Matth. 12. 14. and *diveilish counsel given against him*, Matth. 27. 20. was *scuffed at*, Matth. 27. 42. *Nicknamed*, Matth. 13. 55. *Railed on*, Luke 23. 39. *Slandered*, Matth. 28. 13. *Cursed*, Gal. 3. 13. *Threatned*, John 11. 53. *Undermined* in talk that they might accuse him, Matth. 22. 15. They used *disdainful gestures* before him, Matth. 27. 29. *Withstood him in his preaching*, and contraried his doctrine, Luke 5. 21. Matth. 9. 34. *Combined together* and laid *diveilish plots* to destroy him, Mat. 12. 14. Took him *prisoner*, Matth. 26. 57. *Smote him*, Luke 22. 64. *Hurt and wounded him*, Matth. 27. 29. John 19. 34. And lastly, they *put him to death*, Mat. 27. 35. And why all this? not for any evil they found in him, for their own words are, *He hath done all things well*, Mark 7. 37. He hath done, such was his power: all things, such was his wisdom: well, such was his goodness: and yet crucified, and every way abused he must be. But it was for his zeal, purity and holiness, and because his life and practice was clean contrary to theirs; his doctrine too powerfull and pure for such carnal hearts to imbrace or endure. Now cast up thy Receipts, and compare them with thy desertings; look upon thy deliverance from the *fire of hell*: Yea, look but upon thy sufferings single, and thou shalt finde them nothing, to what thy fellow Saints, and Christ thy Elder brother hath suffered before thee. As a *Lions Den*, or a *fiery furnace*, not to turn tail, were something worthy a *Christian*. Yea compare thine own estate with thine enemies, and thou shalt see yet greater cause to be not only patient, but thankful. For if these scoffs and flouts of men like thy self are so grievous to thee, how will thine and Gods enemies indure those *mocks and flouts of the devils in hell*? how will they indure that *devouring fire*, that everlasting burning, Mat. 23. 34. Psal. 68. 21. And the way not to repine at those above us, is to look at those below us. But leaving the application untill the conclusion;

CHAP. IX.

Consider, but seriously, who they are, that hate, scoff and jeer you, and that have persecuted the Saints before you, and mock at holiness; and how they are exceedingly to support you against whatever you shall hear or see against the Faith. What is their Character in Scripture? are they not the same company of hypocrites, Psal. 35. *Hypocritical meeters*, v. 16. *They shall be as chaff before the wind*, v. 17. *I am a fox of the Dunhards*, v. 18.

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a sort of vicious persons, following their lusts, 2 Pet. 2. 3. *There shall come mockers, walking after their own lusts. A company of absurd persons, Psal. 51. 15. like those enemies, Acts 17. Lewd fellows of the baser sort, ver. 5. A sort of prophane, godless, irreligious Atheists and ignorant souls, that do no more know the power, then Turks and Heathens know the truth of godliness, Psal. 14. 1. to 6. And it is a shrewd suspicion, that he who is a mocker is an Atheist: It well becomes him to mock at Religion, that denies a God: And it is evident enough that he denies a God, that mocks at godliness. But secondly, Experience sufficiently acquaints us what they are, and the examples before rehearsed; for such as Cain, and the Sodomites, and Ishmael, and Esau, and Heman, and Eliab, and Goliath, and Michal, and Doeg, and Shemur, and Kabsekeb, and Abab, and Jezabel, and Tobiah, and Sanballat, and Pasbur, and Zedekiah, and Herod, and Judas, and S. Paul before his conversion, and Ananias the High Priest, and Demetrius the silver-smith, and Alexander the Copper-smith, and Elimas the Sorcerer: such as these I say are the men, who amongst us do the like things that they did. And will any wise man stumble at Religion for such mens scoffs and reproaches? what better can be expected from them? What said the Orator to Salust? It cannot be, but he that lives thy life should speak thy language; yes, a man would choose his Religion by such mens enmity, and it is a great honour to Religion that it hath such adversaries. For as the Primitive Christians used to say when Nero persecuted them; they that know him must needs think it some great good which Nero so hated and condemned; so every wise man will love Religion the better, and take it for a great honour to the Saints, that hypocrites, drunkards, vicious followers of their lusts, base and lewd fellows, godlesse Atheists, and blind Sensualists are her scoffing adversaries: And scarce do I know a better argument to perswade to love and embrace it, then that such men have and deride it; neither can it be the true Religion, which is not every where spoken against, Act. 28. 22. But*

C H A P. X.

Sixthly and lastly, Observe but the reasons why they do it; and this will notably confirm and strengthen you against their scoffs and leorns.

Convert. Have they any reason for their so doing?

Minist. Not properly: For as the Prophet very often complains, *They hate mine enemies without a cause, and they hate me without a cause, &c. Psal. 109. 7. and 69. 4.* though they pretended many causes. So they have no just nor reason to hate, censure and slander us as they do, for no evil done, nor a good reason: yet they do it not without many by reasons are set forth.

First, The main and most material cause why wicked men so hate the godly, and which breeds so many quarrels, is the contrariety of their natures; being as contrary one to the other as are God and the world, the Father and the children of God, and partaking of the divine nature, and the Father and the Son, 1 Cor. 6. 18. Gal. 3. 26. Joh. 1. 12. and 17. 21. and 17. 24. being like God in holiness, 1 Pet. 1. 15. Brethren of Christ, Rom. 8. 17. 29. Members of his body, 1 Cor. 12. 27. Partakers of his flesh, Eph. 5. 30. having his spirit dwelling in them, 1 Cor. 6. 19. Temples of the holy Ghost, 1 Cor. 6. 19. Jam. 1. 18. and 1. 27.

And the other being the *seed of the serpent and children of the devil*; and so partake of his nature, as is plain by 1 Joh. 3. 8, 10, 12, 14. and 6. 70. and 8. 44. Matth. 13. 38, 39. 2 Cor. 4. 4. 2 Tim. 2. 26. Gen. 3. 15. and 5. 3. Eph. 2. 2, &c. Which being so, how is it possible they should ever agree; although God had not proclaimed an enmity between them? For there can be no amity where there is no sympathy; no reconciling of the *wolf* and the *lamb*, the *winds* and the *sea*; no neighbourhood, no alliance, no conjunction, is able to make the *curled seed of the serpent*, and the *blessed seed of the woman* ever agree. For *fire* and *water*, *light* and *darkness*, *heaven* and *hell* are not more contrary.

One blood, one belly, one house, one education, could never make Cain and Abel accord, Jacob and Esau, Isaac and Ishmael at one. Yea though they be man and wife, parent and child, yet if they be not like, they will not like. 2 Cor. 6. 14, 15. As how many a wife is so much the more hated, because a zealous wife? how many a child less beloved, because a religious child? how many a servant less respected, because a godly servant? And no marvel, for though they dwell in the same house, yet they belong to two several Kingdoms: and albeit they both remain upon earth, yet they are governed by two several Laws, the ones *Burgiship* being in *heaven*, Phil. 3. 20 and the other being a *Dwizen* belonging to *hell*; as *Irish men* are dwellers in *Ireland*, but *denizens of England*, and governed by the Statutes of this Kingdom.

And indeed what is the corporal sympathy, to the spiritual antipathy? Can there be such a parity between the parent and the child, the husband and the wife, as there is a disparity between God and Satan? no certainly.

A wicked man can agree with all that are wicked, be they *Papists*, or *Turks* or *Atheists*; *Prophane* or *Civill men*: for all these agree with him in blindness and darkness, and are all seed of the same Serpent: but with sincere *Christians* and practisers of piety he can never agree, the religious shall be sure of opposition, because their light is contrary to his darkness, grace in the one is a secret disgrace to the other.

Yea let wicked men be at never so much odds one with another, yet they concur and joyn against the godly, Acts 6. 9. The *Sadduces*, *Pharisees*, *Herodians*, were Sectaries of divers and adverse Factions, all differing from another; yet all joyn together against our *Saviour*, Matth. 22. neither loved the *Jews*, nor the *Jews* *Herod*, yet both are agreed to be the Church. Yea *Herod* and *Pilate*, two enemies will agree so it be against the Church. Yea *Herod* and *Pilate*, two enemies will agree so it be against the Church. Yea *Herod* and *Pilate*, two enemies will agree so it be against the Church. Yea *Herod* and *Pilate*, two enemies will agree so it be against the Church.

CHAP. XI.

Or rather, which is an ordinary hatred, but the most bitter, exorbitant, un-
derstanded and imitable of all others. No such concord, no such dis-
tinction of the Learned, as that which proceeds from Religion. He that
is in the way, saith Solomon, is an abomination to the wicked, Prov.
10. 29. Luther, is more odious to them, then any thief or
murderer. As Christ was more detestable to the Jews, then Barabas. And it
was enough, for the Pope was so busie and hot against Luther, that he
was not able to stir against the Turk: which declared that he

would easier digest *Mahometisme* then *Lutheranisme*. The case of two many in our dayes, in opposing the Reformation. Behold, saith David, mine enemies, for they are many; and they hate me with a cruel hatred, *Psal. 25. 19.* Yea, so cruel, that it makes their teeth gnash, and their hearts burst again, as it sared with those that stoned Stephen, *Acts 7. 54.* This made the truths adversaries give St. Paul stripes above measure, *2 Cor. 11. 23.* And the Heathen Emperors to devise such cruel tortures for all those that but profest themselves Christians. This made Ahab so hate Eliah, that there was not one Kingdom or Nation where he had not sent to take away his life, *1 King. 18. 10.* And this made the Papiests dig many of our choice Ministers out of their graves, that they might the better curse them, with Bell, Book and Candle. Yea, ask from East to West, from one Pole to the other, search all records under Heaven, if ever there was the like of the intended Powder-plot.

Neither does this hatred extend it self to this or that person alone; but to the whole generation of the godly; as is well exprest, *Psal. 83.* Come let us cut them off from being a Nation, and let the Name of Israel be no more in remembrance, ver. 4. 12. And the like we see in Haman, whose hatred to Mordecai was so deadly, that he thought it too little to lay hands on him only, except he destroyed all the Jews his people, that were throughout the whole Kingdom of Ahasuerus, *Esth. 3. 5, 6.* For the effecting whereof he offered ten thousand talents of silver into the Kings treasury, ver. 9. 13. And of his mind was Herodias, who preferred the head of John Baptist before the half of Herods Kingdom. And such another was cruel Arundale Archbishop of Canterbury, who swore he would not leave a slip of professors in this Land.

And the world is no changling, for this age hath but two many such Hamans and Arundales, who so hate the children of God, that they wish as Caligula once did of the Romans, that they had all but one neck, that so they might cut it off at a blow, were it in their power. As why are not our *Sauvages* turned into *Shambles*? and our *Beds* made to swim with our *Blood*? but that the God of Israel hath crossed the confederacy of *Balack*, and their wickedness doth not prosper. For their studies are the plots of our ruine; and the best they intend, is the destruction and overthrow of Religion, or the religious, or both, *Mat. 24. 9.* *John 16. 2.* Yea, their enmity and hatred is so virulent and bitter, that were their power answerable to their wills and malice, the brother would betray the brother to death, the father the son, and the children would rise up against their parents, and cause them to die; the husband against the kinsman, and the friend against the friend; only for the sake of Christs Name and being religious, as himself affirms, *Matth. 10. 35, 36.* 21. 16, 17. Neither is it strange, for this was one of the ends of Christs coming into the world, as appears *Matth. 10. 34, 35.* where himself saith, I am come to send peace but the sword: meaning between the seed of the serpent; and the seed of the woman: for I am come to set a man against his father, the daughter in law against the mother in law, and whosoever shall be thy of his own household, *Luke 12. 51, 52, 53.*

Neither want we Presidents of this: For by whom was our Lord crucured and slain but by his own brother Cain? by whom was our Lord crucured but his own son Cham? by whom was our Lord crucured but his own son Cham?

here put to death, for embracing the Christian faith, but by her own Father *Dioecorus*? who made *Serenus* the Emperess a *Martyr*, for her faith in Christ, but her own husband *Dioclesian*? who helped to burn *Bradford* but *Bowen*, whose life he had formerly saved? And lastly, By whom was our Saviour Christ betrayed, but by his own Disciple *Judas*?

CHAP. XI.

Convert. **W**Herein consists their unlikeness and contrariety?

Minister. There be more differences between the children of God and the children of the Devil, then there are between men and beasts: But principally they differ in their judgements, affections and actions. How they differ in their judgements and affections, I have shewn upon another occasion. How in their actions and practice (which occasions the greatest strife and discord) I will acquaint you as briefly as I can.

There is nothing more common then for all sorts and kindes of men to hate, scorn, persecute, reprovish, revile, accuse, slander and condemn the religious, because their own works are evil and wicked, and the others good, holy and righteous. As wherefore slew Cain his brother, saith S. John, but because his own works were evil, and his brothers good, 1 Joh. 3. 12. Why was *Ioseph* accused of his Mistress for an adulterer, and thereupon committed to prison, but because he would not be an adulterer like her, Gen. 39? yea it was his party coloured coat, composed of all kinds of graces and blessings, that formerly procured his brethrens hate. Wherefore was holy *David*, as himself complains almost in every Psalm, had in derision, hated, slandered, reviled, contemned, and made a proverb and song of the drunkards, and other wicked men which sate in the gate: but because he followed the things that were good and pleasing unto God, and in him put his trust, Psal. 11. 2. and 22. 6, 7, 8. and 37. 14. and 69. 10, 11, 12. And lastly (for I might be endlesse in the prosecution of this,) Why were all the just in *Solomons* time, had in abomination, and mockt of the wicked? but because they were upright in their way, and holy in their conversation, Pro. 29. 27. Or those numberless Martyrs, whose souls S. John saw under the Altar, Rev. 6. 9, filled? but for the Word of God, and for the testimony which they maintained? And the Master himself? not for any evil as themselves are forced to confesse, Mar. 14. 6.

Which examples sufficiently prove, that that great Dragon the Devil, and his Subjects, are wroth with none but the woman and the remnant of her seed, which keep the Commandements of God, and have the testimony of Jesus, Rev. 12. 17. All was quiet at *Ephesus* before S. Paul came thither; but then arose a small strife about that way, Acts 19. 23 &c. A wolf flies not upon a Toad, nor a Toad upon a wolf; we can with delight look upon the picture of a Toad: It is your own Countryman that is most sighted and persecuted. Ashew many with *Jeremy* complain with *Jeremy*, that because they live a godly life themselves, they will cause others to do the same, they are cursed of everyone, and counted contrary to the will of God, For 19. 20. It sating with many as it did with *Caius Silius*, of whom *Seneca* was wont to say, that he was a good man, but he was a Christian. When a spark of fervent devotion break out in a family, all the rest are kindled: as when bells ring disorderly, every one is ready with his hammer to mend the bell: and he must be for a Puritan, Roundhead, or

Pharisee, but only by *Laodiceans*. Indifferency strives to dash zeal out of countenance. And the reason is, wheresoever Christ comes, there will be opposition. *When Christ was born, all Jerusalem was troubled, and Herod cut the throats of all the children in Bethlem*: so when Christ is born in any man, the soul is in an uprore, and Satan with his instruments are ready to kill in him every good motion, though it be never so little a babe. You cannot anger a wicked man worse, then to do well: yea, he hates you more bitterly for this, and the credit you gain thereby, then if you had cheated him of his patrimony with your own discredit. Wherreas, if a man will but bear them company in their sins, drink, swear, temporize, contemn holiness, mispend his time, haunt Taverns, play the good fellow, and do as the rest do; he shall have the approbation and good word of the greatest number. Yea if none would be precise in their actions, nor reprove others for their evil courses; if they would but be prophane and wicked, and make no bones of sin; their malice would cease, and we should not have a *Roundhead* or a *Pharisee* in all the world.

Neither is Christ a sign to be spoken against of many in *Babylon* or *Affrica*, but of many in *Israel*, *Luke 2. 34.* where Religion is profest publicly: Yea when sincerity is wanting, the neerer the line with any opposition, the greater eclipse. The *Gadarens* but besought Christ to depart; his own countrymen drove him out, and cast him down headlong, *Luke 4. 29.* And who was his greatest enemy, but his greatest friend, even one of his household Chaplains? and who but *Jeremies* familiars watched for his halting.

Yea commonly, virtue fares hardest from such as should and seem to uphold her; for the chief Persecutors of Christ and his followers, are not profest *Atheists*, or *Turks*, or *Jews*, but such as hold some great place in the Church. And intruders upon other mens right, can endure any man how bad soever rather to live by them, then the servants of him whom they intrude upon; as you may see, *Matth. 21. 33.* to 39. where those farmers of the vineyard did not kill the thieves, robbers and spoilers of the vineyard; but the servants, yea and the son too; and the end of all was, that they might take the inheritance. And indeed it hath been the complaint almost of all that have written that they have suffered most from such as profest the same Faith and Religion with them.

And so much touching the main difference between the seed of the serpent, and the seed of the woman.

CHAP. XIII.

Might go on, and shew you that as they hate and persecute the good because they do well, so likewise because they fare well, and are rich before them. As why was *Cain* wrath with his brother *Abel*, and against him, as against the holy Ghost, but because the Lord had respect unto him, and to his offering, but unto *Cain* and his offering he had no respect. Why did *Esau* hate *Jacob*, and purpose to kill him, but because of the blessing wherewith his father blessed him? *Gen. 27. 41.* *Esau* hated *Jacob* because he hated the blessing. Again, wherfore did the Pharisees and Sadducees hate

stop up his wells, and banish him from them, but because the Lord so abundantly blessed Isaac, as appears Gen. 26. 12. to 18. Wherefore did Josephs Brethren hate him, not being able to speak peaceably unto him, and after sell him into Egypt? but because his father more favoured him, and they fear, he should reign over them, Gen. 37. 4. to 9. If Joseph be his fathers darling, he is his brethrens eye-sore. Wherefore did Saul persecute David, and pursue after him from place to place to take away his life, but because he was so praised and preferred of the people before himself? and the Lord was with David, and prospered him in every thing he took in hand, 1 Sam. 18. 12. 13. 28. 29. Davids successe is Sauls vexation; yea, he findes not so much pleasure in his Kingdom, as vexation in the prosperity of David? And lastly (for I passe by the Elder Brothers envie in the Parable against his younger Brother, when his Father so royally entertained him at his return, Luke 15. 28. which is meant of the Jewes envying the Gentiles conversion, and many the like instances.) Why was Eliab wroth with his younger brother? 1 Sam. 17. 28. but because he should be more exalted. And I doubt whether Davids brethren were more glad that Goliath was slain, or angry that he was slain by their brother: For envie is sick if her neighbour be well, and the good mans honour is the envious mans torment, as it fared between Haman and Mordecai; as hereafter the glory of Christ shall add to these Reprobates confusion, when they are driven to confess *this is he whom we once had in derision*, Luke 13. 28. I might also apply all this to many in our times. As why do many mens hearts rise against every holy man they meet? as some stomacks rise at the sight of sweet meats: Why do all drunkards and vicious livers hate the religious? and so belch out their enmity and spleen against them, in raising and spreading of slanders as they do: but although partly to rescue themselves from contempt, and to procure a contrary esteem by putting a foul, and ugly rizard upon vertue, and decking up vice in a gorgeous and comely attire; yet chiefly because they partake of the divine nature, and are one with the Father and the Son, John 17. 14. 21. 22. 1 Cor. 6. 18. I might say, be large upon this, and many the like, but I must only mention them.

CHAP. XIV.

Secondly, Another cause is, their Ignorance: They shall hate and persecute you, yea, they shall excommunicate and kill you for my Names sake, saith our Saviour to his Disciples, because they have not known the Father nor me, John 16. 3. 3. and 15. 21. And again, they are an offense unto us, because they understand not the things which are of God, but the things which are of men, Matth. 16. 23. And are deceived, because they know not the Scriptures, neither the power of God, Matth. 22. 29. Luke 19. 41. This the Apostle confesseth to have been the cause of his persecuting the Church, 1 Tim. 1. 13. who so soon as he was enlightened with the saving knowledge of the truth, and his notes, with his name, and preached that faith, which before he persecuted. Yea, the most ugly and monstrous wickedness, that ever was brought forth into the world, calleth ignorance mother: Had the Jews (I say the whole) rather than have crucified the Lord of glory, they would have crucified him, saith he of his murderers,

they know not what they do. And why have the Kings of the earth, in all ages, joined themselves together against the Lord, and against his Christ, *Psal. 2. 2.* but because they knew him not? *Job. 19. 21.* they see no more then the bare outside of spiritual things, *2 Sam. 6. 16.* And the flesh (Satan's ready instrument) will be ever suggesting to them strange surmises touching what the Religious either say or do; as is evident by what is recorded of *Michal*, *2 Sam. 6. 16.* of *Nicodemus*, *Joh. 3. 4.* of *Festus*, *Act. 26. 24.* and lastly, of *Paul*, before his conversion, *1 Tim. 1. 13.*

It is the nature of ignorant and carnal men (that walk after the flesh in the lusts of uncleanness, whom Saint Peter calls *brute beasts, led with sensuality*) to speak evil of the things which they understand not, *2 Pet. 2. 12.* especially in judging acts of zeal and piety, their opinion still lights upon the worst sense, like them in *Act. 2.* who mocked the Apostles when they were filled with the Holy Ghost, and hearing them speak languages which they understood not, cried out, *These men are drunk with new wine.*

Until we be born again, we are like *Nicodemus*, who *know not what it was to be born again*, *Joh. 3. 4.* Until we become zealous our selves, we are like *Festus*, who thought *zeal madnes*, *Act. 26. 24.* Until we be humble our selves, we are like *Michal*, who mocked *David* for his humility, and thought him a fool, for dancing before the Ark; *2 Sam. 6. 16.* Yea, to such as shall perish, or are for the present in a perishing condition, all Religion seems foolishness, *1 Cor. 1. 18.*

CHAP. XV.

THirdly, They therefore speak evil of us, and do all the evil they dare to us: *Because we will no longer run with them to the same excess of riot*, as the Apostle acquaints us, *1 Pet. 4. 4.* When our affections like wild and mad horses, are violently galloping to Hell; if the Spirit of God by repentance, as with a bridle, suddenly gives a jerk and turns them another way, yea, sets them going as fast in the narrow path towards Heaven: presently those our companions in the broad way, stand marvelling at us that we break off company, and envy to see themselves cashiered.

The Israelites, were never set upon by *Pharaoh* and all his Forces, until they were got out of his land. So long as *S. Paul* joyned with the *High Priests and Elders*, to make havock of the Church; he was no whit molested by them: but when he became a convert, and preached in the name of *Jesus*, none so hated and persecuted as he. That great Dragon, the Devil, and his subjects wicked men, *"make war and are wroth with none, but the woman"* (that is the Church) *and the remnant of her seed, which keep the Commandments of God, and have the testimony of Jesus Christ.* *Revel. 12. 17.*

The Accuser of the Brethren makes choice of wicked men to traduce them, whom he cannot seduce as he desireth; as we may plainly see in the *Samaritan* example; who notwithstanding he fulfilled all righteousnes, and did all things well, for in his mouth was found no guile, nor fault in his manners, nor error in his doctrine, *which of you* (said he) *can rebuke me of fault?* Yet he was traduced him for a Samaritan, a Blasphemer, a Sorcerer, a murderer, an enemy to *Cesar*, and what not?

Thus they deal with the godly, as soon as a man

chaste woman, when he cannot take away her honesty, he will take away her credit; brag of effecting his will with her, when yet he could never have admittance into her company. Besides how should those enemies of holiness work their will upon us? if they did not thus cast aspersions upon, and accuse us. How should Naboth be cleanly put to death, if he be not first accused of blasphemy? 1 Kings 21. 13. and the like of Joseph, Eliab, Jeremiab, Susanna, Paul, Steven, and our Saviour Christ himself: Alas, they well know, and their Consciences spare not to tell them that the men whom they nickname, and asperse, are honest men, and more righteous then themselves, as Pharaoh was forced to confess touching Moses, Exod. 10. 16, 27. And Saul touching David? 1 Sam. 26. 21. yea, I know they are perswaded well of them, even when they speak most to the contrary, we know Pilate judged Christ guiltless, but yet he put him to death. And Festus acknowledged that Paul was without crime, yet he left him in prison. I dare say Tertullus knew that he lyed, when he called Paul a pestilent fellow, &c. his conscience could not chuse but answer him, thou lyest in thy throat Tertullus, Paul is an honest man then thy self; and the like of our accusers at this day; but malice regards not how true any accusation is, but how spiteful. I grant that in many cases they think as ill of us, as they speak; and the reason is, when they want evidence, their manner is to judge of us by themselves; as it fared with Nero, who verily beleevved that all men were Libidinisists, because himself was such an one; and indeed their own guiltinesse is a main and usual cause of their censuring and slandering us, for most commonly suspicion proceeds from a self defect; and a bad construction from a bad mind.

Deceitfull, ever will mistrustfull be:

But no distrust is found in honestie.

And this is a rule which seldom fails: That as Cham was worse then Noah whom he derided: and Ishmael worse then Isaac whom he mocked: and Saul worse then David whom he persecuted: and Jezabel worse then Naboth whom she defamed and murdered: and Herod worse then John Baptist whom he beheaded. So they that are wont to slander, jeer and persecute others, have themselves more cause to be jeered and judged by others. Experience sufficiently acquaints us what they are, and the examples before rehearsed; And will any wise man stumble at Religion for such mens scoffs and reproaches?

C H A P. XVI.

Monthly, Another Reason is, They know their glory and credit with the world, is greatly eclipsed by such as excell in vertue: Their vicious lives are plainly reprov'd, and their persons most grievously shamed by the holy and famous of good men. And this makes them smite the face that is fairer: themselves honest men, fame by their censuring and aspersions; that they may impute their own shame with others discredit like Potiphars wife they pretend we are guilty, that themselves may be taken for innocent. And have they not reason so to do? Yes, for the whiter the Swan is, the more black is the stain that is by him; and how is a vicious person discredited and made contemptible by the vertuous life of an holy man? We know straight lines are best seen by crooked ones. And it is easy to guesse, that Pharaohs son King

while the Jews were ill favoured. In severity and harshness of countenance not the company of clear beauties. In a plain case, if the Gospel should be so and ever must go down; Herod thought he could not be King; Christ should reign; And the Pharisees knew that they should be deposed; If Christ were regarded; And this makes them watch for our faults; and with all an sharp sighted as Eagles to spy faults in us; Briefly, They see their own faults in this part of the Waller which is behind them; but not in the other part or end which is before them. Indeed self-examination would make their judgements more charitable.

Fifthly, They delight in censuring and flandering us; because Satan was in their Spide, 1 Cor. 4. 4. and their Priests, Job. 14. 30. and works in them his Messure; Eph. 2. 2. 1 Tim. 3. 25.) it ever prompting them thereto, Acts 5. 3. Mat. 12. 10. For it is Satan that speaks in and by them; as once he did by the Serpent; It is his minde in their mouth, his heart in their lips, Mat. 16. 23. And they being his Sons, Servants and Subjects, hast to do him what honour and service they can. Nor can they pleasure him more; it being the hopefuller way, to discourage men in the way, to heaven, quench the good motions of Gods Spirit, kill the buds and beginnings of grace, draw them back to the world, and so by consequence damn their souls; that can be, to see that whatsoever they do or speak; base constructions are made thereof. Hereupon that subtil Serpent does like Maximian who set on work certain vile persons to accuse the Christians of hainous crimes, that so he might persecute them with the mere shew of reason. True, they poor souls do not know that Satan speaks in and by them; As those four hundred of Gods Prophets, in whom this evil spirit spake, did not know that Satan spake by them, 1 King. 22. 22. Neither did Judas know when he set the trap that Satan entered into him; and put it into his heart to betray Christ, John 13. 27. Neither do Magistrates (when they cast the servants of God into prison) once imagine that the devill makes them his jaylers; but he doth so; whence that Phrase of the Holy Ghost, *The Devil shall cast some of you into prison*, Rev. 2. 10. They are his instruments; but he is the principal Author. Neither did *Manas* and *Saphira* once think that Satan had filled their hearts; or put that lye into their mouths which they were strook dead for; Acts 5. 3. The Holy Ghost tells us plainly that he did so, ver. 3. No, *Eve* in Paradise; nor the least suspicion that it was Satan that spake to her by the serpent; nor *Adam* that it was the Devils minde in her mouth, when he tempted her to eat the forbidden fruit. Nor did *David* once dream that it was Satan which moved him to number the people, 1 Chron. 21. 1. Much less can who so dearly loved Christ, imagine that he was set on by Satan; but by his own Lord and Master with those affectionate words, *Thou art Peter*; for if Christ had pitied himself, *Peter* and all the world had been saved; yet he was so, which occasioned Christ to answer him, Mat. 16. 23. March. 16. 22, 23. Whence we may see, that if we be the best and wisest of Gods servants, do but look upon our own hearts, besides their intention; how much more can we see the hearts of our Brethren and servants who are set on by Satan to persecute us.

The World is not our Father

of simulating of evil with ignorant persons, who are C. 1. Term as they
 comes to grace: As in the Sadducees, Gen. 19. 4. to 12. In Keturah and her
 followers: In Demetrius and his fellows, Acts 19. &c. And the like
 times, as how many thousands do censure and blaspheme the guilty
 because they hear others do so: for other reason they can give none. Then
 might go on in giving you other reasons of their censuring and slander-
 ing us; as one in regard of Satan, who loseth so many of his Subjects or
 slaves as turn believers: for every repentant sinner is as a prisoner broken
 loose from his chains of darkness.

And another in regard of the World, which loseth a Limb or member
 when a convert will no longer accompany them in their wicked customs.

I might also make it appear, that *Atheism* or *Unbelief* is another Cause
 of this, Psal. 1. to 4. and 10. 4. and 94. 5, 6, 7. John 3. 37. 2 Kings 18. 35. Dan. 9.
 19. Exod. 5. 2. Acts 17. 2. to 11. 1 Tim. 1. 13. *Speaking of truth another*,
 1 Kings 22. 8, 19, 23, 24, 26, 27. Jer. 26. 8, 9, 11, and 38. 4, 5, 6. Amos 5.
 10. Acts 17. 5, 6, 7, 13. and 22. 23, 23. and 23. 12, 13, 14. Gal. 4. 14.
Misprison another, Acts 24. 14. and 26, 9, 10, 11, 24. Jer. 44. 17, 18, 19.
Wisdom 5. 4. Matth. 13. 55, 56, 57. John 2. 19, 20, 21. and 3. 3, 4. and 7. 24.
 and 8. 15. and 16. 2. 2 Thes. 2. 11. 1 Cor. 2. 7, 8, 14, 15, 16. Revel. 3. 17.
Breaking off society with them another, Gen. 39. 12. to 21. Psal. 26. 4, 5.
 and 119. 115. Prov. 23. 20. 2 Thes. 3. 6, 14. 1 Pet. 4. 4. *The serpents preach-*
ing of some Ministers another, Jer. 5. 31. and 8. 11. and 23. 13, 14. to 33.
 Ezek. 22. 28. Matth. 9. 34. Mark 13. 22. John 5. 43. Acts 20. 29, 30. 2 Cor. 11.
 19. 1 Tim. 4. 1, 2, 3. 2 Pet. second chapter. *The scandalous lives of some Pro-*
fessors another, Gen. 9. 2, 12, 2. and 34. 13. to 31. 1 Sam. 2. 12. to 18. 2 Sam. 1.
 24. Matth. 18. 7. and 23. 3, 14, 23, 24, 25, 27. *Flacking after sermons an-*
other, John 11. 48. and 12. 19. Acts 13. 45. See more Psal. 56. 2.
 and 59. 2, 3. Matth. 23. 13, 15. Luke 11. 52. John 11. 18. and 12. 10. 1
 Revel. 12. 17. as they make them: but I hope I have said enough.

Only a Word more by way of caution; set not your wit to them, if they
 revile you, revile not you again; but pray for them, as the Prophet for the
 Median Armie, 2 Kings 6. 20. *Lord open the eyes of these men that they may*
see. Or as Stephen for his enemies, *Lord lay not this sin to their charge.*
 Acts 7. 60. Or as Christ for his murderers, Luke 23. 34. *Father forgive*
them, for they know not what they do. Yea, let you and I and all that believe
 them send down water from our compassionate eyes, and wipe away
 by whom we bleed: And well we may, for their race hath been
 were by nature the seed of the serpent; if we are now changed
 from our nature, whom may we thank for it? not our fathers: Our
 thing in us but enmity, 1 Cor. 15. 10. Rom. 7. 18, 19. Our
 might have left us in that perishing condition. (being hated as we
 have chosen them; he hath of his free grace washed us, and
 sign) left them: What is the reason? surely no other can be given
 depth! Only this is sure, It is a mercy beyond all measure, that
 had not room enough for them.

[illegible]

A
PRECIOUS MITHRIDATE
FOR

The SOULE

Made up of those two POYSONS,

Covetousness

AND

Prodigality:

The one drawn from the *Fathers*
Ill Qualities :

The other from the *Sons :*

For the *Curing* of both *Extremes*,
and advancing *Frugality*, the *Mean*.

Being foure Chapters taken out of *A. J. J.*
his Christian Library.

And are to be sold by *J. C.*
Bartholmes Well-yard, and *H. C.*

LONDON.

THE HISTORY OF THE
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*Precious Metbriodate for the Soul,
Made up of those two Poyfons,
Covetousness and Prodigality :*

P R E F A C E.

such as have formerly heard these Nightingales, or seen these Jewels in another Cage, or Cabinet; may please to take notice, that they are not stolen, but borrowed. Every Garden is furnished from other Gardens, and so is mine; but with leave from the Owners: As Vertue is distributive, and good Fruit the more common it is, the better it is. Besides the ofner these Nails are hammered, the deeper they pearse; and pearse too deep they cannot: for five words remembred is better than a thousand forgotten. Again, old metal cast into a new mold, becomes new, and is so esteemed. These Pearls are filed upon a string, that men may not shake them out of their pockets. If thou receivest any spiritual benefit, by partaking of this Banquet (or extract) give God the glory; which is all the Confectioner expects for his pains: for praise or thanks I seek none, as I have deserved none. Or in case my labour hath been worthy of him, the great pleasure I took therein, hath been sweeter than any other wages. Tea, if I have not grown better by it, yet I have been freed from worse, and not afforded me time to amuse myself with. Nor have I more made my Book, than my Book hath made me.

CHAP. I.

Having felt the Cormorants pulse, I find that they are greedy after gain; He were a shill of the same kind, who were a greedy worm, which makes him to serve a greater reward, than he can receive. This was seen in the case of a man, who was found with a pound; But so long as he was

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at the Mill we call the *wolf*; which is ever eating, yet keeps the body lean. The *Covetous Cormorant* is like one of *Pharaoh's lean and ill-favoured kine*: to make though he devours much, yet he is never the less hungry, never the more full. A moderate water makes the Mill go merrily, but too much will not suffer it to go at all.

The Covetous Miser is like the *Indians*, who thought they have all the world among them, yet are the most beggerly people alive. He is like *Proteus*, who stands up to the chin in water, and hath all kinds of fruits hanging over his head, but is not suffered to taste the one, nor drink of the other. Or like an *Ass* that is laden with gold and dainny cates, but feeds upon thistles. He scarce wears a good garment, or eats a liberal meal, or takes a quiet sleep; but is ever tormenting himself to get that; for getting whereof he shall be tormented. As a *blind* man is ignorant in the midst of his *knowledge*, so is he *poor* and *needy* in the midst of his *wealth*. Yea, whereas the *Poor Begger* wants many things, the *Rich Miser* wants every thing.

His business will never give him leave to think of his conscience: All his Religion is the love of money. He goes to Church indeed, but it is not to serve God, but the State; which he uses not as a means to love his soul, but his silver. To him all spirituall and eternall things seem incredible, because they are invisible. Nothing will sink into his heart that he cannot see with his eyes, or feel with his fingers. And in case he cannot gain by being Religious, his care shall be not to lose by it: and that Religion will like him best that is best cheap, and that will cost him least. Any doctrine is welcome to him, but that which bears upon good works, only that he cannot endure. No, if another be at the charge to serve God, this Charles like Judas, will cry out, why is this waste? Nor shall any means convert him. No Physick is strong enough to purge out this Humour. Because, if ever he should repent, he must restore his ill gotten things, which to him is as hard an injunction as that of God to Abraham, Gen. 22. 3. Or, as that of our Saviour to the Young man, Mat. 19. 21. Therefore what hope of his yielding? Covetousness is his god, Mat. 6. 24. Mat. 6. 35. and Money is the covetous mans god: and will he ever give up his god? No, And so long as he keeps the weapons still, he will not give up his god. And will not pluck it out by restitution; how is it possible? He may with that Rich man, Luk. 18. have a goodly house to live in: but he will not have a reverſion: yet for all that he will not lose his god. He will not give up whereof he hath the present possession.

To other fins Satan tempts a man, who has been
and Recovery upon the Purchase.

A man, as to convert a common man, a Christian man,
man cannot spit, whom nothing will move, or
Satan, which there is no remedy but the word of God.
me; *Satan*, who is past all hope, and all recovery.
like a dead body, *Satan*.

then a *Drunkard*; yet had I rather be a *Drunkard* than a *Grocerius* *Math. 23. 31, 32.*

CHAP. 2.

Now, as this *Merciless Miser* is all for *sparing*, so his *Heir* is all *wasting*: He lives poorly and penitiously all his life, that he may die *rich* *Psal. 39. 6.* And what comes of it? As he hath *reaped* that which another *sowed*; so another shall *thrash* that which he hath *reaped*. He *hords* up, *knowing* who shall enjoy it; and commonly they enjoy it who lay it up *fast*. He takes only the *bitter*, and leaves the *sweet* for others; perishing those that wish him *hanged*, upon condition they had his means *sooner*.

Or possible it is he may have *children*; which if he have, he *loves* them so much *better* than himself, that he will voluntarily be miserable here and hereafter, that they may be happy. He is willing to go in a *three-bare coat*, to starve his body, lose his credit, wound his conscience, torment his heart and minde with fears and cares; yea he can finde in his heart to damne his own soul and go to hell, that he may raise his house, and leave his heir a *great estate*, as thinking his house and habitation shall continue for ever, even from generation to generation, and call their lands by his name, as the *Plalmist* shews, *Psal. 49. 11.* He is careful to provide his *children portions*, while he provides no portion of comfort for his own *welfare*, either here or hereafter. He provides for his *childrens bodies*, not for their *souls*, to shew that he beget not their *souls* but their *bodies*. He leaves a fair estate for the *worser part*, nothing for the estate of the better part. He desires to leave his children *great* rather than good, and is more ambitious to have his sons *Lords on earth*, than *Kings in heaven*. But as he that provides not for their *temporal estate*, is worse than an *Infidel*, 1 Tim. 5. 8. So he that provides not for their *eternal estate*, is little better than a *devil*, which yet is the case of nine parts of the parents throughout the *Land*.

But observe how his children requite him again, and how God requites him in his *children*: for commonly they are such, as never give him thanks for the loss lament his *Loss*; perhaps they *mourn* at his *funeral*, yet not as if he were *dead*, but because he died *no sooner*. Nor is it any more to them to *mourn* for him *dead*, whom they would by no means be *dead* to be alive. Yet for the most part, it is but a *fashionable* *mourning*, which he too makes them of at his *father's death*; as having many *children* like that *house*. A father in shew onely, like that of *Jacobs* and *Joseph*, who profess a great deal of grief, when inwardly they *rejoice*. Have ye not heard of a *father* who, when his companions, with, come let us *weep*, he saith, the *house* is *windows*; the man in *Scarlet* who, when his *father* who was a *Judge*, but he adjudged the *father* more obedient; And *Joseph* who, when he was *the* *eldest*, is all one as to

A precious Misbride for the Poor.

*any liquor into a Serez, that will hold no liquid substance; which conditioned the Rhodians, and Lydians, to enact several laws; that those for which followed not their fathers in their virtues, but lived viciously, should be disinherited, and their lands given to the most virtuous of that race, nor admitting any impious heir whatsoever to inherit, as *Varta* well saith. But it is otherwise in this case, for (in regard of Gods curse upon the unmerciful Muckworm) if he have more sons then one, the eldest proves a prodigal, and he inherits.*

Every mans own experience can tell him, that for the most part a *scat-terer succeeds a gatherer*, one that waists *virtues* father then riches, and riches later then any *virtues* can get them; one that is as excessive in *spending*, as the other was in *scrapping*; for as the father chooseth to fill his chests, so the son is given to satisfy his lusts. Nor could the one be more cunning at the rake, then the other will be at the pitchfork. The moneys which were formerly chested like caged Birds, will wing it merrily when the young heir sees them flying. And as *Cicero* speaks, he riotously spends that which the father had as wickedly gotten. The one would have all to keep, the other will keep nothing at all; the former gets and spends not, the latter spends and gets not. Yea the son being as greedy of expence, as the father was in *scrapping*; he saddeth that with a fork in one year, which was not covered with a rake in twenty. Yea how oft is that spent upon one *Christ-ian* revelling by the son, which was forty years a getting by the Father? Which *Diogenes* well considered, for whereas he would ask of a frugal Citizen but a penny, of a *Prodigal* he would beg a talent, and when the party asked him what he meant, to desire so much of him and so little of others, his answer should be, *Quoniam tu habes, ille habebat*; because thou hast and they will have. I shall beg of thee but once, thy estate will so soon vanish, of them often: yea give me now a talent, I may live to give thee a goat. And at another time, hearing that the house of a certain *Prodigal* was offered to sale, he said, I knew well that house was so accustomed to *surfeiting*, and *drunkenness*, that ere long it would spue out the Master.

Nay in all likelihood he foresees it himself; and therefore as he makes short work with his estate, so not long with his life, as knowing, that if he should live long, he must be a begger.

As seldom burthe shortens his days some way; for he gives himself to all manner of vice, *gluttony* and *drunkenness*, *chambering* and *menage*, *pride*, *vill*, *contention*, &c. He even banishes gravity, and gives himself to sensuality; and such a life seldom lasts long.

They may rightly be called *spend-ars*, for they are prodigal of their money here, but themselves also; in stead of *quenching* their thirst with wine, they quench both their bodies, souls and estates in Drinke. They will not be content in an Ocean, and then leave their wife father then themselves. One cries to his fellow, Do me reason; and the other answers, I have no reason, no not so much as a *Prodigal* hath. They are prodigal of their money, but they must be prodigal of themselves.

Religion that should make them good men; but even reason that
make them men; And saving only on the Sea, they are without all
pass; as a ship on the water, so they on the land roll on and fro, and
like a drunken man, Psal. 107. 27.

All their felicity is in a Tavern, or brothell house, where harlots
sycophants rattle their estates, and then send them to robbe, or teach
how to cheat or borrow, which is all one; for to pay they never mean
prodigality drives them to repair their too great lavishnesse in one place
by too great covetousnesse and injustice in another. The greatest miserie
for the most part are constrained to be as great misgetters, that they
feed one vice with another.

Now as if they had been bred among Bears, they know no other
least then roaring, swearing and bawling. It is the tongue or language of
they speak; as men learn before hand the language of that Country who
ther they mean to travel.

By wine and surfeiting they pour out their whole estates into their
bellies. The father went to the devil one way, and the son will follow him
another; and because he hath chosen the smoother way, he makes the more
blast. The one so loved Money, that he could not afford himself good
Drink; the other so loves good Drink, that he scorns Money. The Father
cannot finde in his heart to put a good morsel into his belly, but lives on
roots, that his prodigal heir may feed on Pheasants; he drinks water, that
his son may drink wine, and that to drunkenness. The one dares not eat
an egge, lest he should lose a chicken, and goes to hell with whay and car-
rots, the other follows after with Canary, Partridges, and Potatoes.

These are Specimens indeed, placing Paradise in their throats, and beavens
in their guts; their Shrine is their Kitchen, their Priest is their Cook, their
Altar is their table, and their belly is their God. By wine and surfeiting they
pour out their whole estates into their bellies; yet nevertheless complain
against nature for making their necks so short.

Tristram gave to the value of sixteen shillings for a Partridge; his clown-
ish neighbour told him, he held it too dear at two pence. Why, quoth
Tristram, I esteem less of a pound, then thou dost of a penny: the same
reason sayes the prodigal son, to his penurious father; for how else could
he be so long being a slave to nine pence, an inheritance of a thousand pounds
and more, to an annuity of five hundred shillings? besides, the one obtain-
ed his pound with more ease, then the other did a thousand pence; and
yet so much the less he esteems of money, by so much the more noble
he esteems of himself, and his father the more base; and here-
upon he saith, I will arise, and must go appavelled like a Prince.

And thus we see, how a perpetual law, in the sweat of thy Face (be-
cause thou shalt eat of the bread thereof) thou shalt return to the earth, Gen. 3. 19.
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third and fourth generation, Exod. 30. 9. As for the sin of Haman his ten sons were hanged, Esther 9. 13, 14. And so for Saul's sin, his seven sons were hanged, 2 Sam. 21. 6. and thus for Achan's sin, all his sons and daughters were stoned to death, and burnt with fire by the Commandment of Moses, who was in Gods stead, Josh. 7. Yea God hath peremptorily decreed, Psal. 109. that the children of a cruel and unmercifull man, shall be Vagabonds and beg their Bread, and that none shall extend mercy or favour unto them, ver. 7. to 17. God will make those children beggers, for whose sakes the fathers have made so many beggers; this is a truth which the father will not beleve, but as sure as God is just, the Son shall feel. As what common and daily experience have we thereof. had men but the wit to observe it? for hence it is, that riches ill got, shift Masters so often. As rare it is, if the wealth of an Oppressor doth last to the fourth generation, seldom to the second; for commonly in this case, as the father was the first that raised his house, by his extreme getting and saving, so the son proves the last, in overthrowing his house by excessive spending and lavishing; as Tullius Cicero answered a P. edigal that told him he came of beggerly parents; for no man when his means is gone, will ever after trust him with a flock to begin the world again; the case standing with him, as it did with the unjust Steward, who having wasted his masters goods for the time past, could not be trusted with the like for the time to come; and whereas hitherto he hath with Esau, rejected the blessing of prosperity, it will be denied him hereafter, though he should seek it with tears; and which is worse then all, if death find him (as is much to be feared) an bankrupt of spiritual, as of worldly goods; it will send him to eternal prison: for what can we think of them, that do not onely lose crimes and crimes, which our Saviour would have carefully gathered up, Matt. 18. 12. but even lavish and wherle away whole patrimonies; yea most wickedly spend them in riot, and upon Dice, Drabs, Drunkenness &c. O the fearful account which these unchristy Bayliffs will one day have to give up to our great Lord and Master, when he shall call them to a strict reckoning of their talents! if he was condemned that increased not the sum committed to him, what then shall become of him that lessens and wastes it? bringing in such a reckoning as this time spent in pleasures, and pride, forty years, and four hundred or ten thousand years &c. let them be in their right senses, they cannot thin that God will be thus for a good discharge of their Stewardship, though he should be so; he will make them helier, that Christ will give all scores to them, and to their father and them.

And thus I have made it plain, that want and beggary, which is the parent to riot and prodigality, and that he who wastes his substance too much, shall, when he would not, be forced to be a beggar. As for young gulls, I have likened them to such, who when they are first gotten, it is as ill bestowed, and much misused, as when they are sent to take notice of the world, and to be taught to fly, and to seek for their own food.

As O that the covetous Manle: who is now digging a house in the earth for his posterity; did but fore-see how his Prodigal son will consume what he with so much care and industry hath scraped together; for though he have leave hereafter to come out of bell for an hour, and see it, he would curse this his folly, yea, if possible, it would double the pain of his infernall torments, as it fares with *Guipha the Miser*, who (as *Luther* feigneth) lying in bell, lamenteth his miserable estate, that one *Rodolpher*, an incestuous Prodigal, on earth consumed his goods wastfully, which he by unjust means had scraped together so carefully; the which seemeth to have some affinity with the word of truth; why else is *Dives* being in bell torments, said to lift up his eyes, and to see *Abraham a farre off* and *Lazarus in his bosome*, parlying so seriously about his brethren, whom he had left behind him? *Luke 16.23. &c.* Why else doth our Saviour say, that the wicked shall gnash their teeth for vexation, when they shall see *Abraham, and Isaac, and Jacob in the Kingdome of heaven*, and themselves thrust out of doors? *Luke 13.28.*

But that thou mayst the better foresee, or at least fore-think what will follow, I will shew thee thy case in sundry other persons.

Clodius, son to *Esopus* the Tragedian, spent marvelous great wealth which his father left him. *Epicharmus* the Athenian, having a large patrimony left him by his parents, consumed it in six dayes, and all his life time after lived a begger. *Apicius*, in banquetting, spent great revenue, left him by his parsimonious father, and then because he would not lead a miserable life, hanged himself. *Pericles*, *Caius*, and *Nicius*, by prodigall lavishing and palpable sensuality, spent in a short time very great patrimonies, left them by their parents, and when all their means was gone they drank each of them a poisoned potion one to an other, and dyed in the place.

Again, we read that *Caligula*, in one year of his reign, spent prodigally, four thousand millions of gold, which *Tiberius* his Predecessor had gathered together, as *Tacitus* tells us, and whereas *John* the 22. left behind him, (as *Baruch* reports) two hundred and fifty thousand of gold; insomuch that his successor made this jest of him, *Erat Pontifex maximus* *et* *senatus populusque romanus maximus*. Pope *Sixtus Quintus*, (called of the name of his predecessor, for selling our Kingdom to *Philip* of Spain, Sixtus the fourth, the most miserable covetousnesse, left in his Exchequer five hundred thousand crowns; *Gregory* the fourteenth, wasted four of them in ten dayes; *Charles* the ninth, his revenues, in riot and prodigality; and *James* the sixth, which I could say you with; insomuch that the curse of *Caligula* is fulfilled in him, which was, that all the treasure hoorded up by his predecessors should be consumed by the Prodigall; for, for the sake of his pleasures, he hath sold the hands of some such draggins, as our of *Caligula* did, and now, rises a painted But-

CHAP. 4

And so you have three Chapters, taken out of the prevention of power, in Gods goodnesse and Englands withstandingnesse by the same Author: and this ensuing Character of a Prodigall or Loose Libertine: it is in Chapter the 9th. where he is appointed to lead the Troop, of ignorant, unbelieving, Ingratefull and wicked persons; as Judas led the Souldiers. It ends, and goes on as followeth:

Thou that art *Openly profane*; dost manifestly prove, and pro-
test thy self to be one of those ignorant, *unbelieving, ingrateful, and*
wicked wretches herein concern'd: yea, to be one of the *children*
of disobedience whom Satan hath blinded: that in respect of others,
I should think it needlesse to spend time in further proof thereof:
yet I would gladly say something to shame thee out of thy self: where-
fore briefly thus: Thou art *kept by the Devil in a snare, and taken cap-*
tive of him at his will: he ruleth, and worketh his pleasure in thee, as be-
ing thy God and father, and Prince, and Master, 1 Tim. 2: 26. Job. 9. 24.
and 14. 30. 2 Cor. 4. 4. Thy odious qualities are these and the like:
thou dost banish all *civility*, and give thy self over to *sensuality*: and
art neither afraid nor ashamed; to let thy wickedest thoughts break forth
into actions. Yea, thou thinkest thy self the honestest man for it: and
boastest thou art none of those dissembling Hypocrites that seem to be
what they are not. Thou art a common *Drunkard*: in stead of quenching
thy thirst, thou drownest thy senses.

Thou desirest not the reputation of *honesty*, but of *good fellowship*. Thou art a continual *swearer*, and that of bloody oaths. One of our *Ruffians*, or sons of *Belial*: who when thou art displeased with others, wilt strike in thy *Mahers* face, and rear thy *Saviours* Name in pieces: even in casting away thy part in that blood, which must save thee. Is not thou thus saved? Yea, if thou art never so little provoked, *carst* with them, strive for number with *oaths*, and *lewd speeches* with both. Thou knowest no other dialect, then *roaring*, *swearing*, and *banning*. I and I shall thee recover for it. Thou wilt say, *We take too much upon us: as if God himself* complices twisted *Moses*, *Numb. 16* 3. not knowing how strictly his commands, and requires it, *Levit. 19. 17. Job. 3. 11. 1. Cor. 14. 20. 1. Tim. 3. 2. 1. Pet. 4. 7, 8*. Whence as the *Chief Priests* answered *Jesus*, *Is that to us?* so thou wilt blaspheme God, when thou art provoked, and then betray, even shed his innocent blood, dropping into all thy words, and say, when told of it, *What is that to us?* When thou wilt be angry, say, *What is Christ to us?* What is *the word* to us? or what is *the law* to us? For to us the one cannot be without the other. If thou wilt see the glory of his glory in Heaven, if thou wilt see his living face, if thou wilt converse with God, it is much about *words*, which thou art too much a hinderer. For if we speak one another's words, we shall never see him, or fall into a pit, but shall be cast out.

Thou wilt borrow, or run in debt with every one; but never carest to pay, or to satisfie any one: except in be thy *Hosstesse for drink*, lest she should never more trust thee.

As good men by their godly admonition, and vertuous example *draw us to Heaven*: so by thy subtile allurements, and vicious example, *thou drawest all thou canst to hell*. For as if it were too little to damn thy own soul, or as if thine own sins would not presse thee deep enough into hell; thou doest all that possibly thou canst, to entice and enforce others to sin with thee: for thou doest *envy, hate, scoff at, mock, name, rail on, and slander* the godly; that thou mayest *scout* them out of their faith, *damp, or quench* the spirit where thou perceivest it is kindled; *discourage* them in their way to heaven, to make them ashamed of their holy conversation, and religious course: *pull them back to the world*, that so thou mayest have their company here *in sin*, and hereafter *in torment*.

Thou fearest a *Gaol* more then thou fearest *hell*: and standest more upon *thy sides smarting*, then upon *thy soul*. Thou regardest more the *blasts of mens breath*, then the *fire of Gods wrath*: and tremblest more at the thought of a *Serjeant* or *Bailiff*, then of *Satan*; and *everlasting perdition*. Thou takest encouragement from the *Saints falls*, and sins of Gods people to do the like: when they should serve thee as *Sea-marks*, to make thee *beware*. Yea, thou doest most sordidly, take liberty, and encouragement to go on more securely in thy evil courses: because God is merciful and forbears to *execute judgement speedily*: and to defer thy *repentance*, because the *Theif upon the Crosse*, was heard at the last hour. Thou wilt boldly do *what God forbids*; and yet confidently *hope to escape what he threatens*.

Thus I could go on, to tell thee a thousand more of these thy wicked thoughts, words, and actions; had I not already done it. But because I would not present my other *Readers* with *Cale-worts* twice sod: be perswaded to take view of them, in my other small Tract, entituled, *The odious, despicable, and dreadful condition of a Drunkard, drawn to the last*: though indeed even a Tyth of these are sufficient evidences to prove, and to make thee confesse that thou art in a most damnable condition. But stand thou by, and let the *civil Justiciary*, and *formal Hypocrite* hold up their hands, and hear their charge.

Here ends the *Prodigals Character* with which I will conclude.

F I N I S.

They that please, may have the whole (Adventures of the *Prodigal*) in *Seven Books* at *James Cramers*, a *Stationer* in *London*, at *the* *Wells-yard*, and at *Wells-yard*, and at *Wells-yard*.

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The Prevention of
Poverty,
Together with the Cure of
Melancholy,
Alias Discontent.

Or the best and surest way to *Wealth and Happiness*;
being Subjects very seasonable for these *Times*;
wherein all are *Poor*, or not pleased,
or both; when they need
be neither.

By *Rich. Tounge*, of *Roxwel* in *Essex*,
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Printed by R. & W. Leighton, and are to be sold by
Crompton, a Book-binder in Lambeth, near
Mill-yard, 1734.

Of the Prevention of Poverty.

By R. T.

VErue is distributive, and loves not to bury benefices, but to pleasure all she can: And happy is he, that leaves such a president; for which both the present and future Ages shall praise him, and praise God for him. It was no small comfort (I suppose) to Cuthemberg, Anaximenes, Triptolemus, Columbus, and other the like; whose happiness it was to finde out Printing, the Dial, the Plough, to enrich the World with the best of Metals, with the Loadstone, and a thousand the like: But had they smothered their conceptions, as so many lights under a bushel; and not communicated the same for the publick, it had argued in them a great dearth of charity; whereas now (to the glory of God,) all men are the better for them.

Nor is any employment so honorable, as for a man to serve his generation, and be profitable to many: When like the Moon, we bestow the benefits received from God; to the profit and commodity of others. It is the Suns excellency, that his bright rayes and beames, are dispersed into every corner of the Universe.


The Tragick, Buskin (as they say) would fit all, that should put it on: Here is that will much benefit thee, (being made use of) be thy condition good or bad, rich or poor, learned or unlearned, mental or manual. The which to conceal, would argue in the Authour, either too much increase or too little love. Even the Physician, that hath a soveraign Receipt, and dieth upreuealing it: robs the world of many blessings, which might multiply after his death: leaving to his survivors this collection, that he once did good to others, but do himself a greater.

C. B.

The Prevention of POVERTY,
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Subjects very seasonable for these Times, where-
in all are Poor, or not pleased, or both;
when they need be neither.

THE PREFACE.

SECT. I.

HEN a Gentleman in *Ashes* had his plate taken away by *Abas-
cenus* as he was at dinner, he smiled upon his friends; saying, I
thank God that his Highness hath left me any thing. So whateer
befals us, this should be our meditation: *It is of the Lords mer-
cies that we are not consumed, Lam. 3. 22.* Or this, He that hath visited me
for a time, could have held me longer; he that hath touched me in part;
could have stricken me in whole; he that hath laid this upon my name, or
estate, hath power to lay a greater rod both upon my body and soul, without
doing me the least wrong. And indeed if we but think of our deliverance
from the fire of Hell, or that our names are writ in Heaven, it is enough to
make us both patient and thankful, though the trifles, we delight in, be taken
from us.

But most men are so far from this, that if God does not answer their desires
in every thing, they will take pleasure in nothing; they will slight all his pre-
sent mercies and former favours, because in one thing he crosses them. Like
Abas, they are more displeased for one thing they want (or rather feign
and pretend they want, or at least have no right unto) than they are thank-
full for a thousand things they enjoy; though the least mercy they enjoy is
beyond their best merit. They are ready to receive all, while they return
nothing but sin and disobedience, wherein they more than abound; for
they have done more against God in one week, than they have done for
him ever since they were born: Yes, such sorts they are, that if men should
please them, they will be revenged on themselves, grow melancholy and dis-
content, like tooblist Children, who will forsake their play, and grow
sick of the fountains, if never so little cross. Yes, such sorts they are, that
their hearts can with, and might (if they would) be contented with nothing.

grace) be as happy as any man alive, yet some small evils that make them weary of themselves, and every thing else, as it fared with foolish *Roman*, *Ester* 5. 13. More particularly, if their *purses grow light*, their *hearts grow heavy*; yea, as if men did delight to vex themselves; how many are there, that of happy make themselves miserable? or more miserable than they need, by looking upon miseries in multiplying glasses; the opinion onely of being poor, or fear that they may be so when they are old, makes them never enjoy a merry day, when they neither want, nor are like to doe; and every man is so miserable as he thinks himself. The rest of goods or evils does greatly depend on the opinion we have of them.

SACT. 2.

Thus millions are miserable, melancholy, discontent, by their own conceits, when thousands would think themselves happy, had they but a piece of their happiness. Which discontent or melancholy occasions more murmuring amongst us, than ever there was among those *Israelites* in the *wilderness*; an unthankfulness able to make or keep them poor and miserable; and that everlastingly.

Indeed, because judgement is not executed speedily, *Eccles*. 8. 11. they think no sin at all, such is their ignorance, Otherwise they might know, that the *Israelites* was, so their murmuring is, against even the holy One of Israel, as *Isaiah* affirmed of *Sennacherib*, *2 King*. 19. 22. And *David* of *Goliath*, *1 Sam*. 17. 36. 45. The Lord (saies *Moses* to the people, when they grumbled for want of bread, and also to *Rahab* and *Abiram*) heareth your murmuring against him, and what are we? your murmurings are not against me, but against the Lord, *Exod*. 16. 8. *Numb*. 16. 13. 21. Onely this is the difference, multitudes of them were destroyed suddenly (even *fourteen thousand and seven hundred* at a clap.) yea, they had all been consumed in a moment for their murmuring, had not *Moses* stood up in the gap, and interceded for them, *Numb*. 16. 41. to 50. and 31. 10. to 14. and 26. 64. 65. and 31. 12. 33. and 34. 22. 23. 23. and 31. 5. 6. Whereas millions amongst us do the like, and are not stung with fiery serpents as they were: because they are reserved without repentance, to a fiery serpent in *Hell*. Nor stricken with death temporall, because reserved to death eternall. But God is the same God still, and as just now, as ever, though now under the Gospel instead of corporall judgements he inflicts many times spirituall, as blindness of mind, hardness of heart, and small impietency, the fore-runner of eternal destruction of body and soul in that burning lake, *Revel*. 19. 10. For why is their ruine recorded? but for our learning and warning, *1 Cor*. 10. 12. Neither is forbearance any acquittance; yea, to be let go on in a continual repeating of so great a sin (under such means of light and grace) uncontrolled, is the greatest unhappiness, the heaviest curse, because such seldom rest, untill they come to that evil, from which there is no redemption. God owes that man a grievous payment, whom he hath so long and so long unquestioned, and his punishment shall be greater, when he comes to reckon with him for all his faults together. O that men would be so sensible of this, before it proves too late! and therefore

long bridge he takes up, for favours bestowed and deliverance from danger bind to gratitude; or else the more bonds of duty, the more plagues for neglect. The contribution of blessings requires retribution of obedience, or will bring distribution of judgements.

Yea, argue with all the world, and they will conclude, that there is no vice so ingratitude; and meer ingratitude returns nothing for good, but only causes evil for good, yea, the greatest evil for the greatest good, being more ingrateful to God and Christ, than can be express by the best Orator alive. Our Redeemer hath done and suffered more, or would do (did we not so daily provoke him, for which read Gods goodness and Englands unthankfulness) more for us, than either can be express, or conceived by any heart, were it as deep as the Sea.

Yea, God hath removed so many evils from us, and conferred so many good things upon us, that they are beyond thought or imagination. And were the whole Heaven turned into a Book, and all the Angels deputed Writers therein, they could not set down all the good which Gods love in Christ hath done us. As consider, if we are so bound to bless God for his eternal, temporal, interlour, earthly, perishing benefits (as food, raiment, friends, fire, air, water, health, wealth, life, limbs, liberty, safety, and a thousand the like) what praise do we owe him for the lasting merits of his eternal love and mercy? and how thankful should we strive to be? And as much do we owe unto God, for the dangers from which he delivers us; as for the great and many mercies he hath bestowed upon us. Neither could we possibly be unthankful, if we seriously thought upon what God gives, and what he forgives. Besides (which would also be thought upon) what should we have if we did truly love and serve Christ? who hath done all this for his enemies, neglecting and dishonouring him.

SACR. 3.

Now can any one in common reason meditate so unbottomed a love, and we study and strive for an answerable thankful demeanour; yet, as if all that Christ hath done for us were nothing to move us, we are so far from being thankful, that our whole life, language and religion is nought else but one continued act of muttering and murmuring! this is the case, and it is the case of almost who not.

And is this a small matter? Is it Gods unspeakable mercy, that we are not at this present crying in Hell flames, never to be freed, and do we complain for want of a trifle? Or that we might, as we ought, lay this to heart! and that Gods Herald would be often, and ever minding men of this their sordid and base condition; and their grievous provoking the Lord, who is even a consuming fire, Heb. 12, 29. For to me it is a wonder, that in all other sins, this is the least preached against. And methinks it should be on the very hearts of those, that have felt the love of Christ, to hear him so dishonoured, who is the life of their lives, and soul of their souls, and yet by those who profess themselves Christians. Nor do I think it would be pitcht upon a Subject more serious, yea, and more profitable, than to consider the generality of the *Unthankful*.

day and tomorrow good that I hope, and is likely to come by the
 this.

As tell me, will it be any difficult office, to find out a way to make
 all this? and to make the most poor and melancholy the richest and hap-
 piest men alive? for that is my wish: it is a Theorem that perhaps hath not
 hitherto been thought of at least not handled: but you will grant it is pos-
 sible a Project, when once it is effected, as was *Columbus his discovery of the*
West Indies, yes, and I hope will excite it left to as many; for like a cunning
Angler, I have baited my hook with that at which every fish will be sure
 to bite. As who, or where, is the man that desires not to be rich and hap-
 py? I dare say, if the *Great Chain*, who is said to have a tree full of golden
 hanging by clusters, should but make proclamation, that whoever would
 sit to him should have plenty of gold; he might drive such a trade, as would
 soon make him a *Quartermaster*. For as the *Prophet* observes, every one, from
 the least unto the greatest, is given unto covetousness, *Jerem. 6. 10*. All
 hope after gain, and how to get is each mans thought from sun to sun, in-
 much that it is so beloved, nineteen parts of all the men in *Christendom*
 are *misers* of the golden calf. And let this serve by way of *Prologue*,
 lest the poet or story prove too long for the house: Or lest it should be
 of me (as once *Nebuchadnezzar* objected to the *Isaiah* and *Astrophile*)
 that I do but while away the time, because I cannot tell them what
 thing they so much expect and long for, *Dan. 2. 8*.

SECT. 4.

As what will some *Momus* say? Here are great words, but no security;
 It is well if all prove not like the *Indian Fig-tree*, whose leaves are as broad
 as a target, when the fruit is no bigger than a bean. Many an *Alchemist* is
 projecting the *Philosophers stone*, have been so confident to find that which
 should do all the world good, that they have dissipated away great estates of their
 own and other mens, to whom they have promised before-hand gold in
 whose scutiles, but at length their glasses have broken together with them-
 selves and all their adherents.

In answer: I know it is no unusuall thing with *Prophets*, to lift up ex-
 pectation so high, that they not seldom over-think the birth: But I bid
 rather men should find more than they expect, than look for more than they
 shall find. Nor do I ask any more, than that you will hear all before you
 censure, which is no unreasonable request, for so far as we see, we
 believe a suspected or discredited person; and there are some things that
 may eat, even from *Spanish hands*. Neither shall thou after the perusal
 of it (in case I should fall short of what I pretend) have occasion, as
Angers, to cry out with him in the *Comedy*, *pe ego & oleum*, & *quod*
prodest.

Yes, these two things I will peremptorily promise thee:

First, That whoever can show thee the way better, yet none can show
 thee a better way to grow rich and happy.

Secondly, That thou shalt not wanting to thy self, if thou wilt but

wise able ruler and direction while I shall produce from the words of
him, (who never yet deceived the trust of any, that had the wit or grace
to abide in him, and obey his Precepts, show what become of *any* and
especially, *how rich and happy*. Wherefore be at leisure to hear what
I shall say, and call your best thoughts to counsell touching this great
business.

Now for the better discharge of what I have undertaken, you may please to take notice, that a *city* and a *country* may be like a *city* besieged with too *Enemies* (the one *foreign*, the other *domestic*) which can never enjoy *peace* and *safety*, unless the one be *expulsed*, and the other *cast out*, or which is better, both *subdued*. The *domestic*, or inbred enemy to be *cast out* is *Melancholy*; the *foreign* to be *expulsed*, is *Idleness*: of these two I will chuse to set upon the last first, and the rather for that this being kept out, or vanquished, the other will the sooner yield, or with more ease be overcome.

Touching *Poverty*, (for that state is possible proceeds many times, originally and dangerously from errors in judgement; and because a sound mind, and a right understanding of things will much advantage a man in the obtaining and enjoying of a good and happy estate (for the one forms the foundation, as the other raises up the walls and roof) and lastly, because this discourse may enrich the soul, settle the heart, and with Gods blessing change the will, as well as increase wealth (*as ignorant rich men, being no better than a store with a golden floor*) that so God in all may have the glory, I will first show *what it is*, and *what it is not*, to be rich, and then acquaint you how of poor you may become rich. As touching the first of these, it is to be observed, that most men are much mistaken in judging who are poor, and who are rich: as strongly persuading themselves, that a man is so much the happier, by how much the more he is wealthier, which is altogether a delusion as possibly can be; for there are some cases, wherein men are nearer the door for their wealth, and others again, wherein they are much the more

*God giueth to every man a flock or portion of this worlds goods (as well as of grace and wisdom) more or lesse to occupy withall: yet I perceive by felt there are few men, that have not some in their life a golden opportunity offered them, whereby, if they neglect it not, they may live comfortably in their days, and to him who is diligent, and when the time shall come, to Gods glory and profit of himself and others. The plaine wayes to be forgoone which *supra* his *secula* well be counted shame. But such as are without shame and abuse the same to their own hurt and Gods dishonour, as I haue before said it up, be either taken from them, or will be so, if they neglect it. The way away the said talens, from the persons, and the way to the said talens, and to the said glory, I haue*

outward blessings, without his blessing upon them, and then they were better mist than had, and will do them more hurt than good, *Ezekiel*. Or thirdly, which is worst of all, he bestows riches upon them in wrath as he gave a King to the Israelites and *Queller*: of these severally and in order.

Only it will be necessary, that I first give you an account in brief, how *foolishly and ingratefully they deal with God*, that so you may the better know *God again requites and payes them back in their own coin*, without the least tincture of injustice or severity.

CHAP. II.

GOD hath bestowed more blessings upon many man, than they have hairs on their heads. yea, *God* hath given them far larger portions of this worlds wealth, than he hath done to millions of their brethren; they grow and increase in substance, as if they had found out the *Philosophers* secret, and had the art to turn copper into gold; or as if with *Thales* they had the faculty to fore-see what commodities will be cheap, and what dear: and the more *God* hath bestowed upon them, the greater is their debt of thankfulness, and the greater their duty of obedience: But alas,

They are like the hog, that acorns feed upon,

But never look up from what tree they come:

Or they more regard the gift than the giver, as *Maria*, *Cassius* daughter, found it so fare with her *Suitors*, who being asked why she did not marry, made answer, that she could not meet with a man that would love her more than hers.

Perhaps they will profess they love *God*, and afford him a kind of verbal thanks, so resembling the *Elder-tree*, whose flour is more worth than all the tree besides. Or *Nazianzen* Country of *Ortala*, which abounded with gay flowers, but was barren of corn; for their thanks is a meer complement, and their lip love no other than self-love, as any one may see by these few signs. As observe but how easily they are moved at their own injuries, how patient at *Gods*: let their own credits or riches be troubled, they rage like *Lions*; let *Gods* honour be questioned, they are as tame as *Lambs*: If an aspersion of scandal lights upon their names, there is sure upon face, from Court to Court, all to begger the raiser of it, let the *Lords* dreadful name be blasphemed, they are so far from spending a penny, that they will not spare a syllable: like *Joseph* they are more moved for the loss of their goods, than for all *Nineveh*, which could not be if they did in the least love *God*, or were thankful, as they say they do and are.

Yet were well if this were the worst, if they were only negative, if they did retain nothing for all the loving kindness of *God*, and good they have received from him for they return evil; as may not *God* say to these, I made all unholily and unmerciful rich men, as *Sarah* spake to *Abraham* concerning *Hagar*, *I have given thee mine handmaid, and now I am despised in thine eyes*. And to consider how much these rich men make to *God*, for as often

as *Serena* observes; so far is it between *God* and the ingrateful. As our *Stomachs* are usually worst in *Summer*, so are our appetites to grace waister weakest in time of prosperity and peace. And as the *Moon*, when she is full of light, is still farthest from the *Sun*; so the more wealth men have, the farther commonly they are from *God*. Too much rankless layeth the vine, and trees overladen with fruit are their own ruine. *God* hath thrown away a little white and red earth upon thee, and thou art like some vain *Whiffler*, that is proud of his borrowed chain. It had been happy for many a man, if *God* had permitted them to be poor still; for as *Saul* was changed to another man presently upon his *anyming*, so are men commonly upon their advancement, and according to our ordinary proverb, their good and their ill end rises together: As if you observe, what ever they were before, if they be now but a little crossed, they will swell like the *Savina* storm, and be more troubled at an affront from their inferior or equal, than for death or bell.

Yea, how many wish their greatness have such great thoughts of themselves, that *God* himself must not displease them; for if an unreasonable shower doth but cross their recreations, they are ready to fall out with *heaven*, and to quarrel with *God* himself (like *Mrs. Minkes* riding to *Ware*); as if they were wronged, because he did not take his times, when to rain, and when to shine, resembling therein the *Horse*, that being over-much tempered will grow fierce, and kick, and not abide his rider. Or the *Mule*, *Kells*, who when the hath sucked her fill, and hith enough of her dam's milk, casteth up her heels and kicks unkindly. But he is a very quarrelsome cur, that barks at every horse, and in the silent night the very moon shine opens his clamorous throat. Now how do we not then wonder and blesse our selves, that such men enjoy so much something, any thing! yet hear all, and you will confess that others are more beholding to *God*, whom he denies, and keeps short of these bewitching baits of wealth and greatness.

But I have not told you one half of their base ingratitude, for commonly when they have been *sated with Gods blessings*, they not onely *spurn at his precepts*; but as if they studied to be superlative in their provoking of him; they return the greatest and most malicious evil for the greatest and most admired love, even hating *God* and his people, *John* 15. 24, 25. yea, they most spitefully and maliciously fight on *Satans* and *his side* against *Christ*, and persecute his members, and the truth, with all their might, persuading, and as far as they can, insinuating others to do the same; and all this against knowledge and conscience, as I have upon another occasion made it plainly appear, though the *Devill* so blinds them, that there is no convincing them thereof.

Thus their sin is many degrees beyond ingratitude it self; it is a wickedness of that nature, that there is no name significant enough to express it. Yea, to receive so many, such good things at the hands of *God*, and return such, and so much evil, is a desperate wickedness not to be endured.

CHAP. III.

But observe what they get by it, and how God (even here) pays them *again in their own coin*; whereof I will give you several instances, for God does not deal alike with all in this case, but is various in these kinds of retribution. If I be large upon this point, consider of what consequence and concernment it is, and you will not blame me for prolixity: yet admit it should be supposed a digression, yet would I hope to have thanks for it.

First, How many are there, to whom God gives abundance of wealth, and after some few years (for their abusing the same, and their great unthankfulness) taken from them again, even that which he had formerly given them? Yea, how many hundreds are there every year, even in this City, repudied good men, yea, formerly known to be so, which all on a sudden have shut up their shop windows, and broke for thousands. Neither was the talent onely taken from him in the Gospel, that evil servant was but a type of many, that should have their talents taken away.

The *Fig in the Fable* (O that it were but a fable) being burnt by the *Worm*, hid her self under a vine, whose broad leaves covered her, where receiving many *figger grapes*, she in requital began to eat them, but by her breaking and pulling them, she made such a noise and shaking of the leaves, that she was soon perceived by the *hunter-men*, and so taken and devoured by the *Dogs*; such is the gain of unthankfulness. The ingrateful man forfeits all Gods favours, even what he hath, and what he might further expect, mostly for want of paying that small quit-rent of *thankfulness*.

Strabo reports in his 8. Book, that the Sea, raised by an earthquake, overflowed the City of *Helle*, distant twelve furlongs from it, and drowned all the inhabitants thereof for their inhospitality to the *Ionians*.

The Lords *impost* for all his blessings is our *thankfulness*, if we neglect to pay this impost, the commodity is forfeit, and God will take it back, our returns are expected according to our receipts.

So that it is hard to determine, whether the *ingratefull* person be more *wicked*, or *simple*; for what man is so mad, as to purchase barren lands that will bring forth nothing but weeds, *bryars* and *thornes*? Or who will not be willing to sow plentifully, where he shall reap plentifully?

The best means to get more, is to be thankful for what we have, God loves to sow much where he reaps much. Thankfulness for one benefit invites another, but so do good to an unthankful body, is to sow corn on a sand, and such speed thereof. For the earth, which drinks in the rain the *smell* of it, and brings forth *barley*, meets for him by whom it is dressed, receiveth blessing from God, but that which beareth *thornes* and *bryars* is reprov'd, and is now unto *curse*, whose end it is to be burned, Heb. 6. 7, 8. Whence arises this conclusion, that want of piety is the conviction of folly. But

CHAP. IIII.

Secondly, when God is pleas'd to continue or increase the unthankful and

can be had as good be without it; for no outward blessing proves a blessing, without Gods blessing upon it. *Nah. 2. 2.*

The wealth of Croesus, were it so be given,

Were not thanks-worthy, if un-bless'd by Heaven.

That Gods blessing upon all we have or do is all in all, and that without it all is nothing, is easie to prove. The diligent hand, saith Solomon, maketh rich, *Prov. 10. 4.* but withall, the blessing of God maketh rich, sayes the same Solomon, *ver. 32.* not diligence without Gods blessing, for without it all the earning of great wages, is but putting money into a bag with holes; *Haggai 2. 6.* Ye have sown much, and bring in little, ye eat, but ye have not enough, ye drink, but ye are not filled with drink, ye cloath you, but there is no warmth, and ye abate earnest wages, earnest wages to put it into a bag with holes; and a great deal of the like in verse the ninth: and why all this? they were all for themselves, and sought not the glory of God, and therefore he did blow upon it, and blast all their blessings, as the whole book shews. And the same we dayly see; for have not many men great fees, great offices, great revenues, great gettings, and yet they can scarce keep themselves out of debt? Yes, who more needy, and who run more in debt than those, that have hundreds and thousands a year? whereas others that have very little, but small means, and yet maintain themselves and their families well, yea, and help their poor friends and neighbours also. Onely the word that proceedeth out of Gods mouth, makes the difference, his blessing sets forward the one, which he justly withholdeth from the other for their wicked unthankfulness.

Though Laban changed Jacobs wages ten times, yet he could not one time change that blessing of God which was alwayes with him. A little thing which the righteous enjoyeth is better than great riches to the wicked, *Prov. 16. 8.* Meat, though it have a vertue to nourish, Medicine, though it have a vertue to heal, rayment, though it can both adorn and defend the body against the injury of air and cold, wealth, though it can make rich, yet man liveth not by bread, physick, rayment, &c. onely, but by every word that proceedeth out of the mouth of God does a man live, as our Saviour speaks, *Mat. 4. 4.*

Nay, without Gods blessing the very life of their meat is taken away, for it shall not satisfie, as it fell out with them, *Hosea 4. 10.* And the like of other things, Except the Lord build the house, thy labour is vain that build it, except the Lord keep the City, the keeper watcheth in vain. It is in vain for you to rise early, and to lie down late, and eat the bread of carefulness, *Psal. 127. 1, 2.* And again, Paul may plant, and Apollas may water, but it is God that giveth the increase, *1 Cor. 3. 6, 7.* as in temporal, so in spiritual food, it is not the Teacher, but the divine operation of Gods Spirit working with the words, which converteth the soul; and for want of this blessing, and divine operation from God, even the best of outward blessings, as health, strength, riches, honours, beauty, wit, learning, &c. prove but the bane of the owners, as Absalons hair proved his bavier. And nothing so sovereign, which (though abused by sin) may not of a blessing become a curse.

God, who is the giver of all, can make more use of his gifts than we can.

can rot the grain in the ground, blast it in the ear, wither it in the blade, rot it with unseasonable showers; when it is ripe cause varmine to devour it in the barn, yea, when it hath past the flayl, the mill, the oven, he can make it gall in the mouth, in the stomach poison. He can either give a man meat and no stomach, or a stomach and no meat. And the same God, that can break the staffe of bread, Exek. 4. 16. can also break the staffe of friends, riches, promotion, wit, learning, and all other meanes that we trust to, or put our confidence in, as he did the staffe of *Physiok* to *Asa*, 2 Chron. 16. 12, 13, as he restrained the fire from burning, Dan. 3. 27. and the water from drowning, Exod. 14. 21, 22, and the Lions from devouring, Dan. 6. 21. Whereas if he please to give his blessing, a man shall be happy, have he any thing or nothing.

Even a word out of his mouth can either sustain us without bread, as it did *Moses* and *Elias*; or with a miraculous bread, as it did *Israel* with *Manna*; or send ordinary meanes after a miraculous manner, as food to the *Prophet* by the *Ravens*, or multiply ordinary meanes miraculously, as that meal and oyle to the *Sareptan* widow; or make a little meanes go a great way, and perform much, as those two mean meals of the *Prophet*, when in the strength thereof he travelled forty dayes 1 King. 19. 5. to 9. Unto which we may refer the strength of *Moses*, who being one hundred and twenty yeeres old had not his naturall strength abated, Deut. 34. 7. and the like of *Caleb*, *Joshua* 14. 10, 11. All things are sustained by his almighty word, how else should the whole *Globe* of the earth and sea hang in the middle of the air, and have no other supporter?

The onely means for grasse, and hearbs, and trees, and fruit to grow by, is rain, yet God provided for *Adam* all these things before ever it had rained on the earth. The usual meanes of light is the sun, howbeit God provided light before he made the sun, light the first day, the sun the fourth day, he onely said, let there be light, and there was light, Gen. 1. 3.

There is no reason in the world, that seven leaves, and a few little fishes, in the Gospel, should feed four thousand, much lesse, that five leaves and some fishes should feed five thousand, meanes very insufficient to natural reason, yet God speaking the word to them, they did it. The like whereof we may read 2 King. 4. 43, 44. So for the apparell of the *Israelites*, which they had when they were young and children in *Egypt*, to serve them till they were grown men, even forty yeeres together in the wilderness, without being worn out, Deut. 29. 5. and the like of that water and pulle, which with Gods blessing made *Daniel*, and his companions, fatter and fatter than all the children, which did eat the portion of the Kings meat, Dan. 1. 15.

We live by food, but not by any vertue that is in it without God, yet, without the concurrence of his providence bread would rather choke than nourish us: if he withdraw his word and blessing from his creatures, in their greatest abundance we perish. A man can receive nothing, except it be given him from heaven, John 3. 27. All which should teach us confidently to trust in God, what ever our extremities be; for if God needs not his own lawfull, much lesse thy unlawful meanes. Again, if no manes will

love the turn, or do us any good, without the blessing of *God* upon it. let us not forsake his blessing by our vile ingratitude, but rather desire his blessing, though we want the means.

Thirdly, If it be the blessing of *God* that makes rich, and not anything that we can do, let us take heed of ascribing the same to our wit and industry, of sacrificing to our net, and burning incense unto yams, as the *Prophet* speaks, *Hab. 2. 16*

Fourthly and lastly, say not as many do, O that I were so rich, that I had but so much as such a man! then should I be happy: but rather, desire *God*, that he will bless and sanctify unto thee what thou hast, that he may have glory, thy self, and others good by the same: or else *God* may give thee thy desire, yea, more than thy heart can wish, as the *Psalmist* speaks of the wicked, *Psal. 73. 7, 9* but it shall be to thy grief and sorrow: as it was said to *Neve's Mother* about her sons being *Emperours*: or as *Bacchan* granted the request of *Midas*, whose desire was, that whatsoever he touched might instantly be converted into gold, which was little to his comfort, when even his bread, wine, the feathers of his bed, his shirts, garments, and every thing else turned into that hard metall, as *Fulgensius* delivers it: he had his desire, but so, as he would gladly now have unpray'd his prayers. Alas, how often does riches, without *God's* blessing upon them, prove or become the owners ruin? Many a young *Heir* hath a great and fair estate left him, and is cryed up as happy, but it proves to him within a while, even like the *Ark* to the *Philistines*, which did them more hurt than good, and so fares it with all that forget *God*, and are unthankful to him for what they have. Neither is this all: For,

CHAP. V.

Thirdly, there are abundance of men that *God* doth not onely withdraw his blessing from them, but sends his curse with the riches he bestowes.

As suppose a man grows never so rich by indirect means, as some care not how, but what and how much they get; for to get one scruple of gold, they will make no scruple of conscience; they care not to make many poor to make themselves rich: for they have consciences like a *burnt dove*, as loving money better than themselves: yea, they care not, so they may grow rich, if they loose their souls. Now *God* not seldom suffers such to grow very rich, but together with their riches, they have the curse of *God*, whereby they become the worse, and not the better, for them.

There is an evil sickness, saies *Solomon*, that I have seen under the sun, to wit, riches reserved to the owners thereof for their burn, *Eccles. 5. 13*. To which accords that of the *Prophet Malahy*, If ye will not hear it, nor consider it in your hearts, to give glory to my name: saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings: yea, I have cursed them already. because ye do not consider it in your hearts, *Mal. 1. 2*. Their riches are seeming benefits, very curses, even giving even in death, as a King unto *Issaiah*. I gave him a King in my wrath, saith the Lord. *Isaiah 44. 27*.

And so of their Qualities, He gave them their desire, but he sent leanness into their souls, Psal. 106. 14. They did eat and were well filled, yet came obey not from their lusts; but the flesh was yet between their souls, before it was chewed, even the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague, Numb. 11. 13. Psal. 78. 29, 30, 31. And in another place, Let their table be a snare unto them, and their prosperity their ruine, Psal. 89. 32. They had better have had no meat, then such sauce withall.

The covetous Cormorant, and unthankful wretch, deales with God, as a dog does with his master, who devoureth by and by whatever he can catch, and gapeth continually after more: and it were a marvel, that God should answer him with such abundance, and as it were, be still pouring water into that vessel which already runs over, considering his monstrous unthankfulness; were it not to rot the house and chime, that so the whole earth may break in pieces, were there not poyson mixt with it, I mean Gods secret curse, as I shall suddenly shew.

We well know, that a Ship may be so laden, as that her very freight may be the cause of her sinking. Demonica having betrayed Ephraim (where all her friends and kindred were) to Berinus of Senona for the love of gain, was brought to a great heap of gold, and loaded so heavy therewith, that she dyed under the burthen. Terpeia for the desire she had of all the gold bracelets which the Sabines wore about their left armes, when they went to Bedeys Room, sold the Fort or Castle of the City (wherein there was a great Garrison, of which her Father Tarpeius was Captain) to the Sabines; and asking for reward of her treason, Fatim the Sabines General, according to his promise, when she had opened them a gate in the night and let them in, commanded his whole Army to do as he did, who taking the bracelets which himself wore on his left arm, and his targets, did hang them about her neck, and so all the rest, untill she being bowed down to the ground with the weight of them, was pressed to death under the burthen. And much after this manner does God deal with unmerciful misers, and all wicked and ungrateful men. As see the sad condition of a man, to whom God gives riches in wrath; it is so well worth your knowledge and observation, that David was very inquisitive with the Lord about it, Psal. 73. 3. to 13. and likewise the Prophet Jeremy, chap. 12. Righteous art thou, O Lord, when I speak with thee, yet let me talk with thee of thy judgements; wherefore doe the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast pleased them, yea, they have taken root, they grow, yea, they bring forth fruit; thou art neer in their mouth, and far from their reines, ver. 1, 2, 3. Yea, it is admirable to consider, how the rakers of robbers do prosper, how scarce they are that provoke God, and how abundantly God groweth in their hands, Job 12. 6. They increase in riches, man sat and sate, Jerem. 9. 20. They are not in trouble as other men, neither are they plagued like other men; their eyes stand out with fatness, they have more than heart can enough, yea, there are no bands in their loins, Psal. 73. and more than they can count: they have all, and yet will count every thing prospering.

neighbour will your teeth water after their slainness: as what is ever the conclusion? their felicity and happiness is no longer intended, but is followed: And thou shalt see them in slippery places, thou shalt see them driven into destruction, they are brought into desolation, in a moment they are utterly consumed with terrors. Psalm 73. 18. to the 21. verse. Pull them out like sheep for the slaughter; and prepare them for the day of slaughter, Isaiah 24.

They spend their days in wealth, and in a moment they go down into hell, Job 21. 13. Because they have no changes, therefore they fear not God, Psalm 73. 19. But no greater judgement, then thus to be free from judgements. Ebratim is joined to Idols, let him alone, saith God, Hosea 4. 17. And the like: I will not visit your daughters when they are harlots, nor your spouses when they are whores, ver. 14. and hereupon all they do is well.

But think it not an argument of Gods favour or dispensation; that thou and thousands more do prosper in their wickedness, that some imminent judgement is not executed speedily upon them, while they are contriving their deep and diabolical plots: For though prospering wickedness is one of the Devils strongest chains, yet there cannot be a greater unhappiness; an heavier curse, than to prosper in ill designs and ungracious courses. Such a mans preservation is but a reservation, as it fared with Sodom and her sisters, which were preserved from the slaughter of the four Kings; that God might rain down hell from heaven upon them. And Sennacherib, who escaped the brook of the destroying Angel, that he might fall by the sword of his own Sons, Isaiah 37. 37, 38.

Wicked men are not wise enough to consider, that usually God doth most assist those whom he best afflicteth, dealing with his children, as the good husband deales with his trees, those in the garden he is ever and anon meddling with them, either lopping off the superfluous branches, or scraping off the moss, or paring of the roots, or digging and dunging about them; toiling all good means to make them fruitful; whereas he lets them alone which grow in the hedge-row or Forrest, till at the length he comes with his Axe and cuts them down for the fire. Fatted ware, you know, is but fited for the stables. God puts money indeed into these earthen bowers, that have onely one think to let in, but none to let out, with purpose to break them when they are full. What was Haman the better for all he had, when the King frowned upon him? or the happier for being lift up the ladder, when he was to come down again with a rope? And for ought thou knowest, this very night thou mayest loose both thy gold, thy life, and thy soul too. And therefore what ever thou makest choice of, let me rather beg with innocent Lazarus, then abound with unjust Aban, or unmerciful Dives, so shall my turn be soon over, whilst theirs is to come and continue everlastingly.

But my purpose is not so much to shew you, what will be the end of unmerciful and ungrateful men, as how their riches proves a curse to them here. That they had better be without their wealth, than that God should give it them upon such termes as he does, I shall demonstrate in these several particulars. I pray mind them.

First, How many are there, that by an insatiable covet, and paine of grief, and sting of conscience, and lesse of credits, and undergoing many perills, get great estates, and when they have obtained all that heart can wish by a just judgement of God, they have not power to partake of what they have, or be a farthing the better for all. As observe but what wise Salomon speaks, Eccles. 6. There is an evil which I have seen under the sun, and is common among men, a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth; yet God giveth him no power to eat thereof, ver. 1, 2. And again, There is one alone, and there is not a second, yea, he hath neither child nor brother, yet is there no end of all his labour, neither is his eye satisfied with riches, neither saith he, for what do I labour and bereave my soul of good: this is also vanity, yea, this is a just travail, Eccles. 4. 8.

Yea how many such could I nominate, that are sicker by being wealthy, than are no other than rich beggars, or beggars in the midst of their riches (as Cain was a vagabond upon his own land) upon whose estates there is set a spell, insomuch that their wealth layes to them in effect, touch not, nor handle me.

It is the misers curse, want in the midst of abundance, hunger in the midst of plenty, he freezes by the fires side, and is like an unhappy boy, that hath a great ruffe of points to play with, and but one at his breeches to tye them together, or rather he resembles a dog in a wheel, that royles all day to rest many for others eares, as the wise man shews, Eccles. 6. 1, 2.

The covetous Miller covets without end, but all to no end, he onely feeds his eyes with that which should feed his belly, and cloth his back. Like him that Horace tells of in Rome, called Urade, who was so rich, that he might measure his gold by the bushell, and yet went almost stark naked, and never would fill himself half full of meat. They are like Tantalus, who stands up to the chin in water, and hath all kinds of fruits hanging over his head, but is not suffered to taste of the one, nor drink of the other: Or like an Ass, that is laden with gold, or dainty eates, but feeds upon chaff: Or like the Indians, who though they have all the gold amongst them, yet are the most beggarly and naked people alive.

For as if they were lych froles, as not to know that their money will buy them all necessities of meat, drink, apparel, and the like, they scarce wear a good garment, or eat a liberal meal, or take a quiet sleep, but are ever tormenting themselves to get that, for getting whereof they shall be tormented. Like a true Chymist, he turns every thing into gold, both what he should eat, and what he should wear. He is like a man robbed, burnt and bound, who though he hath meanes to relieve himself, yet hath not liberty to go where he may be relieved.

As a proud man is ignorant in the midst of his knowledge, so is the covetous man poor, and needy, in the midst of his wealth: Yea, a poor beggar is in better estate than a rich miser, for whereas the poor begger wants many things, the rich miser wants every thing.

Croesus threw his money into the sea, resolving to drown it, least it should drown him. The drunkard casts his money into a deluge of drink, both drowning it and himself with it: wherein the *Miser* and the *Richest* are opposites, the one so loves money, that he will not afford himself good drink; the other so loves good drink, that he scorns money. But in severall respects, the *Misers* case is worse than the *Prodigals*, for the prodigall shall have nothing hereafter, but the covetous man hath nothing here, nor shall hereafter.

Riches, saith *Seneca*, are the wise mans servants, but the fooles masters: and the miser makes himself a slave to his servant. Riches are good when the party that possesseth them can tell how to use them; but as instruments are of no use unto them that are ignorant of musicke, so are riches of no use to the covetous. So that in my judgement, that rich fool in the Gospel was far wiser than these blocks, for he having attained his purpose, got a great estate, could after all afford himself the comfort of it; for these are his words to himself, *I thou hast much goods laid up for many yeares, live at ease; eat, drink and take thy pastime*, Luke 12. 19.

Nay, to abound with all things, and to be never the better for them, not to partake of them, what fool or mad man hath been known so senseless? yea, not to flatter his pretended prudence, no beast will starve in a fat pasture; if then a man shall pinch his guts when God hath afforded him affluence, the Ass is not so very an Ass as he. Nor do I know any beast like him, save *Pharaoh* seven lean and evil favoured him, and to them he is very like: For when his large and greedy conscience hath devoured or eaten up many Customers or Clients estates, as they did the seven fat and well favoured him, yet it cannot be known by any reall amendment; that he hath eaten them, but in his food, raiment, satisfaction of his mind, &c. he is as ill favoured as at the beginning. He doth not more lock up his goods from the beast, than from himself: So that I cannot more fully compare him to any thing, than to an Idol, for as an Idol hath eyes but sees not, so he hath a reasonable soul, but understands not. And most just it is, that he who is unjust to all others, should be most unjust to himself. And as a covetous man is good to no body, so he is worst of all to himself.

It is the depth of misery to fall under the curse of *Obam*, a servant of servants, *domus servus, maxime servus*, no thraldom to the inward and outward bondage too. So that if there be any creature miserable, it is the miserable, miserly much-worm; and yet he is least to be pitied, because he makes himself thus miserable.

Now this may move wonder to astonishment: that they should take such care and paines, and cast away their soules to heap up riches, and when they have done, to be never a penny the better for them. Yea, what can any wise man think of them, are they not stark mad? are they not fooles in folio? What, take so much care and paines; endure so much grief; (sling of crosses, loss of credits, deprivie themselves of heaven, damn their own soules, to get wealth, and when they have got it, not to be the better for it: yea, they are lesse satisfied and contented than before, meaner account made than

mean men, and could it be possible he say, if God did not give them their place in wrath? nor would he otherwise deny them the use of their own; but the *wise man* hath given it as a rule. *That so when God hath given riches and blessing, he also giveth him so ear, and drink, and so take pleasure, and delight in food with the profits of his labours; wherein he travelleth under the sun: which see Eccles. 2. 24. and 3. 12, 13. and 5. 17, 18, 19. and 8. 14.* And so you have one particular to prove what I promised. But

CHAP. VII.

Secondly, To this is added as another judgement, let the ingrateful miser's miserie have never so much, he is never the more, but the lesse contented. As how many have mighty estates, thick houses full, their shops and warehouses full, their coffers full, their purses full, and their pastures full, and yet as if their hearts were bottomlesse, that is, still as sink and empty through an excessive desire of more, as if they did indeed want all things. The Covetousness desires are rather sharpened by enjoying, and augmented by possessing.

*For wishing still, his wishes never cease,
But as his wealth, his wishes still increase.*

To shew that covetous men belong to hell after they dye, they are like hell while they live: Hell is never filled, and they are never satisfied, covetous men drink brine, which increaseth thirst rather than quenches it. And though the devil should say to them as he said to our Saviour, touching the whole world, and glory thereof, *all these will I give thee*, (though he needs not offer them all, for they will serve him for less) yet all would not content them, no more than heaven it self contented Lucifer. For as the rich glutton in hell desired a drop of water, and yet a river would not have satisfied him; for if his desire had been granted in the first, he would have required more, and then more to that, never ceasing to ask, never having enough, nor being the better when he had it: so it fares with the covetous man, his abundance no more quencheth his lust, than fuel does the flame. For as oyle kindleth the fire, which it seemes to quench, so riches come as though they would make him contented, but they make him more covetous. And is not this a very case that arr covetous? No man more happy, in respect of outward things, then thy self, couldst thou but see it; thou hast all things that heart can wish, and shouldst thou but come to want what thou now enjoyest, and thinkest not worth thanks; when it were past thou wouldst say, thou wast most happy, and after a litle misse, with withall thine heart, thou hadst the same againe: yea, a world for such a condition and content withall. Only the devil (by Gods just permission) bewitcheth thee to think that thou hast not enough, when thou hast too much, and more than thou needest, or knowest what to do withall.

Nor is it possible for a worldlyling to be contented: for whereas naturall desires are soon satisfied, those that are unnaturall are infinite. Hunger is soon appeased with meat, and thirst allayed with drink; but in burning Fevers, and thus said, *plus plus, plus plus, aqua*, they still love, *amara cum*

for it, never *attain complacency*. If covetous, or ambitious men ever feel content in these transitory things, it is no other wise than as *itching soars* do in *clawing and scratching fingers*. And indeed how should intemperate desires be satisfied with increase, according as they are replenished, when these appetites are not capable of satiety?

Men in this case, are like *poisoned Rats*, which when they have tasted of their bane, cannot rest until they drink, and then can much less rest till they drink again, *swell and burst*. Covetousness is like the disease called the *Woolf*, which is *always eating*, and yet keeps the body lean. A moderate water makes the *Mill* go merrily, but too much will not suffer it to go at all.

Secondly, another reason is, Nothing can fill the heart of man, but he that made it: The heart shall be satisfied with gold, when the body shall be contented with wind. The whole world is circular, the heart of man is triangular, and we know a circle cannot fill a triangle. Yea if it be not filled with the three persons in Trinity, it will be filled with the world, the flesh, and the devil. The heart is the seat or receptacle of spiritual things; and the things of the world are corporal and carnal. Now carnal and corporal things, can no more fill our hearts, then spiritual things can fill our Coffers. Visible light will not clear the invisible understanding; nor will corporal food feed the soul. Blessed are they, says our Saviour, who thirst after righteousness, for they shall be satisfied, Mat. 5.6. not they that thirst after riches, or honor, or pleasure; for instead of being satisfied, they thirst more. Yea these Mammonists are so infinite in desiring, that could such a one swallow the whole earth that swallows all, and will swallow him ere long; it might choke him, but not satisfy him, as abundance of examples that I could give you, sufficiently prove: namely Alexander, and Crassus, and Lilius; and Marcus Crassus, and Ahab, and Haman, &c. But,

CHAP. VIII.

THirdly, to this is added as a further judgement, that as the more he hath the more he covereth, so the nearer he is to his journey's end, the more provision he makes for it. Other vices are weakened with age and continuance, only covetousness (and that odious sin of drunkenness) grows stronger. As the covetous wretch increaseth in years, so he increaseth in covetousness. What *Plato* writes of the *Crocodile*, is fully applicable to the miserly mock-worm: other creatures grow up to their height, and then decay and dye, but the *Crocodile* grows to her last day. The aged worldling, though he have one foot in the grave, yet his appetite to, and passion of gain, are but new born. Yea, though he hath out-lived all the joys in his power, the lusts of his heart, the lusts of his eyes, the lusts of his youth, have he never so much, yet he hath not enough, and therefore will live to be more, and yet more, and he find a thousand ways to increase his

He so *lives*, as if he were never to *dye*; and so *dyes*, as if he were never to *live again*. He fears all things, like a mortal man, says *Seneca*, but he desires all things, as if he were immortal. Had it not been for *sin*, death had never entered into the world: and were it not for death, *sin* (especially the *Misers sin*) would never go out of the world. *Luke* is commonly the disease of youth, ambition of middle age, covetousness of old age. And *Plautus* maketh it a wonder to see an old man beneficent. But what saith *Bym*, covetousness in old men is most monstrous: for what can be more foolish and ridiculous, then to provide more money and victuals for our journey, when we are almost at our journeyes end?

Wherefore remember thou, O old man, yea O remember! that your *Spring* is past, your *Summer* over-past, and you are arrived at the fall of the leaf; yea winter colours have already stained your head with gray and hoary hairs. Remember also, that if God in justice did not leave you and the Prince of darkness did not blinde you, and your own heart did not grossly deceive you; you could not possible be so senseless as you are in these three last mentioned miseries.

Thus three of the covetous mans woes are past, but behold more are coming; for God inflicts more plagues upon him, then ever he did upon *Pharaoh*. I'll acquaint you only with seven more.

C H A P. IX.

Fourthly, his thoughts are so taken up with what he wants (or rather desires, for he wants nothing but wit, and a good heart) that he not once mündes or cares for what he hath, as you may see in *Abah*, *King* 21.4. and *Haman*, *Heister* 5.12. and *Micha*, *Judges* 18.14.

What the covetous man hath, he sees not; his eyes are so taken up with what he wants; yea the very desire of what he cannot get torments him, and it is an heart-breaking to him, not to add every day somewhat to his estate: besides, not to improve it so many hundreds every year, will disparage his wisdom more to the world, then any thing else he can do, as I have heard such an one allege, when I have told him my thoughts, about perplexing himself.

But see the difference between him, and one that hath either wit or grace; whose manner it is even in case of the greatest losses, to look both to what he hath lost, and to what he hath left; and instead of repining, to be thankful that he hath lost no more, having so much left that he might have been deprived of. But foolish sensualists have a duller feeling of many good turns, then of one ill; they have not so sensible a feeling of their whole bodies health, as they have of their fingers aching; nor are they so thankful for twenty years youth, as displeased for one dayes illness. Whereas an humble and good man, will see matters of thankfulness there, where the proud and ingrateful find matter of murmuring. And so much of the fourth particular, namely

me add as a sure rule, He that in prosperity is unthankful, will in adversity be unfaithful.

CHAP. X.

Fifthly, the Devil, by Gods just permission, prevails by his temptations to make them think that the forbidden fruit is the sweetest of all fruits, as he did our first parents. Nor will any other content him each thing pleaseth him better that is not his own. And as *Publius* observes, other mens goods are far more esteemed by him.

Plines *Woolf* is a true emblem of this avaricious beast: whose nature it is when he is eating his prey, though never so hungry, if he sees another beast feeding, to forsake that which he is about, to take the prey from the other. *Ahab* was such a *Woolf*, who could not content himself with his own, though he enjoyed a whole kingdom, but he must wrest *Nabobs* inheritance from him. The commandment is express, *Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, servant, Ox, Ass, nor any thing that is thy neighbors*, *Exod. 20, 17.* and all that fear God observe it; but nothing more croaks to the grain of a wicked mans heart, to whom stolen waters are most sweet, and hid bread the most pleasant, *Prov. 9. 17.* For one so insatiably covets after another mans estate or office, that he is never the better for his own. Another so loves his neighbors wife, that he even loaths and contemns his own. *Thy neighbors wife to thee, to him thines fairest*, says the *Poet*. Hence hath that cursed speech issued from one too great to name, That he could love his wife above any other, if she were not his wife, a word sufficient to rot out the tongue that spake it.

Solomon was a wise man, and had tried all things. On that men would be so wise as to take his counsel, and enjoy their own with joy and gladness of heart; drink waters out of their own Cistern, and rejoice with the wife of their youth, so as her breasts may satisfy them at all times, and they be ravished alwayes with her love, rather then deprive themselves of that happiness, by embracing the bosom of a stranger, and covering that which is anothers, *Preu. 5. 15. to 21.* On that thou wouldst be convinced, that thy present condition what ever it is, is the best for thee; hadst thou but the wit to see it; and that onely good use gives praise to earthly possessions; that there are no riches comparable to content (for this is the gift of God) then surely thou wilt not much remember the days of thy life, because God answereth the joy of thine heart. *Eccles. 5. 17, 18, 19.*

But no matter, they love misery, (lose the comfort of their own breath, and all outward blessings, together with the tuition of God) and they shall have it; for he that makes his fire with hay, hath much smokes, and buy a little heat, which leads me to the next particular.

CHAP. XL.

Sixthly, another sore judgement which God inflicts upon the merciless muckworm, for his monstrous unthankfulness, is, he enjoys not a merry day, no nor a pleasant hour in seven yeers, ye if you observe it, he resembles *Agelaustus*, Grandfather to *Crassus*, who never laughed in all his life, save once when he saw a mare eating of thistles; or rather *Anaxagoras Clazoenus*, who was never seen to laugh or smile from the day of his birth. Joyes never so much as look in at the door of his heart; worldly delights to him, are but like delicate meats to him that hath lost his tast.

But O the cares, fears, anxieties, sighs, sorrows, suspicions, sad thoughts, restless desires, the horrors, troubles, tortures, torments, vexations, distractions, griefs, girdes, gripes, grudgings, repinings, doubts, dolours, desperation, that are the ordinary companions of the covetous. How is he hurried with desires to get, distracted with getting, vexed for what he cannot get, tortured for what he loseth, or another gaineth, troubled with fear of losing what he hath already gained? yea his labor to gather riches is restless, his care to keep them boundless, his sorrow if he chance to lose them endless, and his fear lest he should hereafter lack cureless.

Of all plagues sent into Egypt, that of the Flies was one of the most troublesome, for they never suffered men to rest, for the more they were beaten off, the more they came upon them: so of all miseries and vexations that God layes upon worldlings; this is not the least, to be continually vexed and tormented with cares, which they neither can (nor indeed would) beat off by any means they are able to devise; for they rush in upon them in the morning so soon as they awake, accompany them in the day, forsake them not at night, they follow them to bed, and will not suffer them to sleep: their thoughts will not permit them to sleep, nor their sleep permit them to rest. They afflict them in their dreams, as giving them no quiet either by day, or night, as God threateth so wicked men by the Prophet *Jeremiah*, Jer. 6. I could give you a large bill of particulars; but fear of cloying is alwayes a hand to curb me: wherefore take these few for a taste. Want does not break to many sleeps for provision the next day, as abundance does for increase. His nights are as troublesome and unquiet as his dayes, and his dayes as the dayes of *Babylons* downfall. Never is more watchfulness, then where is most purpose of wickedness: see *Micah* 2. 1. *Ezek.* 16. 8. *Psal.* 36. 4. *Eccles.* 5. 12. *I was Childe, leuence, misery and Weary* go commonly together.

If his plot be crossed, and his hand cannot act that wickedness by day, which his head hath devised by night, he is taken with a fit of melancholy, sick of the fullens, as was *Abab*. He thinks it a death, that he cannot be suffered to dye; it is a hell to him, that the gates of hell are shut against him.

Having ingrossed a commodity, if he cannot have his expected price for it, or prevail not in his sale, or cannot recover what he expected, or if any one breaks in his debt, or if he hear of a Taxe, or some unavoidable payment, and an hundred the like, every of them adds to the care and grief of his heart, which was ready to burst with care and grief before; for he had rather be damned, then damnified; and in case he cannot have his will of another, he will be revenged of himself, like *Nanpius* King of *Eubota*, who when he could not revenge his sons death upon *Ulysses*, cast himself into the Sea. Yea in case he sustain any great loss, he is ready to make himself away: as *Menippus* of *Phenicia* did, who having lost his goods, strangled himself. Or like *Dinarcus* *Phidon*, who at a certain loss, cut his own throat, to save the charge of a cord. At least he feels more sorrow in losing his mony, then ever he found pleasure in getting it: nor will any condition content him; for the lightness of his purse, gives him an heavy heart, which yet filled, doth fill him with more care. His medicine is his malady. These rich men, are no less troubled with that they possess (lest they should lose it) then poor men are for that they want. In the day time, he dares not go abroad for fear of robbing; nor stay at home for fear of killing. His thoughts are so troubled with fear of thieves, that he cannot, that he dares not sleep: yea he fears a thief worse then the devil, therefore will he be beholdng to the devil for a spell to save him from the thief; which once obtained, a little *Opium* may rock his cares asleep, and help him to a golden dream; for all his minde and heart is to get mony; if waking, he talks of nothing but earth, if sleeping, he dreams of it. Lastly, as if all his delight were to vex himself, he pines himself away with distrustful fear of want, and projecting how he shall live hereafter, and when he is old: resembling *Ventidius* the Poet, who would not be perswaded but he should dye a begger. And *Apicius* the *Romane*, who when he cast up his accounts, and found but an hundred thousand crowns left, murdered himself for fear he should be famished to death.

CHAP. XII.

SEventhly, To the former miseries which a cruel Miser is justly plagued withall, this may be added; the dolefulness of his conscience, for the sin of oppression lyes upon the soul as heavy as lead; yea as the shadow does ever follow the body, so fear and desperation in all places, and at all times, do wait upon an evil conscience. Sin armes a man against himself, & our peace ever ends with our innocency. A *Pithagorean* bought a pair of shoes upon trust, the Shoemaker dyes, he is glad, thinks them gained, but a while after his conscience twitches him, and becomes a continual chider; he hereupon repairs to the house of the dead, casts in his money with these words, There take thy due, thou livest to me, though dead to all beside. *Micha* stole from his mother eleven hundred

uckets of silver, but his complaining conscience made him to scale himself and restore it again, *Jude. 17. It gotten gods lye upon the conscience as raw meat upon a sick stomack*, which will never let a man be well, or at ease, untill he hath cast it up again by restitution.

Means ill gotten, is to the gesser, as the *Angels book* was to Saint John. When he eat it, it was in his mouth as sweet as hony, but when he had eaten it, it became in his stomack as bitter as gall, *Rev. 10. 10.* The which is notably illustrated *Job 20. 12. to 20.* which together with the whole Chapter, is marvellous good for cruel and unmerciful men to read; for I may not stand here to repeat it. Sweetness is promised in the bread of deceit, but men finde it as gravel, crasping between their teeth.

Nor will his troubled conscience suffer him to steal a sound sleep: yea he sleeps as unquietly, as it his pillow were stuff with *Lawyers per-jurors*.

I may give ye a hint of these things from the word, but onely God and he can tell, how the remembrance of his forepast cozenages and oppression, occasions his guilty conscience many secret wrings and pinches, and gives his heart many a sore lash, to increase the fear and horror of his soul every time he calls the same to remembrance, which is not seldom: As, O poor wretches! what do they indure? how are they immersed in the horrors of a vulned conscience! there is more ease in a nest of Hornets, then under the sting of such a tormenting conscience. He that hath this plague, is like a man in debt, who suspecteth that every bush he feels, is a Sergeant to dress and carry him away to prison. It was Gods curse upon Cain, when he had slain his brother Abel, to suspect and fear, that every one he met would kill him: yea it makes him so afraid of every thing, that a very Maulking frights him, and it is much, that he dares trust his Barber to shave him. *Dionysius* was so troubled with fear and horror of conscience, that not daring to trust his best friends with a razor, he used to singe his beard with burning coals, as *Cicero* records. He is much like a Malefactor in prison, who though he fare well, yet is tormented with the thought of ensuing judgement. It is the hand-writing on the wall, that prints bloody characters in *Belsazzars* heart.

So that if any should deem a man the better, or happier, for being the richer, he is very shallow: as many looking on the outer face of things, or see but the one side (as they used to paint *Antigonus*, that they might conceal his deformity on the other side) see not how they smart in secret, how their consciences gripe them. Nor does any one know, how the *flou* wrings the foot, but he that wears the same.

Or admit the best that can come, as suppose they can stop consciences mouth for a time, or with the musick of their minny play it asleep for the present; yet when they lye upon their death-beds, it will sting them in the quick. For when death begetteth the body, *Satan* will not fail to be- leagure the soul; yea then he will be sure to lay on load; for as all

next humor, run to the diseased and bruised part of the body: so when conscience is once awakened, all former sins, and present crosses join together to make the bruise or sore more painful. As every *Crescent* falls upon the poor man, when he is once *crushed*. Or let it be granted that his conscience never troubles him on his sick bed, and that he have no bands in his death, as the *Psalmist* speaks *Psal. 73.* — but *deum* like a *Lamb*, which is not onely possible but probable; for more by many thousands go to hell like *Nabab*, then like *Judas*; more are *in security*, then in *despair* of conscience: yet all this is nothing, for the sting of conscience here, though it be intollerable, is but a *sea-biting* to that he shall endure hereafter, where the worm of conscience dyeth not, and where the fire never goeth out.

This is part of *sins wages* and *Satans reward*: We have sinned therefore our hearts are heavy, *Isa. 59. 11, 12.* The sorrows of them that offer to another God (as do the covetous) shall be multiplied, says holy David, *Psal. 16. 4.* Yea *Seneca* an heathen could say, that an evil life causeth an unquiet mind; so that *Satans* government, is rather a bondage then a government, unto which *Christ* giveth up those that shake off his own.

What his government is, you may partly guess at by the servile flaveries he puts his subjects upon. As O the many *hard services* which *Satan* puts his servants upon, and what a *bad Master* is he: when we read that *Onigen* at his onely appointment, made himself an *Eunuch*, *Demetrius* put out his own eyes, *Crates* cast his money into the *Sea*, *Tharion* cut down all the *Vines*, whereas *David* did none of these; *Abaz* made his son to pass through the fire, *Jephtha* sacrificed his onely daughter, as the text seems to import. Wicked men think they do God good service in putting his children to death: but where do we finde any Religious *Israelite*, or servant of God, at such cost? or when did God require this of his servants? The *Prophets* and *Apostles* never whipt nor loved themselves, but *Baals Priests* did this and more. And so of the *Papists*, those *hypocrites* of late years, and the *Pharisees* of old. How many sleepless nights and restless dayes, and wretched shifts, treachery and bloody plots and practises, does covetousness and ambition cost men? which the humble and contented *Christian* is unacquainted with. How does the covetous mans heart creep with his *Mammon*? How does he torquile and vex his spirit, torment his conscience, and make himself a very map of misery, and a sink of calamity? it is nothing to with *Christs* servants.

CHAP. XIII.

I Have much more to enlarge of the miseries of unmerciful and ingrate full Misers, but before I speak of them, I will give you the reasons and uses of these already dispatche; wherein I will be as brief as may be.

Yea so that God may give men riches in wrath; and so as they shall

be never the better for them, but the worse. Now that you may not think it any strange thing, observe the reasons why, and how justly they are so served.

The first Reason is, the unmerciful Misers monstrous unthankfulness, for those millions of mercies he hath received from God (of which I shall give you an account in the second part) this causes God either not to call to give him, or in giving him riches, to add this you have heard as a curse withall. He is unthankful for what he hath, therefore have he never so much, it shall not be worth thanks. He is cruel to the poor, therefore he shall be as cruel to himself. The poor shall have no comfort of what he hath, therefore himself shall have as little.

The covetous are crozen Germans to the nine lepers, thankless persons. They are so much for receiving, that they never mind what they have received. *He deals with God, as a dog doth with his master, who at Aulaine observes; devourerh by and by whatever he can catch, and gapeth continually for more.* Nor hath covetousness any thing so proper to it, as to be ingrateful. A greedy man is never but shamefully unthankful; for unless he have all, he hath nothing. He must have his will, or God shall not have a good look from him; yea, as the Mill, if it go empty, makes an unpleasant and odious noise; so the covetous man, if the Lord does not satisfie his desires in every thing, he will most wickedly murmur and blaspheme his providence; and if ever he sustaines losse, he will never forget it. *He writes benefits received in water, but what he accounts injuries in marble.* And for this his great ingratitude, God gives him riches; but withdraws his blessing. For as Jacob gave Ruben a blessing, but added, thou shalt not be excellent, Gen. 49. 4. so God gives the worldling riches; but sayes, thou shalt not be satisfied. *He that loveth silver, shall not be satisfied with silver, Eccl. 5. 10.* Yea no man more unsatisfied; for let him have what his heart can wish, he is not yet pleased, like the Israelites, who murmured alway when they had *Mannah*, as when they had none.

Secondly, the mercilese Miser, never sued or sought to God for his riches; neither does he acknowledge them as sent of God, but ascribes the increase of his means to his wit and industry. Nay he dares not pray the Lords prayer, *forgive us our debts; as we forgive our debtors*, lest he call for a curse upon himself. Nay if he be (as probably he is) an *Usurer*, then in respect of other men, he hath no need to pray at all, for as one observes,

Each man to heaven his hands for blessing reares;

Onely the Us'rer needs not say his prayers.

Blow the winde East or West, plenty or dearth,

Sickness or health, sit on the face of earth,

He cares not, time will bring his money in,

Each day augments his treasure, and his sin.

Or admit he ever calls upon God, his prayer is that some one may die, that he may have his office, or break his day, that the beloved

superfluous may be obtained. His morning exercise being only to peruse his bonds, look over his *baggs*, and to worship them, as *Marcus* was worshipped his grounds, desiring them to bring forth in abundance, and to keep his Cattle safe.

And as touching hereafter, if he shall finde in his heart to pray, God will not hear him, *Prov. 1. The sacrifice of the wicked, is an abomination to the Lord, Prov. 21. 27. What hope hath the hypocrite saith Job, when he hath heaped up riches; will God hear his cry when trouble cometh upon him? Job 27. 8, 9. When you shall stretch out your hands, saith God to such, I will hide mine eyes from you, and though you make many prayers, I will not hear, Isa. 1. 15. God will turn him off to his gold and silver for help, as he did *Jehoram* to the Prophets of his Father, and the Prophets of his Mother, 2 Kings 3. 13. And it is but just and equal, that those which we have made the comfort and stay of our peace, should be the relief and comfort of our extremity. If our prosperity hath made the world our God: how worthily shall our death-bed be choked with such an exprobration?*

If God do answer such an ones prayers, it is as *Archelaus* answered the request of a covetous *Courtier*, who being importuned by him for a cup of gold, wherein he drank; gave it unto *Euripides* that stood by, saying, Thou art worthy to ask and be denied, but *Euripides* is worthy of gifts, although he ask not. And indeed good men many times receive gifts from God, that they never dreamt of, nor durst presume to begg, which others extremely strive after and go without. As it is feigned of *Pan*, that it was his good hap to finde out *Ceres*, as he was hunting, little thinking of it, which none of the other gods could do, though they did nothing else but seek her, and that most industriously.

Now, if he neither prays to God for what he would have, nor gives him thanks for what he gives, nor desires a blessing upon what he receives, nor that he may be content, and satisfied therewith, How should God bestow this great blessing of contentation upon him, and a true use of his riches?

Thirdly, he cares not for grace but for gold, therefore God gives him gold without grace. He longs not after righteousness, but riches, therefore he shall neither be justified nor blessed; whereas both are their portion that thirst after the former, *Mat. 5. 6. He desires riches without Gods blessing, he shall have it with a curse; he loves gold more then God, and desires it rather then his blessing upon it or grace, therefore he shall have it and want the other. Whereas if he did first seek the kingdom of heaven, all things else should be added therunto, Mat. 6. 33. But this worldlings appetite stands not towards the things of a better life; he findes no tast in heavens treasure; let him but glut himself on the filthy garbage of ill-gotten goods, he cares not for *Manna*. He sings the song of *Cain*, *vincat militat*, let gain prevail, he had rather be a sinner then a begger. The Apostle *Saint Peter* said, *silver and gold have I**

more, *Ast. 3. 6.* The devil says, *all these are mine, Luk. 4. 6.* The Rich man, *I have much goods laid up for many years, Luk. 12. 19.* Now ask the covetous housewife, whether had you rather lack with those Saints, or abound with the devil and the rich man? his heart will answer, give me money, which will do any thing, all things, *Ecclef. 10. 19.*

Now if he prefers gold, before either God, grace, or glory, no marvel if God grant him his desires to his hurt; as he did a King and Quail to the Israelites.

CHAP. XIII.

Foreshy, he put his trust in his riches, & not in God, loves & serves *Satan* more then God, therefore he shall have his comfort, & reward from them and not from God. Yea *Satan* shall have more service of him for a vision of gold, then God shall have for the Kingdom of heaven, because he professes a false balle self before God and his own salvation. He loves God well, but his money better, for that is his summum bonum: yea he thinks him a fool that does otherwise. What part with a certainty for an uncertainty? if he can keep both, well and good, if not, what ever besides he will keep his *Mammon*, his money, though he lose himself his soul. And yet the Lord gives far better things for nothing, then *Satan* will sell us for our souls; had we the wit to consider it, as we may see, *Isa. 55. 1. 2.*

Again he loves his children better then the Lord, oppressing Gods children to enrich his own, for so his young ones be warm in their nest, let Christs members shake with cold, he cares not. He loves the Lord, as *Laban* loved *Jacob*, onely to get riches by him, or as *Saul* loved *Samuel*, to get honor by him. He will walk with God, so long as play, or the like does walk with him, but no longer; he will leave God service rather then lose by it.

That this *Mammonist* loves not God, is evident; for if any man love the world, the love of God is not in him, *1 John 2. 15.* yea the two poles shall sooner meet, then the love of God and the love of money.

Not is this all, for he not onely loves *Mammon* more then God, but he makes it his god, shines in his coffer, yea in his breast, and sacrifices his heart to it, he puts his trust, and placeth his confidence in his riches, makes it his hope, attributing and ascribing all his successes thereunto, which is to say God that is above, as we may plainly see *Job 31. 24. 28.* Not ought covetous men to be admitted into Christian society. We have a great charge to separate from the covetous, *Eat not with him*, sayes the Apostle *1 Cor. 5. 11.* and also wise *Salomon*, *Prov. 23. 7.*

Covetousness is flat *Idoltry*, which makes it one of measure sinful, and more heinous then any other sin, as appears, *Gal. 3. 4.* *Ecclef. 5. 4.* *Job 31. 24. 28.* *Jer. 17. 5.* *1 Tim. 6. 9. 10.* Fornication is a foul sin; but nothing to this, that pollutes the body, but covetousness defileth the soul.

soul; and the like of other sins. Yea, it is such a filthy and detestable sin; that is ought not once to be named among Christians; but with abhorrence. *Ephes. 5. 3.*

It is a sound Conclusion in Divinity, That is our God, which we love best and esteem most; as gold is the covetous mans god, and belly his dear, the voluptuous mans god; and house the ambitious mans god; and for these they will do more, then they will for God. Yea all wicked men make the devil their god; for why does Saint Paul call the devil the god of this world? but because worldly men do believe him, trust him, and obey him above God, and against God; and do love his wayes and commandments better then the wayes and laws of Gods.

We all say, that we serve the Lord, but as the *Psalmist* speaks, *our Lords rule us, and not the Lord of heaven and earth.* The covetous Mammonist does insatiably thirst after riches, placing all his joy, hopes, and delights thereon; does he not then make them his God? yea God sayes, lend, clothe, feed, harbor. The devil and Mammon, say, take, gather, extort, oppress, spoil; whether of these are our gods? but they that are most obeyed? Know ye not, saith, Saint Paul, that to whom ever ye give your selves as servants to obey, his servants ye are to whom ye obey. *Rom. 6. 16.* the case is plain enough, that every wilful sinner makes the devil his god; he cannot deny it. I wish men would well weigh it. The goods of a worldling are his gods; *Is he not an idolater?* says Micha, and what have I more to lose, *Jud. 18. 24.* He makes Idols of his coyn, as the Egyptians did of their treasure: They have turned the truth of God into a lye, and worshipped and served the creature, forsaking the Creator, which is blessed for ever, Amen, *Rom. 1. 25.*

The greedy Wolfe, Mole, or Muckworm, who had rather be damned then damnified, hath his Mammon in the place of God, loving it with all his heart, with all his soul, with all his minde, making gold his hope, and saying to the wedge of gold, Thou art my confidence; and yet of all men alive, he is least contented when he hath his hearts desire, yea more then he knows what to do withall; the issue of a secret curse. For in outward appearance they are as happy as the world can make them; they have large possessions, goodly houses, beautiful spouses, hopeful children, full purses; yet their life is never the sweeter, nor their hearts ever the lighter, nor their meals the heartier, nor their nights the quieter, nor their eares the sower; yea now more full of complaints among men. Oh cursed Curse, how dost the devil bewitch them! Generally, the poorer the murrer, because having food and raiment, they are therewith content; *1 Thim. 6. 8.* They obey the rule, *Lev. 13. 9.* and God gives his blessing. But for those that make gold their god, how should not God either deny them riches, or deny his blessing upon them; and instead thereof, blast his blessings with a curse, and give them their riches in wrath, so that they had better be without them.

If we put our trust and confidence in God, he hath promised

to *not* forsake us, Heb. 13. 5. But this is the man that took on God for his strength; but trusted unto the multitude of his riches, and put his strength in his malice, Psal. 52. 7. Yea he saith in his heart, God hath forgotten; he hideth away his face and will never see, Psal. 10. 11. He puts his certain trust in uncertain riches, 1 Tim. 6. 17. And not for want of ignorance, for to trust to God, and not to any creature or carnal policy is the greatest safety. A lesson yet to be learned of many, that do in a good measure trust in God (which this muckworme not so much as munde.) But shall we trust God with our jewels, our souls, and not with the box, Mat. 6. 20? Take we heed, lest whiles he doth grant us that wherein we do not trust him (worldly riches) he take away that wherein we do trust him (everlasting joy and happiness.)

Fifty and lastly, let a *graceless and ingrateful cormorant*, an *unmerciful miser* have never so much, he neither intends to glorifie God, nor do good to others with his riches: he will not change a *perce* without profit, scarce let another light a torch at his candle. He will not lose a groat to gain a mans life, nor speak a fillable for God were it to save a soule. And God cares for none, that care for none but themselves, making themselves the center of all their actions, and aimes. Whereas he is abundantly bountifull to *publike spirits*, that aime at his glory, and others good. And so ye have the Reasons, the Uses for the present, and in this place, shall be onely

CHAP. XV.

- Three {
 1. Of Information,
 2. Of Exhortation,
 3. Of Consolation.

AND of these but a word. First for Information; let the premisses teach us this lesson, That whatsoever is given to any one, if Christ and a sanctified use thereof be not given withall, it can be no good thing to him. Did the *stalled Ox* know that his Master fatted him for the slaughter, he would not think his great plenty an argument of his masters greater love to him. The *Physician* leaveth that *sick person* have what he will, of whose recovery he despaireth; but he restraineth him of many things, of whom he hath hope. We use to clip and cut shorter the feathers of Birds or other fowle, when they begin to fly too high, or too far. So does God diminish the riches and honors of his children; and makes our condition so various, that we may not pass our bounds, or glory too much in these transitory things. As if we well observe it.

First, some have the world and not God, as *Nabal*, who possessed a world of wealth, not a dram of grace or comfort.

Secondly, some have God and not the world, as *Lazarus*: his heart was full of grace, and divine comfort, whiles his body lacked crumbe.

Thirdly,

Thirdly, some have neither God nor the world, nothing but misery here, nothing but torment hereafter; for the *poor* are not less than the *wickedest*.

Fourthly, some have both God and the world, as *Abraham*, who was rich while he lived on earth, and dying was glorious in Heaven. Yet sometimes they that are dearest to God, do with great difficulty work out those blessings, which even fall into the mouths of the careless.

That wise disposer of all things, knows it fit many times, to hold us short of those favors which we sue for, and would not benefit us here in. Unlovely features, have more liberty to be good, because free from Solicitors; and though it be not a curse, yet tis many times an unhappiness to be fair (as well as to be strong and witty) *Helena*, daughter to *Jupiter* and *Leda*, for her excellent beauty, was ravished at the age of nine years, by *Theseus*; and once again by *Paris*, which caused the wars, and utter ruine of *Troy*.

Plutarch observes, that *Eisander* did more hurt the *Lacedemonians* in sending them store of riches and precious movables, then *Sylla* did the *Romans* in consuming the revenues of their treasure. And as *Sylvius* relates, the liberality of Princes, and especially of *Mirilla* a *Duchess* of *Italy*, who at her death made the Pope her heir, began ambition in the *Bishops* of *Rome*, and ambition destroyed *Resignation*.

These things are such as the possessors minde,
Good if well us'd, if ill, them ill we finde.

For even evil things work together for the good of the good; and even good things work together for the evil of the evil.

Lucian seigneth, that riches being sent by *Jupiter* from heaven, come softly and slowly, but from the infernal god comes flying apace. And the other Poets feign *Pluto* to be the god of riches and of hell, as if hell and riches had both one master. And indeed he that resolves to be evil, making no conscience how he comes by it, may soon be rich, but the blessings of God in our ill getting, or unworthy carriage in their use, prove but the aggravations of sin, and additions to judgement. Shall let this serve for the first use.

Secondly, Let what hath been delivered touching the miseries of an unmerciful, miserly, mackworme, serve to make us take heed and beware of all sin, but especially of the sin of covetousness; and let us look to it, lest while we hunt after the worlds vanities with *Zeal*, we lose our Fathers blessing. Can we not warn us at the *Sabbath*, but we must make an Idoll of it to worship? must we needs enter into our faces, or bow our knees; either renounce all profits and pleasures, or be their slaves. This is a second use, if you will avoid the third.

Thirdly, this, if we seriously consider it, may serve for a life of great comfort to the godly and conscientious. For if worldlings are in many wayes perplexed and distracted with cares and fears, about getting, and keeping; and losing their riches and great estates, how happy are the servants of God, that are not acquainted with any of them.

unto, *saith the Apostle*, *that warreth enangleth himself with the affairs of this life*, because he would please him that hath chosen him to be a souldier, 2 Tim. 2. 4. They call their care upon God, and he careth for them, who will see that they shall never want what is good and fit for them, Matt. 6. 25, 30. But in the transgression of an evil man is his snare, sayes wise Solomon, Prov. 29. 6.

But of this by the way onely, for there are other plagues, yet be-
hinde, which God usually inflicteth upon the merciless miser: nor would
any of them be left unconsidered.

CHAP. XVI.

The eighth is the *loss of his credit and good name*, which he seldom
or never escapes, which is not a light punishment, however he e-
steems it. *The memorial of the just shall be blessed: but the name of the*
wicked shall rot, sayes Solomon, Prov. 10. 7. Yea the cruel and unmerciful
mans name stinks worse then a new opened grave. His evil actions have
been so many and notorious, that like *Vitellius* (as he waxeth daily more
wicked, so he grows daily more odious, so that in a few years, his credit
proves a bankrupt with all men; for as the *Eagle* by losing a feather at
every flight, hath never an one left by that she is old; so it fares with
him touching his credit: When he dyes, he alwayes goes away in a stink,
as is usually reported of the devil.

Nor will this his infamy dye with him, for saith the Lord by his
Prophet to such, *I will bring an everlasting reproach upon you, and a perpetu-
al shame that shall never be forgotten*, Jer. 23. 40. It hath been proverbially
spoken of him that would suddenly be rich, he must have much greediness,
much disguise, little credit and less conscience, blame enough he cannot mis-
take. For as *shame* is the fruit of sin, Rom. 6. 21, and *disgrace* the just gain of
unfaithfulness, so it is the just judgement of God, that this cruel and har-
sh-hearted wretch should be marked, as it were with the letter *Taw*, (as
Keturah marketh him hateful). That as the fig-tree, because it had
no fruit, was spoiled of his leaves: so they who have made *shipwrack*
of honesty, shall make *shipwrack of credit* too: and that which he seem-
eth to have should be taken from him. His name shall go with a brand up-
on it, like *Cain* the murderer, *Simon* the forcerer, *Judas* the traitor. Thus
Pharisee had for his title, *Devil*: that imbrued this present world. Thus
Esau was called *Edom*, which signifieth red, to keep his wickedness
in remembrance, because he had sold his birth right for a mess of red por-
ridge. And this extortioner shall not onely be dishonest and hard-
hearted, but known to be so: like a raven that is harned in the hand,
or hath lost his eye, and he shall not be able to disguise himself, so with
the tokens of his countenance and smooth tongue, but as though his
wickedness in his forehead, where as he saith though he had been
ignorant of God, every one shall point to him as he goes in the
streets, to say, *that is the man*. And

And not seldom, does some of his infamous actions stand upon record to posterity: for as *Christ* promised that *Adams* good work, should be spoken of to the worlds end; so he hath caused *Jedasses* evil work, and *Achans* evil work, and *Abshaloms* evil work, and *Jerobams* evil work, to be spoken of to the worlds end too.

Yea sin and shame is so inseparable; and God is so severe in his rules, that though a man hath repented him of the sin, yet some blemish sticks to his name, even as a scar still remaineth after the wound is healed. Men then will ever be called, *Matthew the publican*; and *Rahab the harlot*; *Mary Magdalen* will not longer be mentioned, when the devil which were cast out of her will be mentioned with her; and the like of others. How carefully then should we avoid those actions which may ever stain us?

But all this he values not, for like that wretched wretchling in *Assace*, he cares not what the people say, for his *baggs* be full. He drowns the noise of the peoples curses, with the musick of his money; as the *Italians* in a great thunder, ringe their bells, & shoot off their *Cannon*. Now hath pride so great power over him as covetousness: He is not like *Simon* in *Lucian*, who having got a little wealth changed his name from *Simon* to *Simonides*, for that there were so many beggers of his kin; and for the house on fire wherin he was born, because no body should point at it.

Nevertheless, though he prefers gain before an honest reputation, yet the word of God informs us, that gain got with an ill name is great loss; and certainly that man cannot be sparing in any thing that is commendable, who is prodigal of his reputation. But herein lies the difference, gracious and tender hearts are galled with that, which the carnally-minded slight, and make nothing of.

Secondly, they are not wise enough to know what a singular blessing it is to have a name spotless, a report unreprouable, and a fame for honesty and goodness, as it fared with *Joseph*, and *Ruth*, and *Devid*, and *Samuel*, and *Ester*, and *Solomon*, and our *Saviour*, and *Carpenters*, and those worthies mentioned in the eleventh to the *Revelation*, who all obtained a good report, which proceeds of the Lord, and is bestowed as a great blessing upon such as he will honor. *Gen. 29. 21. Zeph. 2. 19. 20. Act. 10. 22. Rom. 16. 19. Ruth 2. and 3. Chapters*; which makes *wise Solomon* say, that a good name is better then a good ornament; and is chosen above great riches, *Prov. 22. 1.*

I know well, that this miserly man (this fordid merchant, the very basest of creatures that look upwards) does keep up his credit with some base & ignoble persons, some blind *Moales* like himself, as being able to discern nothing but the barks or dregs of things. For they account of men, as we do of *ages of money*, prize them best that weigh heaviest; and measure out their love and respect by the sundry *baubles*, for onely by their wealth they value themselves, and onely by their wealth (as *Cameh* by their witnes) be they valued. Who have good enough, he loatheth himself, and others think him good enough.

they think he is *best* that hath *most*, and repute him *most worthy* that is *most wealthy*, and *naught* if he be *needy*; accounting *poverty* the greatest *dishonour*. Yea as if *credit* and *reputation* were *onely* *intailed* on the *rich*, *credit* grows just as fast as *wealth* here in the *City*, and in the *country*, *reputation* is *measured* by the *Alker*; and the words weigh according to the *purse*.

But others that are able to distinguish between good and evil, know, that either these are fools, or *Solomon* was not wise. Nor does he think himself more honorable, then wise and good men think him base. And certainly, if such muckworms were as odious to the rest as they are to me, they would appear in the street like Owls in the day time, with whom no honest man would converse. And why should I prefer him before a piece of copper, that prefers a piece of gold before his Maker?

God commanded in the old Law, that whatsoever did go with his *bread* upon the *ground*, should be *abomination* to us: how much more should we abominate the man who is *indued* with *reason* and a *soul*, that hath *gloed* his heart and *soul* unto a piece of earth? But of this enough.

CHAP. XVII:

N^{extly}, the next is, That as the unmerciful Miser is *all for sparing*, so his heir shall be *all for wasting*. He *lives* *poorly* and *penuriously* all his life, that he may *dye* rich. He *walks* in a *shadow* (saith the Psalmist) and *disquieteth* himself in *vain*, *heaping* up *riches*, not *knowing* who shall *gather* them, *Psal.* 39. 6. As he hath *reapt* that which another *sowed*, so another shall *thrash* that which he hath *reaped*. He *hordes* up, not *knowing* who shall *injoy* it; and commonly they *injoy* it who lay it out as fast. He takes *onely* the *bitter*, and *leaves* the *sweet* for others, perhaps those that wish him *hanged*, upon condition they had his means the sooner.

Or possible it is he may have *children*, which if he have, he *loves* them so much *better* than himself, that he will voluntarily be *miserable* here and hereafter, that they may be *happy*. He is *willing* to go in a *third* bare coat, to starve his body, lose his credit, wound his conscience, torment his heart and minde with fears and cares; yea he can finde in his heart to damne his own soul and go to hell, that he may raise his house, leave his heir a great estate, as thinking his house and habitation shall continue for ever, even from generation to generation and call their lands by his name, as the Psalmist shews, *Psalm* 49. 11. He is careful to provide his children *portions*, while he provides no *portion* of comfort for his own *welfare*, either here or hereafter. He provides for his childrens *bodies*, not for their *souls*, to shew that he begeth not their *souls* but their *bodies*. He leaves a fair estate for the *worser* part, nothing for the estate of the *better* part. He desires to leave his children *great* rather than *good*, and is most ambi-

was to have his son *Lord* or *King* in *Heaven*. But no *God* that provides not for their *temporal* estate, is worse than an *infidel*. *Time* is *God*. So he that provides not for their *eternal* estate, is little better than a *devil*, which yet is the case of nine parts of the parents throughout the *Land*.

But observe how his children require him again, and how *God* requites him in his children; for commonly they are such, as never give him thanks, nor in the least lament his loss; perhaps they *mourn* at his funeral, yet not for that he is *dead*, but because he *died no longer*. Nor is it any rare thing for men to mourn for him *dead*, whom they would by no means have still to be alive. Yea for the most part, it is but a *fashionable sorrow*, which the son makes shew of at his fathers death; as having many a day *will* for that *hour*. A sorrow in shew only, like that of *Jacobs sons* when they had *fold* their brother *Joseph*, who profest a great deal of *grief* for his loss, when inwardly they *rejoiced*. Have ye not heard of a *prodigal* young *hen*? that encouraged his companions, with come let us drink, revel, throw the house out at windows; the man in *Scarlet* will pay for all; meaning his father who was a *judge*, but he *adjudged* the patrimony from him to one of his younger sons more obedient; And good reason he had for it, for to give riches to the *riotous*, is all one as to *pour* precious liquor into a *fever*, that will hold no liquid substance; which occasioned the *Rhedians*, and *Lydians*, to enact several laws; that those sons which followed not their fathers in their virtues, but lived *viceously*, should be *disinherited*, and their lands given to the most virtuous of that race, not admitting any *impious* *heir* whatsoever, to inherit, as *Varro* well notes. But it is otherwise in this case, for (in regard of *Gods* curse upon this unmerciful blackworm) if he have more sons then one, the eldest proves a *prodigal*, and he inherits.

Every mans own experience can tell him, that for the most part a scatterer succeeds a gatherer; one that wasts *virtue* faster then *riches*, and riches faster then any *virtues* can get them; one that is as *excessing* in spending, as the other was in *scraving*; for as the father choiceth to fill his chests, so the son is given to *saturate* his lusts. Nor could the one be more cunning at the rake, then the other will be at the *pitchfork*. The money, which were formerly cheested like *aged birds*, will wing it merrily when the young heir lets them *fly*. And as *Cicero* speaks, he *riotously* spends that which the father had *wisely* gotten. The one would have all to keep, the other will keep nothing at all; the former gets and spends not, the latter spends and gets not. Yea the son being as greedy of expence, as the father was in *scraving*, he redoubles that with a fork in one year, which was not gathered with a rake in twenty. Yea how oft is that seen upon one *Christmas* merriling by the son, which was forty years a getting by the father? Which *Disgrace* well considered, for whereas he would ask of a *frugal* *Grizen* but a *stew*, of a *Prodigal* he would beg a *salmon*, and when the party asked him what he wanted

to define so much of him and so little of others, his answer should be, *ignotum in habet, illi habebunt* : because *thou hast*, and *they will have*. I shall begg of thee but once, thy estate will to soon vanish, if them often, yet give me now *a talent*, I may live to give thee a *grain*. And at another time, hearing that the *house* of a certain *Prodigal* was offered to *sale*, he said, I knew well that *house* was so accustomed to *surfeting*, and *drunkenness*, that ere long it would *spue out the master*.

Nay in all likelihood he foresees it himself, and therefore as he makes short work with his *estate*, so not long with his *life*, as knowing that if he should live long, he must be a *begger*.

As seldom but he shortens his days some way; for he gives himself in all manner of *vice*, *gluttony* and *drunkenness*, *chambering* and *wantonness*, *pride*, *riot*, *contention*, &c. He even banishes *crusility*, and gives himself over to *sensuality*; and such a life seldom lasts long.

They may rightly be called *spend-all*s, for they not only *spend all they have*, but themselves also; instead of *quenching their thirsts*, they *drown* both their *bodies*, *souls* and *estates* in drink. They will call *drunken* give us an *Olean*, and then leave their *wits* rather than the *wine* behind them. One cryes to his fellow do me *reason*; but the drunk answers, I will leave thee no *reason*, no not so much as a *beast* hath; for these *Nahals* cannot *abound*, but they must be *drunk* and *surfet*. They have not only cast off *Religion* that should make them *good men*; but even *reason* that should make them *men*; And laying only on the *sea* they live without all *compass*; as a *ship on the water*, so they on the land *reel* too and *fro*, and *stagger* like a *drunken man*, *Phil.* 107:27.

All their felicity is in a *Tavern*, or *brothel house*, where *harlots* and *strumpets* rise their *estates*, and then send them to *robber*, or teach them how to *cheat* or *borrow*, which is all one, for to pay they never mean, and *prodigality* drives them to repair their too great *lavishness* in one thing, by too great *covetousness* and *injustice* in another. The greatest *dispensers* for the most part, are constrained to be as great *misgotters*, that they may *feed one vice with another*.

Now as if they had been bred among *Bears*, they know no other *ale* then *roaring*, *swearing* and *banning*. It is the *tongue* or *language* of *hell* they *speak*, as men learn before hand the language of that *Country* whether they mean to *travel*.

By wine and *forbearings* they pour out their whole *estates* into the *bellies*. The *father* went to the *devil one way*, and the *son* will follow him another; and because he hath chosen the *smoother way*, he makes the *wine* his *hobby*. The *father* cannot finde in his heart to put a good morsel into his belly, but lives on roots, that his *prodigal* son may feed in *luxury*; he drinks *water*, that his son may drink *wine*, and that *drunkenness*. The one dures not eat an *egg*, lest he should lose a *chicken*, and goes to hell with *whay* and *carrots*, the other follows it with *Canary*, *Partridge*, and *Pheasant*.

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These are *Spicuous* indeed, placing *Paradise* in their throats, and
houses in their guts; their *surine* is their *Kitchen*, their *Priest* is their
cook, their *Altar* is their *table*, and their *bells* to fetch *God*. By wine
and *suffering*, they pour out their whole essence into their bellies;
yet nevertheless complain against *Nature* for making their necks so
short.

Arrippus gave the value of *sixteen shillings* for a *Partridge*; his
downhill neighbor told him, he held it too dear at *two pence*. Why,
saith *Arrippus*, I esteem less of a pound, than thou dost of a penny: the
fine in effect layes the *prodigal son*, to his penurious father; for how
could he so soon bring a *noble* to *nine pence*, an inheritance of a *thou-*
sand pounds per annum, to an annuity of *five hundred shillings*? besides that
one obtains a *thousand pounds* with more ease, than the other did a *thou-*
sand pence; and by how much the less he esteems of money, by so much
the more noble and better man he esteems himself, and his father the
more base; and hereupon he scorns any calling, and must go *apparelled*
by a *Prince*.

God hath made it as a perpetual law, In the sweat of thy face (be it
brow or brain) shalt thou eat bread, till thou return to the earth Gen. 3. 19.
And for the best Gentleman to despise honest callings (mentals or manual)
is a *pride* without wit or grace. Even gallant *Abraham* was a great *sheep-*
master; the bravery and magnificence of a *Courtier*, must be built up
on the ground of *frugality*. Besides, exercise is not more wholesome for
the body, then it is for the *minde* and *soul*; but this vain *glorious Cox-*
combe is all for sports and pleasure, and seldom ceases having *offer-*
shots (as *Esau* for venison) untill he hath lost the blessing. But he should
(O that he would) consider, that *medicines* are as near to
love as

Then for his *pride in apparel*, you may know that by this he is like
the *Cinnamon tree*, whose *harve* is of more worth then his *body*; or like
the *Partridge* or Bird of *Paradise*, whose *feathers* are more worth then
his *deeds*. Or some *Vermine*, whose tale is better then her *carriage*. And
as this swells him so, and makes him look as big, as if the *river of his*
blood could not be banded within his *veins*; and that his attire be must,
like the *Islanders of Fooliana* the *field*; or that *King of Mexico*, who
was wont to change his *cloths* four times a day, and never wear them a-
gain; employing his leavings and cast salts, for his continual *liberalities*
to his *retards*, and who would also have neither *por* nor *dish*, nor any
instrument in his *Kitchen*; or on his *table*, he brought twice before
him.

And he cannot shift himself out of the *Mercers* *hook*, untill he hath
made other *Parades*; perhaps a *dinner* or *supper* at some *Tavern*, may
out him a *little* *more*; for he must be *well* *receiving*, that
he may be *accounted* the best man. Yes when the *fest* comes to be *made*,
or any time to show in his *country*, he is all *quarry*; and his high
tail is *swelled* up to his *eyes*, and yet a *very* *great* is the

fractis, does him more good, then a *meals meat*. He hath the *Waste* name glory, and that he *feels* himself becomes the *fool*. Nor can it be long till, for an excessive and *successive* impairing, always must with a *final dissolution*. Nor hath he ever the wit to think upon *fractis* till he comes to the bottom of the *purse*, resembling *Plautus* that *comical Poet*, born in *Umbria*, who having spent all he had on *plum apparel*, was forced for his living, to serve a *Butler* in turning a *stone mill*. Like an *hour-glass* turned up, he never leaves running till all is out; He never looks to the bottom of his patrimony, till it be quite unravelled; and then (too late) complains that the stock of his wealth ran coarse at the *rag end*.

His father had too good an opinion of the *world*, and he too much updaines it: onely herein he speeds (as he thinks) a little the better, that those who barked at his father like *curs*, saune upon him and lick his hand like *spaniels*. He bellows upon his inferiours like a gift, thinking it good gain to receive for it good words, and your *Worship*. Thus by the frequent use of substracting pounds out of hundreds, shillings out of pounds, and pence out of shillings, the end of his account proves all *Ciphers*.

Idleness is the *Coach*, that brings, a man to *Needams*; prodigality the *posthorse*. His father was at mans friend but his own, and he (says the proverb) is no mans for else; be he never so bold, be never attaint to the years of discretion; And in case providence do not take his ward, his heirs shall never be fought after. His vessel hath three leaks, a lascivious eye, a gaming hand, a devised belly, and no content there; he can neither rule his heart, his tongue, nor his purse. He never proves his own man, till he hath no other, and then perhaps when want, or good counsel, or time hath made him see as much as his father did, at last he sues for a *Room* in an *Alms-house*, that his father built; when he feels want (for till then he never sees it) he complains of greatness for ingratitude; that he was not thought of when promotions were a dealing. Yet seeing there is no remedy but patience, while his last Acre lies in his purse, he projects strange things, and builds houses in the air, having sold those on the ground.

Nor that he is a man of parts, for he is onely witty to wrong and to doe himselfe; *Ezekiel* saith, *Solomon*, *slayeth the foolish, and the prosperity of fools destroyeth them*, Prov. 1. 32.

CHAR. XVIII.

Many an one hath his father unleathered to warm him, in pride, drunkenness, gaming, &c. blunts them away with fall, that he soon becomes naked and bare. He is like a barren stone ground, for let him receive never so much seed and manure, so as showers; he remains ever dry and fruitless, and so inevitably, when he sees his land and vicious grounds, he is forced to sell it, and take it away in hand; but when he sees what he hath, it is all gone, and he is left

versake. But whereas the Holy Ghost saith of the just man, His seed shall be mighty upon earth, his generation shall be blessed, &c. *Psal. 112. 2.* And many the like, *Psal. 103.* where God hath promised to bless and reward the children; yea, the childrens children for their fathers goodness, *ver. 17.* *Isa. 58. 10, 11, 12.* *Psal. 37. 25, 26, & 112. 2, 3, 5, 6.* Of which I might give you examples, not a few. The children of Noah were preserved from drowning for their fathers sake, *Gen. 7. 1.* Mephibosheth fares the better for his fathers goodness, the Keturahs for Jobns, *1 Sam. 15. 6.* and that some hundreds of yeets after, their Ancestor was dead; Phineas his seed for his sake, *Numb. 25. 11, 12, 13.* Solomon for his father Davids sake, *2 Sam. 1. 2.* Ishmael for Abrahams sake, *Gen. 17. 20.* And all Israel fares the better for Abrahams, Isaacs, and Jacobs sake, *Deut. 4. 37. 1 King. 11. 18.* The loving-kindness of the Lord, loves the Placidist, induceth for ever, and ever, upon them that fear him, and his righteousness upon childrens children, *Psal. 103. 17. Exod. 20. 6.*

And as God usually blesteth, and rewardeth the children for their fathers goodness, so on the contrary, *Exod. 20. 4.* Eternal punishment God uses to require of the persons only temporary offences of succession; as we see the Heirs and Executors of our Debtors. God hath peremptorily told us, that he will visit the iniquity of ungodly parents, upon their children, unto the third and fourth generation, *Exod. 20. 4.* As for the sin of Haman, his ten sons were hanged, *Esther 9. 13, 14.* And so for Sauls sin, his seven sons were likewise hanged, *2 Sam. 21. 6.* and thus for Achans sin, all his sons and daughters were stoned to death, and burned with fire by the Commandment of Moses, who was in Gods stead, *Iosh. 7.* Yea God hath peremptorily threatened, *Psal. 109.* that the children of a cruel and unmercifully man, shall be Vagabonds and beg their bread, and that none shall extend mercy or favor unto them, *ver. 7. to 17.* God will make those children beggars, for whose sakes the fathers have made so many beggars; this is a truth which the father will not beleve, but as sure as God is just, the same shall feelee. As what common and daily experience have we thereof, had men but the wit to observe it? for hence it is, that riches ill got, shift masters, so often. As rare it is, if the wealth of an Oppressor doth last to the fourth generation, seldom to the second; for commonly in this case, as the father was the first that raised his house by his extream getting and saving, so the son proves the last, in overthrowing his house, by excessive spending and lavishing; as Tullius Cicero answered a Prodigal that told him he came of beggerly parents, for no man when his means is gone, will ever after trust him with a stock to begin the world again; the case standing with him, as it did with the unjust Steward, who having wasted his masters goods for the time past, could not be trusted with the like for the time to come; and whereas hitherto he hath with Esau rejected the blessing of prosperity, it will be denyed him hereafter, though he should seek it with tears; and which is worse then all, if death find him (as is much to be feared) as banqueting of strataull, as of worldly goods, it will send him to an eternal prison: for what can we

think of them, that do not only lose *crafts & commodities*, which our Lord would have carefully gathered up, *John 6. 12.* but even *lavish & waste away whole patrimonies*, yea, most wickedly spend them in riot, and in Dice, Drabs, Drunkenness, &c. Oh the fearful account which these *unlawful Boyes* will one day have to give up, to our great Lord and Master, when he shall call them to a strict reckoning of their talents! he was *credulous* that increased not the sum credited to him, what then shall become of him that *lawlessly and lavishly* spends and impaires it? bringing such a reckoning as this: *Item, spent upon my lusts, pleasures, and pastimes, forty years, and five hundred or ten thousand pounds, &c.* let them be their right senses, they cannot think that God will take this for a good discharge of their Steward-ships, though the *devill* may and will make them believe, that *Christ* will quit all scores between him, the father, and them.

And thus I have made it plain, that *want and beggary* is the best parent to *riot and prodigality*, and that he who when he should not, spends too much, shall, when he would not, have too little to spend, a good lesson to young gulls. I have likewise shewn, that what the covetous hath gotten, is as ill bestowed, and worse employed, a good item for old Cammudgens to take notice of, that so they may not *starve their bones*, and damn their souls, for their sons, to so little purpose.

As O that the *wise man Monke*, who is now digging a house in the earth for his posterity, did but fore-see how his prodigal son will consume what he with so much care and industry hath scraped together; for should he have leave hereafter to come out of bell for an hour, and see it, he would curse this his folly, yea, if possible, it would double the pain of his infernall torment, as it fares with *Gripsh the Usurer*, who (as *Lucifer* seigneth) lying in bell, lamenteth his miserable estate, that one *Rodochiver*, an *intestuous Prodigal*, on earth consumed his goods wastfully, while he by unjust means had scraped together so carefully; the which seemeth to have some affinity with the word of truth; why else is *Dives* lying in bell torments, said to lift up his eyes, and to see *Abraham a father*, and *Lazarus* in his bosome, pining so seriously about his brethren, whom he had left behind him! *Luke 16. 23.* &c. Why else doth our Saviour say, that the wicked shall gnash their teeth for vexation, when they shall see *Abraham, Isaac, & Jacob* in the Kingdom of heaven, and themselves thrust out of doors; *Luke 13. 28.*

But that thou mayst the better fore-see, or at least fore-think what will follow, I will shew thee thy case in sundry other persons.

Clodius, son to *Esopus* the Tragedian, spent marvelous great wealth, which his father left him. *Demetrius* the Athenian, having a large patrimony left him by his parents, consumed it in six dayes, and all his lifetime after lived a begger. *Apicius*, in banqueting, spent great revenues, left him by his prodigious father, and then because he would not lead a miserable life, hanged himself. *Pericles*, *Cathian*, and *Nicow*, by prodigall feasting and palpable sensuality, spent in a short time very great

...lest them by their parents, and when all their means were gone, they drank each of them a poisoned potion one to another, and died in the place.

Again, we read that *Caligula*, in one year of his reign, spent probably sixty seven millions of gold, which *Tiberius* his Predecessor had gathered together, as *Yacinius* tells us, and where in *Tiberius* the 22. left behind him, (as *Petrarch* reports) two hundred and fifty two of gold; insomuch that an odde fellow made this jest of him, *Erre Pontifex maximus a sua virtute pecunia tamen maximus*. Pope *Sixtus Quintus*, (called of Englishmen, a by word, for selling our Kingdom to *Philip* of Spain, *Sim Dicoque*;) through his intollerable covetousness, left in his *Archtreasurie* five millions; but his successor *Gregory* the fourteenth, wasted four of them in ten months and less, besides his ordinary revenues, in riot and prodigality; and many the like which I could tyre you with insomuch that the curse of *Ephraim* is daily fulfilled, which was, that all the treasure whored up by the covetous, should be wasted by the prodigall; for, for the most part the *Miser's* means lights into the hands of some such dissolute deceipt-maker, as out of a laborious *Silk-worm*, ties a painted *Butter-fly*.

CHAP. XIX.

AND so much of the ninth judgement which God usually inflicts upon the merciless Miser. I will adde but one more, nor needs he any more to make him compleatly miserable; for though the former were wofull enough, yet this last is worse then all the rest, as I shall clearly demonstrate in the ensuing pages. Now,

Tenthly, doth covetousness reign in a man? is he bewitched with the love of money? is his heart rivited to the earth? and is he once inflamed to this sin? If so, there is no probability, hardly any possibility, that ever he should be converted or saved; nor is it to any more end to admonish him, then to knock at a deaf mans door, or a dead mans grave.

Covetousnesse is not more the root of all evil, as the *Apostle* truly styles it, then it is the root of all good, as is easie to prove; it is the root of all evil, the mother and metropolis of all sins that can be named; for there is no sin whatsoever, but it hath sprung from this cursed root, whether lying, or swearing, or cursing, or slandering, or Sabbath-breaking, or drunkenness, or adultery, or bawdery; whether theft, murder, treason, coveting in bargains, breaking of promises, perjuries, underminings, contempt of God and all goodness, persecuting the truth, opposing the Gospel, hatred of Gods Messengers, sleighting of his Ordinances, unbelief, idolatry, witchcraft, antichristianism, sacrilege, soul-murder, &c. For whence spring all these, and what else can be named, but from covetousnesse? There is no evil that a covetous man will not put in practice, so goods may come of it; you cannot name the sin, but the Avaricious will swallow it, in the sweet brath of commodity.

He that is greedy of gain, will sell the truth, sell his friend, his father,

his mother his Father his Country, his conscience; yea, with *Alas* he will sell himself for money, as I might instance in a world of examples; yea, daily experience hath taught us, since our Civil Wars, that many to advantage themselves from *killings*, will indamage another five hundred pounds; and to gain five pounds will indanger the losing of three whole Kingdoms; yea, when once men are bewitched with the love of money, as *Judas* was, a small matter would hire them to sell Christ himself, were he now on the earth to be sold.

A resolution to be rich, is the fountain of infinite evils; yea, Covetousness is the Index, or Epitomy of, or rather a Commentary upon all sin and wickedness. Name but covetousness, and that includes all the rest, as being a sin made up of many such bitter ingredients. All vices run, where gold reigns, at least that heart which hath once inflated it self to this sin, may be wrought by Satan to any thing.

Justice is the mistress of all virtues, and the truest trial of a good man, but the covetous heart, is a very mine of fraud, and can readily counterfeit falsehood for advantage, upon all occasions.

And as it is the root or cause of all evil, so it is the root or main hinderer of all good; Covetousness is the grave of all goodness, it eats out the very heart of grace by eating grace out of the heart, Rom. 1. 29. When Avarice once gets admission into the heart, it turns all grace quite out of doors, as where salt grows, it makes the ground so barren of all other things, that nothing else will breed therein; this is the cursed devil that mars all, Covetousness.

No such impediment to conversion and salvation as it; as for instance, Ministers wonder that their Sermons take no better, that among so many arrows none should hit the mark; but God tells us the reason, Ezek. 33. they sit before thee, and hear thy words, but their hearts go after their covetousness, ver. 37. Whence it is, that you may see swearers, drunkards, adulterers, &c. weep at a sermon, where as you never saw the covetous shed a tear, be the Doctrine never so dreadful.

Oft this gilded devil, this Diana of the Ephesians, doth a world of mischief, it destroys more souls then all other sins put together, as the Apostle intimates, 1 Tim. 6. 10. Whence it is, that we shall sooner hear of an hundred Malefactors' contrition at the gallows, then of one covetous Mistris in his bed.

The Children of Israel would not believe Samuel, that they had sinned in asking a King, before they saw a miracle from Heaven, even thunder and rain in wheat harvest, which was contrary to the nature of that Climate; and then they could confesse it, and repent, 1 Sam. 12. 17, 18, 19. But the covetous are in Pharaohs case, whom neither miracles nor judgements could prevail withall, and of whom God speaks to Moses in this manner. See that thou speak all the words, and do all the wonders before Pharaoh, which I have put in thine hand; but I will harden his heart, and he shall not let the people go, Exod. 7. 1, 2, 3, 4. And certainly, they of all others are the men to whom these enjoining Scriptures are applicable;

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and for all these people, so shall hear indeed, but shall not understand; so shall plume for and not perceive; make the heart of the people fat, make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, for understand with their hearts, and convert, and be healed, then shall I go, saith the Lord. They would none of me, nor heed my voice, so I gave them up unto the hardness of their heart, and they walked in their own counsels. *Viz.* 44. 14. Go ye into Gilead, and take balm, O Virgin daughter of Egypt, in vain shalt thou use many medicines, for thou shalt have none health. *Jerem.* 46. 11.

The precious stone *Diactes*, though it have many excellent properties in it, yet it loseth them all, if put into a dead mans mouth; so are all means ineffectuall that are used for the recovery of the covetous, as is well employed in those words of *Abraham*, to the rich *Gloxim*, *Luk.* 16. 29, 30, 31. our Saviour expressly affirmeth, that it is easier for a Camel to go through the eye of a needle, then for a rich man (that is, a covetous rich man) to enter into the Kingdom of Heaven, *Luk.* 18. 25. and the Apostle, That no covetous man can look for any inheritance in the Kingdom of Christ, and of God, *Eph.* 5. 5. *1 Cor.* 6. 9, 10.

Such an ones doom is set down, *Deut.* 17. 12. That man that will presumptuously, not hearkning unto the Priest that standeth before the Lord, to minister there, that man shall dye, saith the Lord.

And again, *Prov.* 29. 1. He that hardeneth his neck when he is reproved, shall suddenly be destroyed, and that without remedy implying that there is no hope of such a man; and indeed, he that despiseth *Moses* Law, dyeth without mercy, as the Apostle concludes, *Heb.* 10. 28. A covetous man, is like a sick patient that cannot spit, whom nothing will cure, or like a cracked Bell, for which there is no other remedy then the fire, or like one that hath the plague tokens, who (as is conceived) is past all hope, and for whom all that can be performed, is to say, Lord have mercy upon him. *Deut.* 17. 12. *Prov.* 1. *Heb.* 10. 28. which makes *Musculus* say, that *Drusus* shall reform this vice, when Physicians cure the goat, which is incurable. Our Mythologists tell us of many strange metamorphoses, of men turned into beasts, by Circe. Our Poets tell of *Liccon*, turned into a Wolf, but when a ravenous Oppressor repents, and turns pious and mercifull, there is a Wolf turned into a man, yea, a Devil turned into a Saint; Whence the Holy Ghost (speaking of *Zacheus*, and his conversion) brings it in with an ecce, behold, as if it were a wonder that *Zacheus* a covetous man should be converted; as let me referre it to the experience of the spirituall Reader. Did ye ever know, or hear, of three such covetous extortioners as *Zacheus* was, that repented and made restitution as he did? no, for if you should, it were as great and as rare a miracle, as if at this day the Turk, Pope, and King of Spain, were at once perswaded to forsake their Idolatry and Superstition.

CHAP. XX.

AND yet it is no wonder, if we consider the reason. For, First, the covetous man is an *Atheist*; one that (like *Dagobad*) says in his heart there is no God; the *Mammonist* is like *Levi* the tenth, *Heldan* and the *Magicians*, *Alexander* the sixth, and *Julius* the second, who were all meer *Atheists*, who thought whatsoever was said of *Christ*, *Heaven*, *Hell*, the day of judgement, the immortality of the soul, &c. to be but fables, and meer impossibilities, dreams, toys, and old wives fables; and being *Atheists* that believe not a *Heaven*, *Hell*, or day of judgement, when every man shall be rewarded according to his deeds, be they good or evil, what hope is there of their conversion or salvation? or how should they not preferre temporal things, before celestial and eternal?

As, what is the reason that there are few rich men that will not rather offend the *Divine Majesty*, then the *Temporal Authority*? and few poor men that resemble not the poor *Swedes* in their serving of God, who always break the *Sabbath*, saying, it is only for rich men and Gentlemen, that have means, to keep that day; yea, that almost all men, rich and poor, are for matter of Religion, like *Sir John Kennedy*, who in chasing of his wife, would have her well born and educated, fair, rich, wise, kind, with the like accomodations, but quite forgot to wish her good and vertuous, and was accordingly blest in his choice; as *King James* (who made many such Matches) used the matter: the main reason of all is, men believe not a God, or a day of judgement. Whence it is, that amongst all the desired privileges of this life, men commonly leave out holinesse, which sufficiently argues their infidelity, which in these times is much propagated and strengthened; for the plurality of faiths among many, hath brought a nullity of faith in the most.

Worldly minds mind nothing but worldly things, their business is thought upon, not God, nor their salvation, for they make that no part of their business; their business gives them no leave, or leisure, to think of their consciences, nor do they go to Church to serve God, but the State, which they use not as a means to save their souls, but charges. There is no Religion in them but the love of money; most men have their souls as it were wrapt up in the part-manna of their senses, and to them all spiritual, celestial, and eternal things seem incredible, because they are invisible. *Mechanics* thought all piety and religion, to be nothing but policy, *Pharisees* imputed mens worshipping of God, to idleness; They be idle, saith he, therefore they cry, let us go offer sacrifice unto our God, *Exod. 5*. It is a foolish thing saith *Cato*, to hope for life by anothers death, *Seneca* jeered the *Jews* for casting away a seventh part of their time upon a weekly Sabbath; and of their minds are the most among us, if they would speak out their thoughts. Let the word or Minister tell them, (that preferre profit before honesty) that godliness is great gain, as having the promises of this life, and of that which is to come; yet their conclusion is, they cannot live

But unless they desire they cannot please unless they flatter, they cannot be beloved unless they swear, as Demetrius thought he should beg unless he might sell Images, *Act. 19. 37.*

Nothing will sink into their heads, that cannot be seen with their eyes, or felt with their fingers. We have the Turks for selling Christians for slaves, what do we think of those Christians that sell themselves, and how odious are they? the poorest cheat's soul (if ever he be saved) with Christ's precious blood, yet half a crown, yea six pence sometimes, will make him sell it, by forswearing himself.

CHAP. XXI.

SEcondly, another reason is, if a covetous man do repent, he must restore what he hath wrongfully gotten, which perhaps may amount to half, or it may be three parts of his Estate at a clap; which to him is as hard and harsh an injunction, as that of God to *Abraham Gen. 22. 2. Sacrifice thy son, thine only son Isaac.* Or as that of our Saviour to the young man, *Luk. 18. 22. Sell all thou ever thou hast, and distribute unto the poor.* And is there any hope of his yeelding? No, Covetousness is idolatry, *Eph. 5. 5. Col. 3. 5.*

And Gold is the covetous mans god, and will he part with his God, a certainty for an uncertainty? No, a godly man is content to be poor in outward things, because his purchase is all inward; but nothing can cease the assurance of heavenly things, can make us willing to part with earthly things; neither can he condemn this life, that knows nothing other, and so long as he keeps the weapon (evil gotten goods) in his wound, and resolves not to pluck it out by restoring, how is it possible he should be cured?

Besides, as there are no colours so contrary as white and black, no elements so disagreeing as fire and water, so there is nothing so opposite as grace and conversion, as covetousness; and as nothing so divides a mans love from his vertuous spouse, as his inordinate affection to a filthy strumpet, so nothing does so far separate and diminish a mans love to God, and his heavenly things, as our inordinate affection to the world and earthly things; yea, there is an absolute contrariety between the love of God, and the love of money; our servants saith our Saviour, can serve two masters, for either he shall hate the one, and love the other, or else he shall love to the one and despise the other, ye cannot serve God and riches, *Luk. 16. 13.* Here we see, there is an absolute impossibility, and in the fourteenth Chapter and else where, we have examples to confirm it. All those that dated their trafficks, and farms, and oxen, and wives, with one consent made light of, when they were bid to the Lords Supper, *Luk. 14. 15. to 25.* The Samaritans that so highly prized their boggs, would not admit Christ within their borders, *Luk. 9. 53.* Judas that was covetous, and loved money, could not love his Master, and therefore sold him.

Which Demetrius began to intreat this present world, he saw first, Paul

and his soul-saving *Ministry*, 2 Tim. 4. 10. and how should he be other-
wise with these *Ministers*? for they love and serve Mammon, they put their
trust and place their confidence in their riches; they make gold their hope,
they fix their hearts upon it, and do homage thereunto, attributing and as-
cribing all their successes therunto; which is to deny the God that is a-
ble as we may plainly see, Job. 31. 24, 25. and as for his love and regard
to the Word of God, I will referre it to his own conscience to determine,
whether he finds any more taste in it, then in the white of an egge, yea,
whether it be not as distastfull to him, as dead beer after a banquet of
strong waters. Nor is it only distastfull to his palate, for his affections be-
ing but a little lake-warm water, it makes his religion even stomach-sick:
Let him go to the *Assemblies*, (which he does more for fear of the Law,
then for love of the Gospel, and more out of custome then conscience, as
Carnal offered his sacrifice, and so will God accept of it,) he sits down as
it were at Table; but he hath no stomach to eat; his ears are at Church,
but his heart is at home; and though he hear the *Ministers* words, yet he
refuseth not to do them; for his heart goes after his covetousness, as the
Lord tells *Isaiah* touching his *Adversary*, Ezek. 33. 30. to 33.

And as is his hearing, such is his praying, for that also is to serve his
own turn; he may afford God his voice, but his heart is routed and rivined
at the north; They beat their eyes unto me, saith God, with their hearts, when
they bowed upon their beds, and when they assembled themselves, it was but
for corn and wine; for they continue to rebel against me, Hosea 7. 14. O
that God had but the same place in mens affections, that riches, honour,
pleasures, & their friends have! but that is seldom seen, the more shame,
folly, and madness, and the greater and juster their condemnation, whence
that terrible Text in *Jeremiah*, Chapter 17. Thus saith the Lord, Cursed
be the man that trusteth in man, and maketh flesh his arm, and withholdeth
his heart from the Lord, ver. 5. And that exhortation, 1 Tim. 6. Charge
them that are rich in this world, that they be not high-minded, and that they
trust not in uncertain riches, but in the living God, who giveth us abundantly
all things to enjoy, ver. 17. And well does that man deserve to perish, that
so loveth the creature, as that he leaves the Creator.

CHAP. XXII.

Fourthly, another reason, (were there no other) why it is so im-
possible to prevail with the covetous, is, they will never hear any
thing that speaks against covetousness, (and their refusing to hear it,
shews them to be such, for sight argues guiltiness always.) Covetous men
will never bear *Sermons*, or read *Books* that press to good Works, or where-
in the necessity of restitution is urged; neither had *Satan* any brains, if
he should suffer them so to do: A *Farther* ye know, will carry divers
things loaded quietly, which he could not do, had they the use of
their sight.

Such I say, will not vouchsafe to hear reason, lest it should awake
their

their consciences, and convince them by reason, that such a course will not have his Physicians remove the thirst which he takes in his soul, & thus cause he would not lose the pleasure that men in quenching their thirst with often drinking; they had rather have their little comfort, than be singling out.

Now we know, that bearing is the only ordinary means of life and salvation; if then the soul refuse the means of life, it cannot live. As Caesar had not delayed the reading of his Letter, given him by Brutus, as he went to the Senate, wherein notice was given him of all the conspiracy of his murderers; he might with ease have prevented his death, but his not regarding it, made the same inevitable: which together with the rest of this Chapter, gives me a just and true occasion (now I have obtain my purpose) to acquaint the ingenious Reader, why I rather call my Book, *The prevention of Poverty*, and *best way to become Rich and Happy*, than *The attainment and conviction of Covetousness*; for by this means, many a covetous wretch may out of lucre, be led out one to read it, in the saving of their souls; who other way would never have been acquainted with a thousand part of their wickedness, and so not capable of amendment. But

Fiftly, suppose he should be prevailed withall to hear me, all that is even an ounce of gold with him, will weigh down whatsoever can be ledged from the Word, for though with the rich man, Luke 16. he may have a good mind to heaven in reversion, yet for all that, he will not hear of parting with his heaven; whereas he hath present possession. He can like Canaan well enough for he may enjoy his flesh-pot, and could love the blessing, but he will not lose his pottage; and in case he cannot gain by being religious, his care shall be not in loss by it; and thus Religion shall like him best, that is best cheap, and will cost him least; nay Doctrine is welcome to him, but that which beats upon God works. Nor will he stick with the Sages, to fall down and worship Christ, but he cannot abide to present him with his gold; No, if another will be at the charges to serve God, he will cry out, *why is this waste?* as Judas did when Mary bestowed that precious ointment upon her Saviour, which otherwise might have been sold and so put into his bag. The love of money, and comings in of gain, is dearer and sweeter to the Black-worm, than the saving of his soul, what possibility then of his being prevailed withall?

To other sins Satan tempts a man often, but Covetousness is a sin and recovery upon the purchase; then he is sure of him; as when a Gentle hath taken up his prisoners safe in a Dungeon, he may go play.

Covetous men are blinde to all dangers, deaf to all good instructions; they are beset with the love of money, as Birds are with their bait; yes, they resolve against such other conversions. The Scribes and Pharisees, who were covetous for a while yet, stop their ears, and have covered their faces against all arguments that are said; yet they look at the priests, and the scribes, and of all sorts of sinners there shall be none

as he was never scorned and mockt, but by them, when he preached against covetousness. Covetousness dogma, venious in scorn, and what the people say this! rich worldlings think themselves so much the wiser, as they are the richer.

These things considered, no wonder that our Saviour expressly affirmeth, that it is easier for a camel to go through the eye of a needle, then for a rich man (that is a covetous rich man) to enter into the Kingdom of Heaven; as well knowing, that no *Physick* can be found strong enough to purge out this humor. Well may they gnaw their tongues for sorrow, when they shall be tormented with fire, and boyl with great heat, and blaspheme the God of Heaven for their pain, and for their fears, but repent of their works they will not, as it is Revel. 16. 8. to 12. only others may make some good use of that evil they see in them; at least learn to beware of covetousness.

I grant, that to God (who hath commanded us to use the means) all things are possible, for he is able, even of stones, to raise up children unto Abraham, Mat. 3. 9. but in respect of ordinary means, it is no more possible for a covetous miserly much-worm to be converted, then it is for a dead man to be raised. And therefore, though I had rather be a *Tea-drinker* then a *Drunkard*, yet had I rather be a *Drunkard* then a *covetous Miser*, and should somewhat the more hope to go to Heaven, Mat. 23. 31, 32.

CHAP. XXIII.

AND so much of the tenth plague which God inflicts upon the miserly much-worm; I might give you many more, for almost every thing becomes a deadly snare to such men, even every thing they see or hear of, each thought that comes into their minds, yea the very Word of God, the mercy of God, and the merits of Christ, become their harm, and shall increase their damnation; for as all things shall turn together for the best, to those that love God, so all things shall turn together for the worst, unto them that hate God, as they do, John 15. 24. Rom. 1. 30. But enough hath been said (as I suppose) to make good what I promised, and to prove that the cruell and unmercifull Miser is never the better for his riches, but the worse, and how God bestows these outward blessings upon him, rather in wrath then in love, with the reasons thereof; but as you have heard what it is, not to be *Rich and Happy*; so in the next place hear what it is to be so.

For to clear mens judgements, and for the further and fuller discharge of what I promised in the beginning, that also as yet to be discovered, which when I have dispatched, I shall honestly acquaint you, how of poor, melancholy, and miserable, you may become rich, happy, and comfortable; now as touching the former of these, you are to know, that a conspiracy of earthly things, is incident, and really the best, that is in the world; if we had but the wit to know when we are well, which might drive us, like our wisest countrymen, to sell our goods, and retire into the wilderness, to live in caves, and among the rocks, and in the

Lord? or lest I be poor and steal, and take the name of my God in vain, Pray for us, Ps. 140. 2, 9. He prays against riches, as well as poverty, and that which we are to pray against, we may not desire; and what is it our Father teacheth us to pray? but *Give us this day our daily bread, Matth. 6. 11.* We are never so happily fed, as when we wait upon God for our daily bread, and are therewith content; and lest our *Saviour's* words should not be enough, he teacheth in this lesson no less by his own practice, then by precept; for though he was owner of all things in the universe, yet he would have no more then just what he needed, as when he wanted money to pay tribute, he sent for no more then he was to discharge presently, *Matth. 17. 27.* he might have commanded *twenty pounds* as well as *twenty pence*, but he would not, to shew that we should desire no more then will serve our turn.

A competent measure of wealth to retain an honest reputation in the world, so that we neither need to flatter nor borrow, is sufficient. He is *rich enough* saith *Jerem.* that lacketh not bread, and *high enough* in dignity that is not forced to serve. I would saith another, desire neither more nor less then enough, I may as well *dye of a surplus as of hunger.*

*This worlds wealth that men so much desire,
May well be likened to a burning fire;
Whereof a little can do little harm
But profit much, our bodies well to warm.
But take too much, and surely thou shalt burn,
So too much wealth, is too much woe and pain.*

It is a great skill to know what is enough, and greater wisdom to care for no more; if I have *mean drink*, and *apparel*, I will learn therewith to be content; if I had the world full of wealth beside, I could enjoy no more then I use, the rest could please me no otherwise then by looking upon, as wise *Solomon* shews, *Eccles. 5. 11.* and why can I thus solace my self while it is anothers? It was a dainty disposition of one that followed a great Lord, who was often heard to say, I bless God, I have as much in effect as my Lord himself, though I am owner of little or nothing, for I have the use of his *Gardens* and *Galleries* to walk in, I hear his *Musick* with as many ears, I *brave* with him in his *Park*, and *drink* of the same with him, though a little after, and so of other delights which my Lord enjoys. And indeed, what great difference is there, save in the pride and covetousness of a mans mind: for my part, (let me speak it to Gods glory, and out of thankfulness) I have no fault with either of them in these delights; I enjoy neither *arrogance* nor *delicious musick*, nor *sumptuous fire*, my body will scarce permit me a cup of strong drink, I do not know that I have been free from getting cold in my head, more or less, some whole day this thirty years, my means will not afford me to keep either horse or man, except with one small Steeple I should wear my hat, yet I would not change my condition for any of theirs. I should I think not be so much troubled

Ends of my mind, as preferring a retired life, spent in conversing with Masters, before all the honors, pleasures, and profits that others enjoy; This is the gift of God, (Ecc. 5. 15. to the end,) and not unmet to be spoken in the great Congregation, Phil. 35. 18. and 319. 46. Riches and Poverty are more in the heart than in the hand; we may be as happy and as warm in Country ruffes as in Tissue; he is wealthy that is contented, and he poor that is not, were he as rich as *Cæsus*, he only is rich and happy, in regard of outward things, who thinks himself so, and only the covetous and uncontented are poor and miserable. The contented man in coveting nothing enjoys all things, though he have nothing; even as *Adam* was warm, though he had no cloaths. The eye quiet, the thoughts moderate, and the mind *Mitridate*, is content, it is a sweet sauce to every dish and adds pleasantness to all we do; how many miserly muck-worms moderate themselves with perplexing thoughts, cares, and fears of want, when they want nothing but a thankful heart? these are miserably poor and unhappy, but it is in opinion only, for otherwise were they but contented, they might be the richest and happiest men a live, not by adding to, or heaping up goods upon goods, but by diminishing and taking away from their greedy and covetous desire of having more. The shortest cut to riches, is by their contempt; it is great riches not to desire riches, and he hath most that covets least, says *Socrates*, and also *Seneca*.

CHAP. XXIV.

TRue, this transcends the condition, or indeed, the capacity of a Mice or Muck-worm, that he will count these but words, and mere bravadoes; but that those lovers of wisdom, were so contented with a little, that they desired no more, their practice did suffice only prove. For when *Alexander* had *Diogenes* ask what he would, his answer was, Stand aside, and let the Sun shine upon me, take not that away which thou art not able to give; further avouching, that he was richer then himself; for I, quoth he, desire no more then what I enjoy, when as thou, O Emperor, canst not content thy self with all the world, but daily hazardest thy life and fortunes, to augment thy Possessions. Now all that this *Heathen* possesst, was a Tub to dwell in, the peoples charity to maintain him, and a Dish to take up water in, the which (when he saw a boy take up with his hand to drink) he threw away, saying, I knew not that nature had provided every thing needfull, so little did he desire superfluities. *Abolomenes*, a poor Gardiner, refused a great City offered him by *Alexander*. *Fabritius*, a noble Roman, refused a great sum of money, sent him by *Pirrus*; albeit, he was so poor, that when he dyed, his daughters were married at the common charge of the City. *Mullinus Tineas*, having divers rich gifts sent him by *Julian* refused the giving. They were for covetous-minded men, and for those that had more of them, which he had not. *Socrates* being asked by *Archelaus*

to come to receive store of gold; sent him word, that a measure of flowers was sold in Athens for a penny, and that water cost him nothing. *Themistocles* finding rich bracelets of *Perle* and precious stones lie in his path, bade another take them up, saying, Thou art not *Themistocles*. *Agathon* the Philosopher, having received from *Policrates* a great reward, of ten thousand *Duckets*; soon after repented himself: for he entered into such thoughts, and was so vexed with fear, care and watching for three dayes and three nights; that he sent it back again, saying, It was not worth the pains, he had already taken about it.

Democritus the Philosopher of *Abdera*, having learned of the *Chaldeans* Astronomy, and of the *Persians* Geometry: returned to *Athens*, where he gave infinite wealth to the City, reserving only a little Garden to himself. *Crates*, to the end that he might more quietly study Philosophy; threw his goods into the Sea. *Crates* the *Thebane*, delivered a stock of money to a friend of his, upon condition; that if it should happen his children proved Fools, he should deliver it unto them: but if they became learned, and Philosophers; then to distribute it to the Common people, because said he, Philosophers have no need of wealth. Which examples I could parallel with many mentioned in the Word, as *Jacob*, Gen. 28. 20. and *Samuel*, 1 Sam. 11. 3. and *Jah Chap.* 31. 24. 28. *Moses*, Numb. 16. & 15. *Jer.* 15. & 10. *Agar*, Prov. 30. 8. *Abraham*, who would not receive so much as a shoe-latchet of the King of *Sodom*: Gen. 14. 21, 22, 23. *David*, who refused to have the threshing-floor of *Araunah*, except he might pay to the full for it; and whose longing was not after the increase of corn, wine and oil; but for the light of Gods countenance, Psal. 4. 6. 7. Yea, he more valued Gods word, then thousands of gold and silver, Psal. 19. 10. and 119. 14, 127. *Elisba* refused *Naamans* rich presents of gold and costly garments; though so freely offered, and so well deserved, 2 Kings 5. 16. *Saint Paul* in his greatest need, was as well content, as when he had the most plenty: and rather chose to work at his trade, then he would be chargeable to any, Phil. 4. 11. He coveted no more silver, nor gold, Acts 20. 33. it was only the saving of souls, that he thirsted after, 2 Cor. 12. 14. *Zaccheus*, when he was once become a Christian, was so far from desiring more, that he was all for diminishing what he had: for he gave one half to the poor, and with the other he made four-fold restitution, Luke 19. 8. And the like might be shewen of all the Apostles, and lastly, of our Saviour Christ.

To all which I might adde examples of many in this age, and of that that went before it; As *Sir Thomas Moore*, *Sir Julius Caesar*, *The Lord Harrington*, *Bishop Hooper*, *Mr. Bradford Martyr*, *Reverend Mr. Fag* that wrote the *Book of Martyrs*, *Master Wheatley*, *Minister of Bambury*, *Doctor Taylor*; and others that are yet living: were it fit to name them, that have had a small portion, a poorittance of these earthly enjoyments.

(in comparison of what others have, and are not pleased with all) even just enough to make even at the years end, living frugally : yet are they so contented, that they desire no more, nor would they change their private and mean condition, with any men alive, be they never so rich, never so great. Nor wouldst thou think it probable, their hearts should deceive them, if thou knewest what offers they have refused. And I doubt not, but there are many such in the land.

Nor can it be thought strange, that *Gods* children (whose affections are set upon heavenly things) should be so content with a little; that they desire no more; when we read of one *Esau*, that could say, *I have enough my brother, keep that thou hast to thy self*, Gen. 33. 9. Yea, if it sated so with the *Heathen*, for the love of that wisdom and virtue, which shall have no reward, because they wanted faith and saving knowledge, how much more should *Christians*? (who have a more sure word of promise, then they had, 2 Pet. 1. 19. with *Mary* make choice of that better part, which shall never be taken from them, Luke 10. 41, 42.

True worldly minds think, no man can be of any other then their own die; and because they finde the respects of self-love, and private profit, so strongly prevail with themselves: they cannot conceive, how these should be capable of a repulse from others. Nature thinks it impossible, to contemn honour and wealth: and because so many souls are thus taken, cannot believe that any would escape. But let carnal hearts know there are those, that can spit the world in the face, and say, *Thy gold and silver perish with thee*, Acts 8. 20. That had rather be masters of themselves, then of the *Indies*: and that in comparison of a good conscience, can tread under foot with disdain, the worlds best proffers, like shadows as they are; and that can do as *Balaam* said, *If Balack would give me his house-full of silver and gold; I cannot go beyond the commandment of the Lord*, Numb. 24. 13.

Elisha and *Gehazi*, looked not with the same eyes upon the *Syrian* treasure; but one with the eye of contempt, the other with the eye of admiration and covetous desire. Two men see a *Masse* together, one is transported with admiration and delight, the other looks upon it with indignation and scorn; one thinks it heavenly, the other knows it blasphemous.

CHAP. XXV.

NOW why are godly *Christians* so content with a little? that they desire no more: certainly they could be as rich as the richest, and as wise for earthly things, as they are for heavenly. (As when *Thales* was upbraided, that all his wisdom could not make him rich: for-
getting but his mind to it, he saw by study, that there would be a great plenty of oil, which in the time of plenty he took up upon credit, and

when the want came, by his store he became exceeding rich as *Lazarus* relates: but they are better pleased with a competency than to trouble themselves to get, or indeed to desire an opulency. The *Christians* reason not thus.

First, they consider, that as a *shoe* fit is better than one either too big, or too little; (for one too big sets the foot afloat, and one too little hinders the going) so a mean estate is best. Better is a little with the fear of the Lord, than great treasure and trouble therewith, *Prov. 15. 16.* A ship of great burthen, and heavy laden, comes with great labour and difficulty, and with much ado is brought in; if it want ballast and lading, there is great danger of overturning; but a light *Pinace* indifferently freight, comes along swiftly, and is brought to the harbour with much ease.

Nor do the godly wise, desire more than they can wield, in which they resemble *Antipppus*, who when a servant in journeying with him, was tired with the weight of the money which he carried; bid him cast out that which was too heavy and carry the rest: whereas the covetous man is like *Antipertus* King of the *Lombards*; who flying from *Afrandus* his enemy, and being to swim over the River *Tesino*, to save his life, took so much gold with him, that he both drowned it, and himself with it.

Secondly, the poor and mean, have a deeper sense of Gods fatherly care and providence, in replenishing them, at all times of need, (even beyond imagination or expression) than others have, that know not what it is sometimes to want: whiles wicked mindes have their full scope, they never look up above themselves: but when once God crosseth them in their projects, their want of success, teaches them to give God his own.

We should forget at whose cost we live, if we wanted nothing: And doubtless, one bit from the mouth of the Raven, was more pleasing to *Elijah*; then a whole Table full of *Ababs* dainties. Nothing is more comfortable to Gods children, then to see the sensible demonstrations of the divine care and providence, as is promised, *Prov. 3. 6.* In all thy wayes acknowledge him, and he shall direct thy wayes. The godly man wearies not himself with cares & fears, have he but from hand to mouth; (never so little) for he knows he lives not at his own cost. He considers what *Saint Peter* saith, *1 Pet. 5.* Cast your care upon the Lord, for he careth for you, verse 7. He remembers what our Saviour saith, *Matth. 6.* observes the same, and never doubts of the performance; so he takes no thought for to morrow, what he shall eat, or what he shall drink, or where with he shall be clothed: but applauds his own happiness, knowing that he who feedeth the fowls of the Air, and arrayeth the Lillies of the field, will be sure to feed and clothe them that are his sons and household servants, *Matth. 6. 25.* to the end, *Luke 12. 24.* to 33. *Levit. 26. 3.* to 14. *Phil. 4. 6.* *1 Pet. 5. 7.* *Psalm. 55. 22.*

Besides, as there are intercourses of *sleeping and waking*, of *night and day*, of *fair weather and foul*, of *war and peace*, of *labour and recreation*; that each may set off the other, so God findes it meet, by a sense of want to *humble us*; and by supplying our wants to *fill us with joy and thankfulness*.

Ptolomie King of Egypt, going a *hunting* lost his way, and could get no better fare, then a *course brown loaf in a Shepherds house*: but this he said seemed *sweeter and better* to him; then all the *delights* that ever he ate or met with before. Content in want, is plenty with an over-plus.

The giver of all things knows how to dispence his favours so, as that every one may have cause both of *thankfulness* and *humiliation*: while there is *none* that hath *all*, nor *any* one but hath *some*.

Thirdly, God in mercy not seldome keeps his children from *riches* and *abundance*: lest they should choak and wound them; for they are *swarms and thorns*, Matth. 13. 22.

Indeed *riches* are a blessing, if we can so *possess them*; that they *possess not us*: There can be no danger, much benefit in *abundance*, all the *good or ill*, of *wealth or poverty*; is in the *minde*, in the *use*. But this is the misery, *Plenty of goods*, commonly occasions *plenty of evils*. How many had been *good*? had they not been *great*. Divers have changed their *mindes* with their *means*, neither hath God worse servants in the *world*, then are *rich men of the world*: if *adversity* hath slain her *thousands*, *prosperity* hath slain her *ten thousand*. Commonly where is no *want*, is much *wantonness*: and as we grow *rich in temporals*, we grow *poor in spirituals*. Usually so much the more *proud*, *secure*, *wanton*, *scornful*, *impenitent*, &c. by how much the more we are *enriched*, *advanced*, and *blessed*. They *spend their days in wealth*, therefore they say unto God, *Depart from us*; for we desire not the *knowledge of thy wayes*; and what is the *Almighty* that we should *fear him*? Job 21. 13, 14, 15.

CHAP. XXVI.

Fourthly, men in a *middle condition* are mostly *more merry* and *contented* then others, that suffice with *abundance*. Who so *melancholy* as the *rich worldling*? and who *more merry* then they? that are *poorest*. I have read of a *rich Land-lord*, that envied his *poor tenant*, because he heard him sing every day at his *labour*, yet had scarce bread for his *family*; while himself wanting nothing, was full of *discontent*: One advised him to convey cunningly into his *Cottage*, a *bag of money*; he did so, the tenant finding this *mass*, so great in his *imagination*, left off his *singing*, and fell to *carping and caring* how to increase it. Crescem squillar cura pecuniam: The *Land-lord* fetcheth back his *money*, the *Tenant* is as *merry* as ever he was. Which shews, that there is no

riches

riches comparable to a contented minde, as *Plutarch* is of opinion. That there are *poor Kings*, and *rich Coblers*, as *wise Solon* seemed to insinuate to the *King*, when he was vaunting of his greatness: For it was *Irma* a *poor beggar*, that he told *Crasus* was the *happiest man in his Dominions*. And when *King Agis* requested the *Oracle of Apollo* to tell him, who was the *happiest man in the world*? expecting to hear himself nominated: the answer was *Aglaiou*, who was a *poor Gardiner in Arcadia*, that at sixty years of age, had never gone from home, but kept himself and his family with their labour, in a fruitful plot or garden, as *Livius* relates. *Pyrrhus* opened himself to his friend *Cineas*, that he first intended a war upon *Italy*, and what then said *Cineas*? then we will attempt *Cicilia*, and what then? then we may conquer *Carthage* and *Affrica*; and what then said *Cineas*? Why, then quoth *Pyrrhus*, we may rest, and feast, and sacrifice, and make merry with our friends: to which *Cineas* replied, (as every servant of *God* would do in the like case) and may we not enjoy all this, sweetness now? and that without all this ado. But *natural men are mad men*. Yea, were *great men*, though *good men*, but asked the question; their consciences could not but acquaint us, if they would speak out; that *true contentment seldom dwells high*, whiles meaner men of humble spirits, enjoy both *earth and heaven*. However not a few of them have freely acknowledged it, as I have largely related in my *second Part of Philarguromastix*. Wherefore be pleased, O *God*, to give me a contented minde: and then if I have but *little in estate*, I shall have *much in possession*.

Fiftly, mean ones with their *poverty, misery, ignominy*, are often saved; whiles others with their *honour, and opulency* go to hell: when we are judged, we are chastened of the *Lord*; that we may not be condemned with the world, 1 Cor. 11. 32. *Riches* do so puff up some men, that they even think it a discredit to their great worships, to worship *God*. Nothing feeds pride, nor keeps off repentance so much, as prosperous advantage. The *Prodigal* never thought of his father, till he wanted *bushes*. We serve *God*, as our servants serve us: of whom many have too good clothes, others too much wages, or are too full fed to do work. As a woman finding that her hen laid her every day an egg; for all she was very lean, had a conceit, that if she were fat and lusty, she would lay twice a day; whereupon she fed and cram'd her thoroughly: but in a short space, she became so fat, that contrary to her expectation, she left laying altogether. Who so nourisheth his servant daintily from his childhood; shall after finde him stubborn, Prov. 29. 27.

Sixty, they fix their affections upon *heavenly riches*, and not upon the temporary and transitory riches of this world: because in sickness, when they stand in the greatest need of all, they will not do them the least good. Your gold will not bribe a disease, your bags will not keep you

head from aking, or your joynts from the Gout, a *laushing Stomach* makes no difference between an earthen dish, and one of silver. Riches can no more put off the stone, or assuage grief, or thrust out cares, or purchase grace, or suspend death, or prevent hell, or bribe the Devil; then a *sattin sleeve* can heal a broken arm.

Indeed the foolish Prior in *Melancthon*, rolled his hands up and down in a *bason full of Angels*; thinking by this means to cure his Gout; but it would not do. Yea, thou that placest thy happinesse, and puttest thy confidence in a little white and red earth, and dost so up in the world, tell me? When the hand of God hath never so little touched thee, what good thy great wealth will do thee? Therefore, *O vain desires!* and *impotent contentments* of men, that place their happinesse in these things: will not this your fair *Herodias*, appear as a *stigmatized Gippie*? Will not all the toil and cost you haue been at to get riches, appear as ridiculous; as if a *countryman* should anoint his *axle-tree* with *Amber-greece*? or as if a *traveller*, should *liquour* his boots with *Balsamum*. Yea, your wealth will not only not save you from evils, but help to make you more miserable, and not only here, but hereafter, *Psal.* 49. 6, 7, 8.

Why then do you set so high a price upon them? and so shamefully undervalue the riches of the minde? which will much mitigate your grief, and increase your comfort, in what condition soever you are. But

Seventhly, they little set by the wealth of this world; because their riches may soon leave them: When with the Spider we have exhausted our very bowels, to contrive a slender web of an uncertain inheritance; one puff of minde and blast blown upon it by the Almighty, carries all away. What sayes Solomon? *Prov.* 23. *Cease from thy wisdom, wilt thou cast thine eyes upon that, which is nothing? for riches take her to her wings, as an Eagle, and flyeth away,* *Verse* 4, 5. and *Ier.* 17. 11. *Isaiah* 33. 1. *Prov.* 11. 17. Yea, all riches are uncertain, but those that are evil gotten, are most uncertain: as examples of all ages witnesse. The first of these was verified in *Job*; who lived to see himself poor to a Proverb; and fell from the want of all misery, to the misery of all wants. And *Dionysius*, who fell from a *Tyrant* over men, to be a *Tutor* over boyes, and so to get his living. And *Perses* son and heir, who was faine to learn an Occupation, the *Black-Smiths trade*; to relieve his necessity. And *Henry the Fourth* that *victorious Emperour*, who after he had fought two and fifty pitched Battails; became a *Petitioner*, for a *Prebendary*, to maintain him in his old age. And *Geliuer*, that potent King of the *Vandals*, was so low brought: that he intreated his friend to send him a *harp*, a *sponge*, and a *loaf of bread*; an *Harp* to consort with his misery, a *sponge* to dry up his tears, and a *loaf of bread* to satisfie his hunger. Yea, how many have we known in this City? reputed very rich, yet have broken for thousands. There are many more ways to become, poor; a *fire*, a *ruin*, a *false* *judgment*.

our, swiftness, trafficking of bad customers, an unthankful fuller, a Pyrate, an unskilful Pilate, Godwines funds, a cross gale a wind, and many the like, hath brought millions of rich men to poverty. And yet this is the only winde, that blows up the Words bladder.

You see little children, what pains they take to rake and scrape snow together, to make a snow-ball: right so it fares with them, that scrape together the treasure of this world, they have but a snow-bal of it, for so soon as the Sun shineth, and God breatheth upon it, by and by it cometh to nothing.

And as riches well gotten are uncertain, so those that are evil gotten, are not seldome lost with shame. As how many of our over-reachers have over-reached themselves so far? either by perjury, forgery, receiving of false goods, or the like: that they have left either their bodies hanging between heaven and earth; or their ears upon the pillory, and died in prison: so that the safest way, to praise a covetous miser is, when he is dead. But

CHAP. XXVII.

Eighthly, to this may be added, that if riches should not leave us, and be taken away, as they were from Job; yet of necessity we must ere long leave and be taken from them; as the rich man in the Gospel, was from his substance and wealth. Nor do we know how soon, for so soon as a man is born, he hastens us fast to his end, as the Arrow to the mark: each day, is another march towards death; and that little time of stay is full of misery, and trouble: and therefore it's selye called a passage, a shadow, a span, a tale, a vapour, a cloud, a bubble in the water; It is like a canale in the winde, soon blown out; like a spark in the water, soon extinguished; like a thin Air, soon expired; like a little snow in the sun, soon melted; It is like a pilgrimage, in which is uncertainty; a flower, in which is mutability; a house of clay, in which is misery; a weavers shuttle, in which is volubility; a Shepherds tent, in which is variety; to a ship on the sea, in which is celerity; to smoke, which is vanity; to a thought, whereof we have a thousand in a day; to a dream, of which we have many in a night; to vanity, which is nothing in it self; and to nothing, which hath no being in the world.

And which is further considerable, the young may die as soon as the old. Yea, more die in the spring, and summer of their years; then do live to their autumn or winter: and more before ten, then after threescore. There are graves of all ages, and likewise skulls in Golgotha, as says the Hebrew proverb. One dies in the bud, another in the bloom, some in the fruit, few like the sheaf, that comes to the barn a full ear.

Men may put far from them the vanity; but they may never leave it.

then they are aware of; *Revel. 12. 13.* The pitcher goes off to the water, but at length it comes broken home. The cord breaks at last, with the weakest pull; as the *Spanish proverb* well noteth. The tree falleth upon the last stroke: yet all the former strokes, help forwards. A whirl-wind with one furious blast, overturneth the greasest and tallest trees; which for many years have been growing to their perfect strength and greatness: so oftentimes, the shroud of life breaketh, when men think least of death, as it fared with Saint *Lukes fool*, who promised himself many years, to live in ease, mirth, and jollity; when he had nor one night more to live, *Luke 12. 19, 20.* For when like a *Jay*, he was pruning himself in the boughs: he came tumbling down, with the Arrow in his side. *John the 21th.* prophesied by the course of the Stars; that he should live long: but whilest he was vainly vaunting thereof, the Chamber wherein he was, fell down, and bruised him to pieces. His glasse was run, when he thought it but new twined. And the Axe was lifted, to strike him to the ground; when he never dreamed of the slaughter-house. And whether thy soul shall be taken from thee this night, as it fared with him formerly spoken of; thou hast no assurance: the very first night, which the rich man intended for his rest, proved his last night. Nor was there any more between *Nabals festival*, and his funeral, then ten or a dozen dayes, *1 Sam. 25. 38.* And could any thing have hired death, to have spared our forefathers; they would have kept our possessions from us.

Neither is this all, for if thou beest wicked, and unmerciful; thou hast no reason to expect other, then a violent death: for which see, *Job 24. 24.* *Psal. 37. 10, 11.* *Job 36. 11, 12.* *Psal. 37. 37, 38, 39.* & *55. 23.* *Prov. 12. 17.* Great trees are long in growing, but are rooted up in an instant. The Axe is laid to the root, *Matth. 3. 10.* down it goes, into the fire it must: if it will not serve for fruit, it must for fuel. And what knowest thou? but God may deal with thee, as *Nabomer* did by *John Justinian* of *Genova* who having taken *Constantinople* by his treason, first made him King, according to promise; and within three dayes after, cut off his head. God may have fasted thee with abundance, on purpose to send thee to the slaughter-house.

Nay, why hath God spared thee, so long as he hath? probably not in love to thee; but for some other end: As perhaps God hath some progeny to come from thee; As for good *Hezekiah* to be born, his wicked Father *Ahaz* is forborn. Why did *Amnon* draw out two years breath in Idolatry: but that good *Josia* was to be fitted for a King. Many sacrilegious extortioners, Idolaters, &c. Are delivered, or preserved: because God hath some good fruit, to come from their cursed lognes. However, thou canst not look to live many years. The Raven, the Phoenix, the Elephant, the Lion; and the Horse, fulfill their hundred yeares: but man seldom lies so four score, and thou art drawing towards it.

Besides the last month of the great year of the world; is come upon us, we are deep in December; And that day of the Lord shall come as a thief in the night, for when thou shalt say peace and safety, then shall come upon thee sudden destruction; as the travel upon a woman with child, and thou shalt not escape; as the Apostle speaks, 1 Thess. 5. 2, 3.

That nothing is more certain then death, nothing more uncertain then the hour thereof: That is only is sure; that there is nothing sure here below, and that if we were owners of more land, then ever the Devil proffered to Christ; yet when death shall knock at our door, no more can be called ours, then the ground we are put into, needs no more proof then experience. See, Psal. 37. 35, 36. But

Ninethly and lastly, a godly man desires, are fixed upon the riches of the minde; which being once had, can never be lost. The which Saint Augustine only counted true riches. The wise and godly are of Pythagoras his minde; who being asked why he cared no more for riches? answered, I despise those riches, which by expending are wasted and lost; and with sparing, will rust and rot. They are of Stilpans judgement, who used to say; All that is truly mine, I carry with me. They desire not so much, to lay up treasure for themselves upon earth; but to lay up for themselves in Heaven, as their Lord and Master hath commanded them, Matth. 6. 19, 20. What saith the Apostle? Let not covetousness be once named among Saints, Ephes. 5. 3. As if that world, which many prefer before Heaven; were not worth talking of.

All worldly things are but lent us, our houses of stone wherein our bodies dwell, our houses of clay wherein our souls dwell, are but lent us: honours, pleasures, treasures, money, maintenance, wives, children, friends, &c. but lent us: we may say of them all, as he said of the Ax-head when it fell into the water; 2 Kings 6. 5. Alas! they are but borrowed. Only spiritual graces are given; of those things there is only a true donation, whereof there is a true possession. worldly things are but as a Taboracle, a moveable; heaven is a mansion.

Now put all these together, and they will sufficiently shew; that he is a fool or a mad man; that prefers not spiritual riches, (which are subject to none of these casualties) before temporal and transitory.

And so at length I have shewn you what it is not, and what it is to be rich; And I hope convinced the worldling, that the richest are not always the happiest: Yea, that they are the most miserable; who swim in wealth, wanting grace and Gods blessing upon what they do possess: while that man is incomparably happy; to whom God in his love and favour, giveth only a competency of earthly things, and the blessing of contentation withall; so as to be thankful for the same, and desire no more. I will now in discharge of any promise acquaint you; how of poor, melancholy and miserable, you may become rich, happy, and cheerful.

CHAP. XXVIII.

THe which I shal do from the word of God. Nor need it seem strange, that for the improving of mens outward estates, I prescribe them rules and directions from thence: For would we be instructed in any necessary truth, whether it be

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| <p>Theological,
Ecclesiastical,
Political,
Moral,
Oeconomical,
Monastical,</p> | <p>concerning</p> | <p>God,
The Church,
The Common wealth,
Our neighbours and friends,
Our private families,
Our selves.</p> |
|--|-------------------|--|

Or be it touching

| | |
|---|--|
| <p>Temporal
Civil
Spiritual
Eternal</p> | <p>Our
Souls,
Bodies,
Names,
Estates,
Posterities.</p> |
|---|--|

We need but have recourse to the written word. For that alone is a magazine of all needful provision, a store-house of all good instructions. And let a man study Machiavel, and all the Machiavilians, and State-politicians that ever wrote; he can add nothing, or nothing of worth to what may be collected thence, touching this subject. Wherefore, if any of poor would become rich, let him use the means which can therunto, observe and follow those Rules and Directions, which God hath prescribed and appointed in his word, which are principally six: For as the Throne of Solomon was mounted unto by six stairs: so is this Palace of Plenty and Riches ascended unto, by six steps set upon this ground already laid. For I find in the word, six infallible ways to become rich; or six sorts of men, whom God hath promised to bless with riches, and all the wealth and prosperity. That is to say,

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| 1 The Gaily, | 2 The Humble, |
| 3 The Loyal, | 4 The Industrious, |
| 5 The Fearful, | 6 The Frugal. |

These of all other men in the world, are surest to wax rich.

CHAP. XXIX.

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are these promises made only to the obedient themselves: but riches and all earthly blessings are entailed upon their seed also; *Psal. 112. His seed shall be mighty upon earth, the generation of the righteous shall be blessed, Verse 2, 3.*

Not is riches, and outward prosperity promised to the godly, and their seed as others usually enjoy them, that is, single and barely, but they have a promise of them, with a supply and addition of all other good things, that may make them every way happy, as that their prosperity shall be *durable and lasting*. That with riches they shall have *credit, honour, and promotion with long life added*. That they shall be *happy and prosper in all they have or do*: as having God their *Protector*, who with mercy is said to *compass them about on every side*, *Psal. 32. 10.* That they shall be *freed from all fears and dangers*, and obtain *victory over all their enemies*; together with *death, hell, and the devil*. That they shall be *freed from the Law*, and likewise from *sin*, and the penalty thereof. That they shall have *peace external, internal, eternal*. And *joy*, even the *joy of the holy Ghost*: which is both *glorious, and unspeakable*. That they shall not only *persevere*, but also *grow in grace, and true wisdom*. That *all things whatsoever, shall make for their good*. That both their *persons and performances* shall be *good and acceptable*; which before were *wicked and abominable*. That by the *prayer of faith*, they shall obtain of God, *whatsoever they shall ask in Christ's Name, and according to his word*. And in fine, *all other good things*, that can be named; whether *temporal, spiritual, or eternal*: are by the promise of God entailed, upon them that *love him, and keep his commandments, and upon their seed*; as I could plentifully and most easily prove, were it pertinent to the matter in hand. Nor is all this, that God hath promised to those that serve him, so great a matter comparatively; as that we need wonder at it, or once question the same: For *If he spared not his own Son, but delivered him to death for us; how shall he not with him freely, give us all things also?* *Rom. 8. 32, 33.* It is the *Apostles* argument. Great, yea, too great things are they for us to receive; but not too great, for the great and good God of Heaven and earth to give: all the fear is on our part, whether we be such to whom the promise is made. For all Gods promises are *conditional*. And though of these outward good things, he hath promised abundance: yet it is upon the *condition of faith and obedience*: as appears by all the fore-mentioned places; so that if we be not wanting in our duty, and obedience to God; God will not be wanting in any good thing to us: Nor can we look that God should make good his promises, if we make them void, by not observing the condition, as that we may do by our distrust-
ing him. If we will not dare to trust God upon his promise so confidently as we would a friend, or some great man that is able and honest.

Besides, the Lord hath promised, that *there shall be no want to them that fear him; and that no good thing will be withhold, from them that walk uprightly*, Psal. 34. 9. & 34. 11. Where observe two things, there shall be no want to such, and such shall want no good thing: so that he must be such an one, to whom the promise is made; and he must also be sure, that it is good for him, which is promised. But oftentimes it is not good, for a man to abound with earthly blessings: as *strong drinke is not good for weak brains*. Yea, if any thing be wanting to a good man, he may be sure it is not good for him: and then better that he doth want it, then that he did enjoy it, and what wise man will complain of the want of that, which if he had, would prove more hurtful then gainful to him: as a sword to a mad man, a knife to a child, drinke to them that have a Fever, or the Dropsie. No good thing will God withhold, &c. and therefore not wants themselves, which to many are also good, yea, very good things, as I could reckon up many: want sanctified, is a notable means to bring to repentance, to work in us amendment of life, it stirs up to prayer; it weans from the love of the world, it keeps us always prepared for the spiritual combate, discovers whether we be true believers or hypocrites, prevents greater evils of sin and punishment to come; It makes us humble, conformable to Christ our head, increaseth our faith, our joy and thankfulness, our spiritual wisdom, and likewise our patience, as I have largely shewen in *The Benefit of Affliction*.

To conclude, All good things were created for the good, and therefore are they called goods; because the good God created them for good men to do good withal. Therefore as Jacob got the blessing, so he got the inheritance also: to shew that as the faithful have the inward blessing, so they have the outward blessing too; when they will do them good, and cause them to do good. Yea, in this case, even as the *Proverbs* tell before hand: so riches shall fall in our way, as they did to Abraham, and Isaac, and Jacob; and Job; and Joseph, upon whom riches were cast they knew not how; but as if God had onely said, Be rich; and they were rich straight. But that this is the true and only way to wealth and happiness, needs no more proof then that which is recorded of Solomon 1 Kings 3. 2 Chron. 1. where the Lord appearing to him in a dream, said, *ask what I shall give thee*. And he asking only an understanding heart, to discern between good and evil; that he might the better discharge that great place, whereunto God had called him; wherein Gods glory, and the peoples good, was his principal aime and end: Heare what the Lords answer is, *Because this was in thine heart, and thou hast not asked riches, wealth or honour, nor the life of thine enemies, neither yet hast asked long life, but hast asked wisdom and knowledge for thyself; that thou mightest judge my people, over whom I have made thee King: wisdom and knowledge is granted unto thee; and I will give thee riches, & wealth and honour, such as none of the Kings*

Kings have had thus have been before thee, neither shall there any after thee have the like. Yea, he was so surpassing rich that he gave silver as much as *Isaac* as *Isaac*, and gave Cedars as the wilde fig-trees that grow abundantly in the plain, 1. King 10. 27. 2 Chron. 1. 7. to 13, 14, 15. Lo, the way to wealth, honour, and happiness, is, to despise grace, that we may glorifie God, and do good: for cleaving whetsof, I'll give you a similitude, *It was once a fair apple on a tree, hath a longing desire to it; when upon he falls a shaking the tree with all his might: at length it not only comes down, but many other come down to him together with it.*

And so much to prove, that the way to become rich, is first to become goodly. If any shall ask why the godly are not alwayes, nor offrich, notwithstanding these promises? I answer, that God not seldom withholdeth these outward blessings, from his own people in great love, only affording them all things that they have need of. Our heavenly Father, who knows us better then we know our selves, and what is good and profitable, (even as the Nurse knows better then the child, and the Physician better then the Patient,) knows too well, how apt we are to abuse these his mercies; and that we cannot abound with earthly blessings, but we grow proud and surfeit of them: as we see *Solomon* himself did, who was the wisest (next to *Adam* in his innocency) that ever lived: and likewise how happy it is for them, to be kept short. And when the All-wise God does fore-see, that man will serve him as the *Prodigal* (so served his father: who only stayed until he had got his patrimony, and then forsake him, and spent the same in riot to the givers dishonour; even as the cloud that is lifted up, and advanced by the Sun obscures the Sun. In this case he either denies them riches in mercy, as he denied *Saint Paul* in his suit, 2 Cor. 12. 8. 9. And our Saviour himself, *Matth. 26. 39.* Or grants them their riches in wrath, *Hosea 13. 15.* *Psal. 106. 15.* of which I have largely spoken in the foregoing page: where I have declared how miserable they are, who swim in wealth, wanting grace, and Gods blessing upon what they do possesse.

This is the first and main step to riches, and the next is like unto it, viz. *honesty and liberality to the poor members of Jesus Christ.* For,

CHAP. XXX.

Slowly, He that would be a rich man, let him be a merciful man, and do good with what God hath already given him, be it never so little. For there is not a more sure and infallible way, to increase and multiply a mans outward estate, then in being charitable to the poor, if we will believe Gods word. As what saith our Saviour? Give and it shall be given unto you, good measure, pressed down, and shaken together, and

making over still more y^e into your possession, Luke 22. 28. March 7. 1644. In which regard, it may be truly said: *Beatus pauper non est inanis dispendium, sed desiderabilis potius compendium quicquidque uberrimus.* And to this accords that place in the Proverbs, There is that scattereth, and is more increased: but he that spareth more than is need, shall surely come to poverty, Proverbs 11. 24. The liberal person shall have plenty, and he that withholdeth, shall also have pain, Verse 27. And so like in the Psalms, wealth and riches shall be in the house of him, that hath compassion of, and giveth to the poor, Psalms 112. 3, to 10. See here how bounty is the best and surest way to plenty. But notable to this purpose is that, Prov. 22. 17. He that giveth to the poor, shall not lack. A life and incomparable privilege never to want. And yet this is a bargain of Gods own making. Plenty shall furnish the table, where charity takes away, and giveth to the poor. He hath passed abroad, (says the Psalmist) and given to the poor; his benevolence remaineth for ever, Psal. 112. 9. He hath always to give, that hath a free and bountiful heart to give, says Saint Bernard. And of this the prophet Isaiah does assure us, The liberal man (says he) deviseth liberal things; and by liberality he shall stand, Isaiah 32. 8. A man would think, he should rather fail by being so liberal & bountiful: but this is the right course to thrive, and hold out. Nor was it ever known, that God suffered a merciful and bountiful man to want; ordering his affairs with discretion, Psal. 112. 9. But you have not heard a title of these promises: for the Scriptures no less abound in them, then silver did in the days of Solomon: of which only a few more, for I had rather press you with weight, then oppress you with number of arguments. What saith the wiseman? Prov. 3. Hope in the Lord with thy substance, and with the fruits of all thine increase: so shall thy barns be filled with abundance, and thy press shall burst with new wine, Verse 9, 10. In which regard, whilst in this way expended, may be likened to gold the best of metals: of which experience teacheth, that the third part of a grain, will yield a mine of 134 foot long. Or rather to those loaves and fishes in the Gospel: for as they did increase and multiply, even while they were distributing: so do our riches (and indeed all other gifts.) Even out of that which the Lord reacheth to be made, it self is nourished.

And thus you see, that (if either Old or New Testament be true) not giving, but giving is the true and ready way to abundance. That is the riches case, *non daretur*: that parsimony, is no good husbandry: & that we are the richer for giving, which makes Chrysostome say, that the gainfullest Art is *Almsgiving*. And hence it is, that the Scripture compares *Almsgiving*, to sowing of seed, 2 Cor. 9. 6. he that sows sparingly, shall reap sparingly: but he that sows bountifully, shall also reap bountifully. The apostle compares giving to sowing, as more

unto us the great gain, and advantage that cometh thereby; for who knoweth not what gain a good husbandman; hath by his sowing? He casteth his seed into the ground, and only forbeareth it a few moneths, and when the season comes, he reaps a harvest of thirty, forty or an hundred for one increase. And the like of lending or putting money to interest: to which the Scriptures also compare it, Prov. 19. Psal. 37. He who hath pity on the poor, lendeth unto the Lord: and that which he hath given, will he repay him again, Prov. 19. 17. The Lord is content, to acknowledge himself the charitable mans debtor. Yea, by our liberality to the poor, our most gracious Redeemer, acknowledgeth himself gratified and engaged; as himself does most freely and fully acknowledge, *Matth. 25. I was an hungry and ye gave me meat, &c.* And for as much as ye have done it unto the least of these my brethren ye have done it unto me, Verſe 35, 36, 40. The poor mans hand, is Christs Treasury or Bank; as one fully call it, and by putting thereinto, a man becomes a Creditor to his Saviour. Neither will he pay or recompence us, as we do our creditors: For as *Augustine* well notes; what we receive, by way of return, is not ten for an hundred, or an hundred for ten, but an hundred for one, yea, a thousand thousand for one; an hundred for one here in this world, and in the world to come life everlasting, together with a Kingdom, even an immortal, eternal Kingdom of glory and happinesse in heaven, which is not to be valued with ten thousand worlds.

Ann why all this? but in recompence of feeding, clothing and visiting his poor brethren, and members, when they were destitute. Where not but the incomparable, and infinite difference, between the receipt and the return: as, O the unmeasurable measure of our Saviours bounty! And how happy is that man, that may become a creditor to his Saviour: heaven and earth shall be empty, before he shall want a royal payment.

Wherefore hearken to this, all you self-lovers, that are only for your own ends: Do you indeed love your selves? and your souls? would you be rich indeed, and that both here and hereafter? then be charitable to the poor, even to the utmost of your ability: for this giving is not only an act of charity, but also of Christian policie: since we shall not only receive our own again, but the same also with great increase; for as it is said with the widow of Sarepta, whose handfull of meal and cruse of oil with which she relieved the Prophet; the more she spent, the more it increased, and the more she had; so shall this precious oil, bestowed on the poor for Christs sake, be returned upon our heads in great measure, as some that I could name can say, out of admirable experience, and others should finde, would they but so far forth believe the Lord, as to try him: Which makes *Saint Augustine* say, That the charitable man is the greatest esurier in the world.

I know this is such a paradox to misers, and men of the world; that

nothing seems to them more absurd and ridiculous: what? persuade them that giving away their goods, is the way to increase them? You must make me a fool (will such an one say) before I can believe it, and therefore he speaks truer then he is aware of: for these are the very words of St. Paul; *He that will be wise, let him become a fool that he may be wise,* 1 Cor. 3. 18. *The wisdom of God is foolishness with the world: and so is the wisdom of the world foolishness with God,* 1 Cor. 2. 14. & 3. 19.

To carnal reason it is as unlikely a thing, as that which *Elisba* told to the King of Israel, 2 Kings 7. that whereas the Famine was so great in Samaria one day that mothers eat their own children: yet the next day there should be such plenty, that a measure of fine flower should be sold for a sheckle, and two measures of barley for a sheckle. As improbable, as that *Abraham* should have a son, being almost an hundred years old; and *Sarah* past child-bearing. As impossible, as that *Lazarus* should again live, after he was stark dead, buried, and stank again. Yet as unlikely, improbable, and impossible as they seemed to be: yet they came to pass, and God did not break his promise, nor disappoint the hopes of such as had the wit, and grace to confide in him: no more will he in this case, which is but far the easier to be performed. And what though carnal minds (like that Noble-man, who was trodden to death in the gate of Samaria, for his incredulity) will not believe, yet truth is truth, as well when it is not acknowledged, as when it is.

And I wish men would take heed of unbelief and giving God the lie: for, as there is nothing he so abhors; as that his own household servants should not dare to trust him, as we may see in that example of the Noble man, 2 Kings 7. 17, 18. & likewise in those Israelites, Psal. 78. when they said, *Can God furnish a table in the wilderness? He smote the Rock that the waters gushed out, and the streams overflowed; but can he give bread also? Can he provide flesh for his people?* Yes, he could and did it, to their small comfort that made the exception. *For because they believed not in God, and trusted not in his salvation, the fire of the Lord burnt among them, and consumed them.* He gave them flesh, even quails in his wrath, until they were choaked, Psal. 78. 10, to 38. and, Numb. 11. 33, 34. But admit God should not answer thy greedy desire, in multiplying thy estate: yet if he do that which is better for thee, viz. give thee a competency together with a more contented minde then now thou hast, or ever wouldst have, wert thou as rich as *Craffus*: would it be ever the worse, or hadst thou any cause to complain? no, but greatly to rejoyce, as I have shewn in the foregoing part.

Wherefore trust God with *Abraham*, who above hope believed under hope, Rom. 4. 18, to 22. For Faith is to God, as *Sarah* was to *Solomon*, in his favour, that the King will deny her nothing that good is.

This is the second means, which God hath appointed for the improve-

How to become wealthy and happy.

meat of our outward estates : or the second step to riches and outward prosperity, viz. bounty and liberality to the poor.

CHAP. XXXI.

THe third and fourth are thankfulness, and humility; which are no way inferiour to the former.

Thankfulness and humility are the only means to enrich us with Gods blessings : but pride and unthankfulness, is the only way to make God withdraw, and take from us both himself, and his blessings. Because the King of Assyria said, By the power of mine arme have I done it, and by my wisdom, for I am prudent : therefore, saith the Lord, I have removed the borders of the people, and have spoiled their treasures, and have pulled down the Inhabitants like a valient man, May 10. 13. Asops Crow not content with her own likeness, borrowed a feather of every bird ; and she became so proud, that she scorned them all : which the birds observing, they came and pluckt each one their feather back, and so left her naked : even so does God deal with all proud and ingrateful persons.

There is nothing more pleasing to God, nor profitable to us ; both for the procuring of the good we want, or continuing the good we have, then humility and thankfulness : Yea, to the humble and thankful soul, nothing shall be wanting. God will sow there, and there only, plenty of his blessings ; where he is sure to reap plenty of thanks and service : but who will sow those barren sands, where they are sure not only to be without all hope of a good harvest, but are sure to lose both their seed and labour. Yea fools as we are, we forfeit many of Gods favours, for not paying this easie quit-rent of thankfulness.

Ingratitude forfeits mercies, as Merchants do all to the King by not paying of custome. Because Pharaoh saith, The River is mine own, therefore God saith, I will dry up the River, Ezek. 29. 3, to 13. Isaiah 19. 5, 6. Dan. 11. 9, 10. Tamberlain having overcome Bajazet, he asked him whether he had ever given God thanks, for making him so great an Emperour : he confest ingenuously, he had never thought of it, to whom Tamberlain replied, that it was no marvel so ingrateful a man, should be made such a spectacle of misery. When the people sought themselves only, and had no care their houses ceiled and sumptuous, neglecting the house of God and his honour, thus it fared with them : Ye have sown much, and have reaped little ; and be that earneth wages, earneth wages to put it in a bag with holes : Ye looked for much, and to it came so little : and when ye brought it home, I did blow upon it. I called for a draught upon the land, and upon all that it bringeth forth ; and upon all the labour of the hands, &c. &c. Again, when they sought Gods glory, and were thankful,

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mark the difference : even from this very day will I bless you, saith God, Hag. 1. 4. to 12 & 2, 18, 19. He that is unthankful for a little, is worthy of nothing : whereas thanks for one good turn, is the best introduction to another. Holy David was a man after Gods own heart, and therefore he ever mixeth with his prayers praises. Bless the Lord, & my soul sayes he, and forget not all his benefits, Psal. 103. 2. And being of a publick spirit, he discovers the secrets of this skill, as when he saith, Let the people praise thee, & God, let all the people praise thee : then shall the earth bring forth her increase, and God, even our God, shall give us his blessing, Psal. 67. 5, 6, 7.

Wherefore be not like the Swine, that feeds upon the Acorns, without ever looking to the Oaks, from whence they fall. Or the Horse, that drinks of the Brook, and never thinks of the Spring. Yea, since God is the fountaine, from which all our enjoyments flow ; let this be our continual determination : He hath given us all the grace, good, and happiness we have, and we will give him all the possible thanks, and honour we can. Yea, teach us, & Lord, to receive the benefit of thy merciful favour, and to return thee the thanks, and the glory.

And the like of Humility, Blessed are the meek (saith our Saviour) for they shall inherit the earth, Math. 5. 5. The reward of humility, and the fear of God, is riches, and honour, and life, Prov. 22. 4. If there be a bottom in a valley lower then another, thither the waters gather; And the more lowly we are in our own eyes, the more lovely we are in Gods : the more despicable in our selves, the more acceptable in him, as is seen in the example of the Publican, Luke 18. 13, 14. And the Prodigal, Luke 15. 18, 19, &c. Nor can any thing make us more acceptable to God, then the conscience of our own unworthiness: when with Jacob we can say, O Lord, I am not worthy of the least of all the mercies, which thou hast shewed unto thy servant : For with my staff I passed over this Jordane, and now I am become two bands, Gen. 32. 10. When with the Publican we can confesse, I am not worthy to lift up mine eyes to heaven, Luke 18. 13, 14. And with the Prodigal, I am not worthy to be called thy son, Luke 15. And with the Centurion, I am not worthy thou shouldst come under my roof, Luke 7. 6. And with John Baptist, and Saint Paul, the like, I am not worthy, I am not worthy. This is the way to obtain what we would have at the hands of God ; who resisteth the proud, but giveth grace to the humble, Jam. 4. 6, 10, Prov. 29. 23. & 15. 33. & 18. 12. Unto him will I look, saith the Lord, even to him that is poor, and of a contrite spirit ; and that trembleth at my words, Maiab 57. 15. He hath filled the hungry with good things, but the rich he hath sent empty away, Luke 1. 53, 54.

So that if thou expectest to have God bless and prosper thee, then beware thou forgettest not, at whose cost thou livest : Beware, lest when thou hast eaten and art full, and when thy herds and thy flocks multiply,

and thy silver, and thy gold is increased, and all that thou hast is enlarged, thine heart be lifted up, and thou forget the Lord thy God; and thou say in thine heart, My power, and the might of mine hand hath got me this wealth: But on the contrary, Remember that it is the Lord thy God, that hath given thee power to get wealth, and that it is only his blessing that makes rich. This is Gods own counsel set home with a very strict charge to all that have not a minde to perish, *Deut. 18. 10, to 10.*

Many are the examples I might give you, of such as have been undone by their pride. while Saul was little in his own eyes, God made him head over the twelve Tribes of Israel, and gave him abundance; but when out of his greatness, he abused his place and gifts, God took them all away again. And so it had like to have fared with Hezekiah, when he but began to be puffed up with the wealth, and precious things that God had given him, *2 Kings 20. 12, to 19.* But most remarkable is the example of *Nebuchadnezzar*; who when he ascribed all to himself, saying, *Is not this great Babel which I have built, with the might of my power, and for the glory of my majesty?* was presently deprived of his Kingdom, and all that he had, and sent to graze with the beasts: but when he was humbled to the very ground, acknowledged the Author, and ascribed all to the God of heaven, he had his Kingdom, and all else restored unto him, *Dan. 4.* The way to obtain any benefit, is to acknowledge the Author, and devote it in our hearts to the glory of that God, of whom we receive all; For by this means shall God both pleasure his servants, and honour himself. And indeed, that he may be honoured by our wisdom, riches, graces; is the only end, for which he gives us to be wise, rich, gracious. And who hath more interest in the grape, then he that planted the Vine? Who more right to the crop, then he that sowed the ground, and sowed the seed? Therefore, Let not the wise man glory in his wisdom, nor the strong man in his strength; nor the rich man in his riches, *Jer. 9. 23.* For we have not only received our talents from God, but the improvement also is his meer bounty. Of him, and through him, and for him, are all things: to whom be glory, for ever, Amen, *Rom. 11. 35, 36.*

And so much of the fourth means to grow rich.

CHAP. XXXII.

Fifthly, the next means, which God in his word hath appointed to this end, is labour and industry in some lawfull calling: for it is the beating of the brain, or the sweating of the brow, not the bare talk of the tongue, or desire of the heart, that makes rich, according to the common Proverb, *Wishers and waulers are seldom or never good householders.* The idle person, says Solomon, shall be clothed with rag; and the sluggards poverty com-

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upon him, as an armed man; but the hand of the diligent maketh rich, Prov. 10. 4. & 12. 17. The Greeks have a saying, That plentifulness follows painfulness, and that all things are made servants to care, and industry. Saint Furius, by his painful dexterity, and unwearied labour, got more means out of one small field, then his neighbours out of many great ones: whereupon he was accused to the Magistrate, as if by witchcraft, he had conveyed the corn of other mens ground, into his own; but he came with all his goodly rustical instruments, with his strong and lusty daughter, and his well fed Oxen, and spake thus to the Judges: See, my Lords, these be my witchcrafts and sorceries; but I cannot shew you my watchings and sweatings; which being done and spoken, he was presently absolved by the sentence of all. Whence the Apostle exhorts the Ephesians, to labour in their several callings, if they would have sufficient for themselves, and wherewith to help others. And this makes Solomon, in praising the virtuous woman for her bounty, note that she works willingly with her hands, and that her candle was not put out by night, Prov. 31. 10, 10 to 31. And Saint Luke the like of Dorcas, her pains and industry in making coats and garments, Acts 9. 36, 39.

And what but Idleness makes so many beggars, and base persons? It is the most corrupting Fly, that can blow in any humane minde: We learn to do ill, by doing what is next it, nothing. Whence it is that vice so fructifies, in our Gentry and Servingmen: who have nothing to employ themselves in; for they only sit to eat and drink, lie down to sleep, and rise up to play; this is all their business, and this brings thousands of them to beggery or worse.

Be therefore painful, and industrious in thy calling: and God will undoubtedly prosper and replenish thee, with the good things of this life. This is another step.

CHAP. XXXIII.

Sixthly, if thou wouldst thrive and grow rich, then be frugal and thrifty in spending: For thrift (which is a due saving from sinful, and needless expences) and a wary husbanding of what we get, hath made as many rich men, as painful getting.

It is our Saviours rule, so to dispose of that plenty which God in his goodness hath bestowed upon us, that nothing be lost. John 6. 12. And it is a rule, which all good men will be sure to observe; For

He who gets what he hath justly,

Pays what he owes duly,

Requies favours received thankfully,

Considers the case of the poor cordially,

Will not, yea dares not spend prodigally,

Let means come in never so plentifully.

And

And yet he of all men is sure of a lasting competency, Prov. 23. 17. Jam. 4. 13. to 16.

Frugality, sayes *Justine*, is the mother of *virtues*. But an expensive man (whatsoever his gettings be) by wasting, and overlaish of his estate is sure not to thrive. As it fared with that Captain is *Tully*; who was not a penny the richer, for that huge summe of money given him, because he had done with it, as a naked man would do with the *Nuts* that he gathers; carry them all away in his belly, for lack of pockets. And this the *Poets* insinuate, by their lusty Giant *Briarus*; who had nothing to shew, of all his comings in; because his fifty bellies did consume the gettings of his hundred hands. All the labour of that man of *Monster*, was for his mouth; and did slide through his throat.

Deus et ex ore, quicquid lucratur ex ossis.

To waste and waste, differ but in time.

A poor man hath no riches, a prodigal shall have none. The Vessel that runneth out unskillfully, will be empty, when men come to draw out of it: so will the state be, if we let it leak like a cracked vessel: But what the difference is, betwixt a wise and prudent frugality, and a vain expence of Gods benefits, we may learn from, *Gen. 41*, &c. where notwithstanding the seven years of famine, *Egypt* had corn enough, when all other Countreys were without, and the people ready to famish: which needed not have been, if they had been more sparing in the seven plentiful years: for those years of plenty, were not confined to *Egypt*; other Countreys adjoining, were no less fruitful, as the *Learned* aver. But that *Prodigality* hath brought many rich men to poverty, and poor men to beggery, I have sufficiently shewn in the 17th. Chapter. And so much of the means, whereby of poor a man may become rich: I come in the last place to shew you, how you may be happy, as well as rich, and cured of all your care, misery, and melancholy: which is the principal thing I desire to pleasure you withall. For millions there are that are mighty rich, and yet are the most miserable, melancholy, and discontented men alive.

Here ends the First Part, the second follows.

But the second part follows.

But the second part follows.

But the second part follows.

But the second part follows.

But the second part follows.

But the second part follows.

But the second part follows.

But the second part follows.

Postscript to the Pleased.

ACCORDING to my skill, I have taught you to improve your estates: but as to profit your souls, would more please me and pleasure you, so I have to that end, taken the greater pains, in providing proper remedies (of the same alloy) for each soul seduced, or afflicted. If such as they concern, shall be pleased to make use of them; they may (with Gods blessing) not only have their vices lessened, their knowledge increased, and their minds cheared and comforted: but probably they shall find in them, the flower, cream, or quintessence, of what would otherwise cost them twenty years reading to extract.

If you meet not with those little pieces, that are printed in this small character, at the Stationers: At James Crumps a Book-binder in Little Bartholomews well-yard, you may have them all; being in number two and twenty.

Postscript to the Titled.

A Correlating to my skill, I have taught you to improve your skill; but to give you a more perfect and lasting knowledge, I have to that end, taken the greatest pains in providing proper exercises (of the same sort) for you to follow, or assist in. It is not as this concern, shall be pleased to make use of them; they may (with God's blessing) not only have their own effect, their future use is useful and their minds thereby enlarged; but probably they shall find in them, the former reward, or rather, that of what would otherwise cost them many years study and labour.

If you meet now with these little pieces, that are printed in this form (perhaps, as the Stationer: At) may contain a book-binder in little number two well-bound, you may have them all; being in number two and twenty.

An Infallible VVay to Farewell,

In our { *BODIES,*
NAMES,
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PRECIOUS SOULS,
POSTERITIES.

Together with,

Mens great losse of Happinesse :

For not paying,

The small quitrent of Thankfulness.

Whereunto is Added Remaines of *The P. A. A.*
Subject also of great concernment for such as
would enjoy the Blessed Promises of this
life, and of that to come.

By *R. Tonnge* of *Roxwell* in *Essen*:

To gratifie such as have long, and earnestly desired them, To prevent future mistakes in the Printing, and for other considerable Reasons: I shall Print some few of these Books; though at five times the rate of my other Pieces, whereof I Print ten thousand at once; Again, though they will be too great, for me to give as formerly, or for the poor woman to sell, as she can small ones: Yet that the Buyer may have enough for his money, I have (like those, that would distill *Roses* in the winter :) fairly crowded (as you see) a peck into a pint Pot. And that my own *loss* may be the *less*, my method shall be when I have Printed off my number of any one sheet, to keep the letters undistributed, untill such are served, as will venture upon each sheet single, and have patience to stay, untill it shall be grown up, to an intire Treatise.

LONDON;

Printed by *A. M.* and are to be sold by *James Crumpe* in *Little-Barr*
and *Henry Colpe* in *Popes-head Alley*.

To the well-affected READER, that would
be HAPPILY RICH.

AS the Oratour grown old, wrote of old age to an old man; and of friendship, to his much endeared friend: so is this Discourse of Riches and Happinesse, writ to such, and such only; as would be Happy as well as Rich.

Not to all, nor to all that are Rich: as well knowing, that the way to please the best, is to displease the worst: and that to frame or fashion my matter, to please either the Rich or all; were to displease him, that is all in all.

Readers may be resembled to the Belgick Armies: that consisted of French, Dutch, Spanish, Italian, &c for so many hearers, so many humours. And what one speaks of Learning in general, may be applyed to many wholesome truths in particular: the same discourse, may make the indifferent good, the good better, and the bad worse.

Again, Some and not a few, are like the Gadarens, (Mark. 5. 17.) where Christ entered their City, besought him to depart their Coasts. Nor is it amisse, to leave such as these to themselves: untill time and experience, or their own Rod hath made them wiser.

More especially, was it composed and published for their sakes, who know the worth and sweetnesse of these flowers; that prize these Pearles: as having still found, when I have finished what I intended; their entertainment to be such as at first I expected. For these Posies may be resembled, to a Plume of Feathers, or some soveraine Balsome, for which some will give much, others little or nothing. Whence according to my accustomed manner, I have out of divers fleeces, wove one piece of cloath: and brought home to them many famous Authours, though (like Mummies in a mask) I conceal their Names; as thinking it sufficient if I deliver profitable matter, after a profitable manner; and guessing it the greatest point of Learning and Oratoury; to distinguish aptly that which is confused, and to illustrate plainly, that which is obscure.

Nor do I at all, like those raw fruits of Poetry, Pamphlets, and Play-books, (which take so with our youth and Gentry) that weaken the stomach of the soul, and fill it full of crudities, which will not be digested into any good blood, either of knowledge or vertue. And happy it were, if all proud and unsanctified wits, had but the wit to know, how Satan galls them with chaff instead of wheat, with copper instead of gold, with glasse in lieu of Pearl. Which is the earnest desire of him, who would gladly be

A furtherer of their Wealth and Happinesse,

that have a mind to it,

How to become Rich and Happy.

The Second Part.

CHAP. I.

THe Chirurgeons of Greece, (like our English Mountebanks) were wont to shew the operations of their Skill upon Scaffolds, in view of all passengers: thereby to assure men what they could do, as well as to get more practice and custom, if they were deserving. The Merchant thinks it a good course, first to try with a little, how vendible his commodity will be; and after he replenisheth the Market, according to the esteem it findes with the Inhabitants. Nor is he held wise, that will venter all his estate in one bottom. Such were my thoughts, in publishing the first part of this Tracte: intending (like Phidias touching his portraiture) that if it were liked, did abide the touch, passe the standard of the judicious Readers approbation: I would publish the residue, otherwise not: resolving whether allowed of, they should encourage me; or disliked, they should amend me. And now having found that acceptance, which in modesty I could not expect, I have sent abroad the second Part.

In the former Part of this Discourse, I have declared *what it is*, and *what it is not* to be Rich: and withall chalked out the way in six Particulars, how men that are poor, may become Rich, and rid of poverty. In this which follows, I shall declare how they may become *Happy*, and rid of discontent or *Melancholy*.

Now for the effecting of this, there needs no more be done, than to cure men of their covetousnesse: for if that be once done, all is done; otherwise nothing, or nothing to purpose. For let a covetous man become never so rich, he is never the happier; his care, misery, and melancholy still remaines: but let his covetousnesse cease, and then comes peace, and joy, and content, have he never so little: as I shall shew when I come unto it. Yea, let men but leave, or be willing to leave this one sinne, and they shall depart from this discourse, (like Naaman out of Jordan) as if they had been washt, and all their sinnes taken away, like the scales from Pauls eyes; Act. 9. 18. For what hath brought *Usury*, and *Simony*, and *non-residency*, and *bribery*, and *perjury*, and *felony*, and *cruelty*, and *hypocrisie*, and *subtily*, and *envy*, and *strife*, and *debate* into the City, and Nation, and made every house an *Inne*, and every shop a *Market* of oathes, and *lies*, and *equivocations*, and *fraude*, and indeed of what not? but the superfluous and excessive love of money? What is the cause of all the *murmurings*, *mutinies*, *jarres*, *contentions*, *grudgings*, *repinings*, *fretting*, *chafing*, *weeping*, *vexing*, *complaining*, and *discontent* in every Family? but the great controversy of *wine* and *shine*. Name but covetousnesse, and you have named the Mother of all sinnes that can be named, which makes

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principal endeavour shall be, to prescribe some remedies against this cursed sinne. O that I could with little *David*, cull out of the *Scriptures*, (that spiritual and celestial *Brook*) the stone or *Pible*, that would kill this *Goliath*: then would I stick it into his temples, with all my might. For I thirst to pleasure these unworthy men, with that which is more worth beyond compare, than all their wealth multiplied as many times, as there are sands on the sea-shore. For let me tell you, you worshippers of the golden Calf: that the cure which *Erasistratus* did upon *Antiochus*, for which he had fourteen thousand three hundred and seventy five pounds; was nothing to this cure of covetousnesse, in him that is therewith infected, or thereto inslaved: as you will confesse if you but consider, what the difficulty of this cure is, of which I have largely spoken in *Chapter 19*, to *Chapter 23*. of the fore-going part.

CHAP. II.

Now there is no way to remove this let, or to rescue them from this *Remora*: except I can insure them, that they shall be gainers by the bargain, and receive by way of exchange, that which shall more than countervail what they part withall: which I doubt not, by the blessing of *God* to do, if they will but vouchsafe or be willing to hear, either reason or Divine Authority. And 1. I will prescribe or give them some rare Receipts, acquaint them with some sovereign Remedies, against this desperate evil: and therein shew them, how they shall or may, of the most miserable men alive, become the most Blessed and Happy. And who knows whether *God* hath nor put me upon this work, and will accordingly blesse the means that shall be used? though by a most unworthy and insufficient Instrument? Neither is the strength or weaknesse of means, either spur or bridle to *Gods* choice, who sometimes does greatest acts, by weakest Agents; and gives the greater successe, to the weaker means. However, an Emperick or Quack-salver, hath now and then, had the hap to cure a Patient, whom a learned Artist could not do. Wherefore be at leasure you lovers of money, to hearken to what I shall produce from the word, to your ears; and *God* shall speak to your hearts by his Spirit, touching your temporal, civil, spiritual, and eternal state.

Now if you would relinquish this sinne, and so be everlastingly happy; If you prefer true content, and the peace of *God* which passeth all understanding; before your own misery and vexation: And rather desire to go to *Heaven* with *Lazarus*, than with *Dives* to those scorching flames; observe these few things in order.

In the first place, lay to heart the things formerly delivered; consider that a competency of earthly things with content, is the best estate in the world. Yea that a poor and mean condition, (in case *God* be pleased to give grace, and his blessing with that little he bestowes:) is far better and happier, than to swimme in great wealth and abundance. Consider also, and set before you the ruinousnesse of this sinne, and the manyfold evils and miseries, which attend

any covetousness: and how it is the cause of many heavy and grievous judgments here, as well as depriving men of everlasting happiness, in Heaven; and plunging them, into eternal hellish torments hereafter. Yea apply every word that hath been spoken to thy self: and this will be a good meanes to make thee moderate thy greedy desire, mortifie thy carnal affections, and curb thine unruly, and insatiable appetite after gain. And without this all is to no purpose; Little would it have availed the *Israelites*, that the *Manna* lay about their tents, if they had not gone forth and gathered it, beaten it, baked, and eaten it; so let the meanes of salvation be never so plentiful; if we bring it not home, and make it ours by application and faith: we are never a whit the better for the same. *Cloaths* must be put on, meat eaten, a plaster applyed: or they will never warm, nourish, or heal.

CHAP. III.

Secondly, (though I invert the order, in setting the cart before the horse) dote not so upon the world: for while our mindes are so scattered among these visible things, we forget how the state stands within us. Besides, I have shewn you that as nothing so alienates a mans love, from his *vertuous* Consort, as his inordinate affection to a filthy strumpet: so nothing does so far separate, and diminish a mans love to God, and heavenly things, as our inordinate affection to the world and earthly things. The damps of the earth, do not more quench fire, than the love of the earth stifles grace. Neither trees nor grasse grow above, where the golden Mines are below. If the love of money, be once entered into the heart: no fruites of goodnesse, can appear in the life. Yea there is an absolute contrariety between the love of God, and the love of money. The Covetous man is like that *Pompous Prelate*, who said he would not lose his part in *Parrus*, for his part in *Paradise*. Or like *Ulysses*, who so dearly loved his Countrey, that he preferred his native soyl *Ithaca*, before immortality. Or the Child, that more esteemes of an Apple, than of his Fathers Inheritance. For thus stands the case with them. Man hath a precious Jewel to dispose of, viz. his soul, God and the world come to buy it, the world steps in first, and tempts him as once *Saul* his servants, saying, *Hear now ye Benjamites, will the son of Ishay, will the son of Mary, give everyone of you fields, and vineyards? will he make you all Captaines over thousands? and Captaines over hundreds?* 1 Sam. 22. 7. Yea if a man will needs have present possession, Satan will instantly give him bags of money; as he dealt with *Gehazi*, *Achan*, *Judas*, *Ananias* and *Sapphira*, *Balaam*, and in a thousand the like cases.

God comes and out-bids the world; for he offers grace, and peace, and glory: but withall he craves day for the greater part of it; and gives nothing in hand but his promise, his Word, and some small earnest of the bargain. Nay perhaps instead of bettering our condition, he makes it worse: for the encouragement that *Christ* gives is, *Whosoever will be my Disciple, let him take up his cross daily and follow me*, &c. Yea more than that, in case a man hath got any part of

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what he enjoyes unjustly ; he must restore the same to the right owners, though it be to the impoverishing of his estate. As in case thou wouldst indeed, and to purpose become rich, happy and cheerefull ; If thou lovest not gold, above thy salvation : restore to every man thy evil-gotten goods. For as *humility* is the repentance of pride, *abstinence* of surfeit, *almes* of covetousnesse, love of malice : so only restitution, is the repentance of injustice. This is the revenge that a *Christian* must take upon himself, if he meanes to be saved, 2 *Cor.* 7.11. For as the best charm for the tooth-ake, is to pull out the tooth : Or as they, who have meat in their stomachs undigested, or store of ill humours, are eased only by vomiting them up : so if ever thou lookest to find ease in thy soul, and conscience, or to pacifie God ; be sure to vomit up all thy extortions, by restitution. For as it sared with those *Marriners* touching *Jonas*, *Jonah* 1. 15. they tremble, pray, unlade, strike sayles, fall to oares, but all in vain, the Vessel was sick, and had taken a surfeit, when she took in the fugitive Prophet ; all the losse of their goods, cannot expiate the cause of this tempest ; there is a morsell that lyes undigested in the stomach, throw out *Jonas*, and all is quiet.

There are a world of men, that bear the Name, and wear the livery, but have not the soules of *Christians*. Others must pay them, or they will use all kindes of extremity : but they (by their good wills) will not pay what is lent them, in their greatest need. But a debtor that can pay, and will not, makes himself incapable of pardon. Indeed such men think to set all on *Christs* score, and to say *Dimitte nobis debita nostra* : forgive us our debts is sufficient, though they leave out the other part of the petition. But God does not forgive spiritual debts where men have no care to pay temporal debts. For he that dies before restitution, dies in his sinne : and he that dies in his sinne, cannot be saved. Nor is there a more infallible character of a wicked man in all the Book of God : The wicked borroweth, but payeth not again *Psal.* 37.21.

Where is no restitution, of things unjustly gotten, there sin shall never be forgiven : *Non tollitur peccatum, nisi restituatur oblatum* : as *S. Augustin* speaks, and all *Orthodox Divines* hold ; in case the party have wherewithall. For if a man have it not, God will accept of the will for the deed. Yea in this, and all other cases : he doth the will of God, who does the best he can to do it. But in case a man do it not, so farre as he is able : well may he gull his own soul, but God will think it foul scorn to be so mockt. As consider, Repentance without restitution : is as if a thief should take away thy purse, ask thee pardon, say he is sorry for it ; but keeps it still : In this case, wouldst thou not say he did but mock thee ? The Law of God, under the penalty of his curse, requireth thee to restore, whatsoever by injustice or oppression, thou hast taken from thy neighbour or master ; with a fifth part (for amends) added to the principal, *Levit.* 6.5. *Numb.* 5.6,7,8. And we read that there is a flying roll, a winged curse for him, that gets riches by robbery and oppression : that shall not only pursue the thief, but even come

into his house, and consume it with the timber thereof, and the stones thereof, Zach. 5. 3, 4.

Nor had *Zacharias* his repentance served his turn, (if ever he had this way been faulty,) or his bounty to the poor been accepted: if he had not withall, restored to every man his due, *Luk. 19. 3, 8. Micah. 6. 10, 11. Jer. 18. 8.*

So that, whatever blinded sensualists may think of it; there is *wisdom and gain in restoring*: for when all is done, how to be saved is the best plot: and better it is, to cast our evil-gotten goods over-board, than make shipwreck of our souls.

Merchants when a tempest comes, think it wisdom to cast their goods, yea even their bullsyne over board, to save themselves. And for certain thou art worse than frenzy, if thou dost not the like. For what shall profit a man? though he should win the whole world, if he gain Hell with it, and lose both Heaven and his own soul? *Mat. 16. 26.* What is it to flourish for a time, and perish for ever? and well does that man deserve to perish, that so loves the creature, as that he leaves the Creator. The losse of faith is a dangerous shipwreck; if it be possible save your vessel, save your goods, save your bodies: but though you loose all else, save your faiths, save your souls.

True, your twenty in the hundred, will not believe this: but an hundred to twenty, he shall feel it, here or hereafter. As what gained *Basem, or Judas, or Ahab, or Achan, or Ananias and Saphira*? when by seeking unlawfull gain, they lost both what they got, and themselves too?

A man would think, that *Achan* paid dear enough for his goodly Babylonish garment, the two hundred shekels of silver, and his wedge of gold which he coveted, and took away: when He, his Sons, and Daughters, his Oxen, and Asses; his Sheep, and Tent; and all that he had, were stoned with stones, and burnt with fire: if that was all he suffered, *Josh. 7. 18. to 26.* But to be cast into Hell, to lye for ever in a bed of quenchless flames, is a far greater punishment. For the soul of all sufferings, are the sufferings of the soul; and in reason, if Dives be tormented in endless flames, for not giving his own goods to them that needed, *Luk. 16. 21, 23. Matth. 25. 41, to 43.* What shall become of him, that takes away other mens? If that servant in the Gospel, was bound to an everlasting prison, that only challenged his own debt; for that he had no pity on his fellow, as his Master had pity on him: whether shall they be cast, that unjustly vex their Neighbours, quarrel for that which is none of theirs, and lay title to another mans propriety? If he shall have judgment without mercy, that shews not mercy, *Jam. 2. 13.* What shall become of extortion, and Rapine? *Psal. 109. 11.* Oh the madnesse of men! that cannot be hired to hold their finger for one minute, in the weak flame of a farthing Candle; knowing it so intolerable: and yet for trifles, will plunge themselves body and soul, into those endlessse and everlasting flames of hell fire.

True, He that makes gain, bleeseth himself, as the *Psal. 118* speaks, *Psal. 10. 3.* Yea, she can, (I mean the cunning *Macbeth*, whom

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the Devil and covetousnesse hath blinded) any way advantage himself, by anothers ruine; and do it politickly: how will he hug himself, and applaud his own wisdom! *Hab. 1. 13.* to the end. But by his leave, he mistakes the greatest folly, for the greatest wisdom. For while he cozens other men of their estates; *Sin* and *Satan* cozens him of his soul. See *Job. 20. 15.* *1 Tim. 6. 8, 10.* And wofull gain it is, that comes with the souls losse. And how can we think those men to have reasonable souls, that esteeme money above themselves! That prefer a little base pelf; before God; and their own salvation?

Nor are there any such fools, as these crafty knaves: For as *Austin* speaks; If the Holy Ghost term that rich Churl in the Gospel a fool, that only laid up his own Goods, *Luk. 12. 18, 20.* find out a name for him that takes away other mens.

And this know, that if thou dost not (willingly, or at least with an unwilling willingnesse) do it thy self, yet it shall be plucked from thee with a vengeance. As what saith the Holy Ghost? *Job. 20.* Though wickednesse be sweet in his mouth, though he bide it under his tongue, yet his meat in his bowels, is turned; it is the gall of Aspes within him: he shall vomit them up again: God shall cast them out of his belly. He shall suck the posson of Aspes, and the Vipers tongue shall slay him: because he hath oppressed, and forsaken the poor, because he hath violently taken away an house, which he builded not. Surely he shall feel no quietness in his belly. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him, while he is eating. He shall flee from the Iron weapon, and the bow of steel shall strike him through. And the like from *vers. 5.* to the end of the Chapter. And so *Jeremy 17.* He that getteth riches, and not by right: shall leave them in the midst of his dates, and at his end shall be a fool, *vers. 11.*

Wherefore in any case, omit not to restore what thou hast unjustly gotten: And that without disputing the point, or making thy lust of counsel: (as they that desire with heed, and more surely to see, do shut the one eye.) Do like *Abraham*, who when he was bid to offer his Sonne; rose up betime, and left his wife at home, never making *Sarah* privy to it: lest she should stop him, *Gen. 22. 6.* So do it if it be possible, before thy flesh hears of it: like *Abigail*, who if she had consulted with *Naball*, whether she should have supplied *David* with victuals or no; the Miser would never have consented: so she had perished, with her whole family, *1 Sam. 25.* *Paul* consulted not with flesh and blood, when he went to preach among the Heathen, *Gal. 4. 16.* the case was clear enough, having a strict command from God. So in this case, there needs no deliberation, but answer the Devil, as that *Martyr* answered his Persecutors, when they offered him both torments and rewards: (rewards if he would deny Christ, torments if he would not,) but withall time of deliberation: whose answer was, *In re tam justa, nulla consultatio*: The case is so clear, that I need not study about it.

Here I might shew you, both from the word, and a word of

stances, that restoring and giving rather than sinning, is the way to grow rich; I mean in pecuniary riches, see *Prov.* 11. 24. & 28. 27. *Mark.* 10. 29, 30. *Mat.* 6. 33. *2 Cor.* 9. 6, 9, 10, 11. *2 Chron.* 25. 9. & 27. 6. *Deut.* 7. 13. to 16. & 28. 1. to 14. *2 King.* 6. 25. to *Chap.* 7. vers. 17. *Psal.* 34. 9, 10. & 37. 26, 28, & 112. 3. & 37. 3, 4, 5. *Luke* 18. 29, 30. *Mark.* 4. 24. *Hag.* 1. 2 *Chapters, Mal.* 3. 10, 11, 12. But if this weary not the Muck-monger, it's well.

Now this being the case, namely that what God gives, is chiefly hereafter, little at present; yea that we may look to be losers by him at present; whereas Satan and the world out-bid Christ, in respect of outward condition, and present pay: thus it falls out, or this is the issue. The worldling cries, a bird in the hand is best, haggles his money that he hath: God he thinks is not so good a customer, or he dares not trust him. Yet will this man, rather accept a reversion of some great Office or Estate, though expectant, on the tedious transition of seven years, or on the expiration of anothers life, (which may prove to be sixty years or more,) than at present a summe of farre lesse value. But what a strange folly is this? rather to take the idle vanities of this world in hand, than faithfully to wait upon Gods promise, for an eternal Kingdom of glory in Heaven!

CHAP. IV.

Thirdly, The rarest of all remedies is *Regeneration*. As what saith holy David? Turn my heart unto thy Law, and not to covetousnesse, *Psal.* 119. 36. As if a man could not be covetous that sets his heart upon heavenly things; nor have any leasure to think upon good, so long as he is covetous. Let them seek after the earth sayes one, that have no right to Heaven: let them desire the present, who believe not the future.

As *Regeneration* is the best physick, to purge away melancholy: so likewise of covetousnesse. As may be seen in *Zachew*, who before he met with Christ, knew nothing but to scrape; but so soon as Christ had changed his heart, all his mind was set upon giving and restoring; *Luk.* 19. 8. He was as liberal in almes and restitution, when he was become a Convert: as possibly he was unjust and unmercifull, when he was an usurer.

And the like of all other sinnes. Paul was not a more hot and fiery enemy to Christ, when he was a Pharisee: than he was a shining, burning, and zealous Preacher when he was an Apostle. When any man is born anew, (and better never be born, than not to be born again.) there will be new vertues, arise in the room of old vices. Heretofore, thy soul hath been an Idolatrous Temple: if the Ark of God, that is his Holy Spirit, once enter into it, Dagon, that is the works of darkness, will down, and soon moulder away: For both cannot stand together, *1 Sam.* 5. 3. especially covetousnesse will be chastised. Yea God hath set Religion and covetousnesse, at such variance: that they cannot possibly reign, in one person. No man can serve God and Mammon, *Mat.* 6. 24. He that loveth this world, the love of his Father is

not in him, 1 Joh. 2.15. Wherefore, as we desire to have *peace in the end*: let *piety be our race*. 'Twas *Marcus Aurelius*, his dying counsel to his Sonne *Commodus*: that if he would *live quietly*, he should *live justly*: if he would *dye peaceably*, he should *live uprightly*.

Now if covetousnesse be once cashiered by Regeneration: have a man much or little, he will not be overmuch troubled at it.

The godly man hath sufficient, though he have no wealth: even as man in innocency was warm, and comely, though without cloathing. *A small thing unto the just man, is better than great riches to the wicked and mighty, Psal. 37.16.* The reason is, the one hath his sight to see clearly his happinesse, in having what is best for him, and is content to be poor in outward things, because his wealth and purchase, is all inward. The other by a just judgment of God, is so blind, that he cannot see when he is well; but thirsts so after other mens goods, that he takes no pleasure in his own. His heart is glewed to the world, or rather to his wealth: and an object too near the eye, cannot be seen: yea be it but the breadth of a penny, it will hide from the sight, the whole half heaven at once. Covetousnesse is like the *Albugo*, or white spot in the eye: that dimmes their understandings, and makes fools even of *Achitophels*, leaving them never an eye to see withall, according to that of *Moses*, *A gift blindeth the eyes*, *Exod. 23.8.* And this for certain, could the covetous churl but see, what *peace*, and *rest*, and *joy* through contentation the godly man hath, at the same time when he can say with *Peter*, *Silver and gold have I none*: he would be also a suter to godlinesse, that he might have the dowry of contentation. He would soon see, that it is much better to be poor than evil, that it is quieter sleeping with a good conscience, than in a whole skin: and that there is no comparison, between want with piety, and wealth with dishonesty.

As whar canst thou say against it? thou hast abundance of all things, yet thou findest small *peace*, *joy*, or *content* in the world. Get but godlinesse, and thou shalt have true content of mind, great peace of conscience, together with joy in the *Holy Ghost*, and Gods blessing upon all thou hast, or takest in hand: be thy condition in the world never so mean.

Thou hast hether to like *Satan*, compassed the whole earth; never thought of compassing Heaven: thou art as poor in grace and parts, as rich in revenues. Thy desires about this world, have been insatiable; but for heavenly things, a small scantling hath been thought enough. I believe that *Christ dyed for me*, I am sorry for my sinnes, I hope to be saved: this is sufficient, though thou dost all thy devotions more out of custom, than of conscience: as *Simonides* reports of *Theodoricus*. But wilt thou prove thy self wise? wilt thou do thy self good indeed? the only way is to become godly. For godlinesse is great gain, if a man be content with that he hath, 1 Tim. 6.6. And this I may be bold to affirm, that if thou canst not say as *Paul* saith, *I have learned to be content*, godlinesse is not as yet come unto thine house. For the common

man of godlinesse, is contentation: which when she comes will bring you all things. Therefore as *Christ* saith, *If the Sonne make you free: you shall be free indeed*, John 8.36. So I say, if godlinesse make you rich: you shall be rich indeed. Otherwise, have you never so much, it will no more satisfie your desire, or quench your lust: than *fuel* does the flame. Yea as oyl kindleth the fire, which it seems to quench: so riches come as though they would make a man contented, but they make him more covetous.

CHAP. V.

As see how insatiable mens desires are, of these transitory things by some examples. Give *Alexander Kingdom* after *Kingdom*, he will not rest till he have all. Yea giving credit to that opinion of *Democritus*, to wit, that there were worlds infinite, and innumerable: he even wept to think, that he was *Emperour* but of one only. And *Croesus*, the richest *Prince* that ever the world could boast of; thought he had not enough. *Nemo miser, nisi comparatus*. And *Licinius* being replenished, with almost infinite summes of gold and silver, was so far from being satisfied, that he even sighed for, and bewailed his poverty. *Marcus Crassus* a private *Romane*, worth eight hundred fifty and two thousands pounds; yet never thought himself rich enough; but was still as greedy, and griping as ever. *Ahab* hath a whole *Kingdom*, yet because he cannot have poor *Naboth's vineyard*, he goes into his house heavy and in displeasure, lyes turning upon his bed, and cannot so much as eat his meat: all he hath will do him no good, 1 Kings 21. 3, 4.

And the like might be shewn of all other outward comforts: For suppose a man should have all he could wish, or desire, (as it is feigned of *Apollonius*, that he never asked any things of the gods in all his life, but it was granted him:) health, wealth, honours, pleasures, and the like: yet when he had enjoyed them but one whole day, he would not be contented, something he would still want, one thing or other would displease him; untill *God* comes; and then he saith with holy *David*, *My cup is full, the lynes are fallen unto me in pleasant places, I have a goodly heritage*, Psalm. 16. 6. & 23. 5. As the worldling is not satisfied with sinne, so he is satisfied with nothing. Riches come, and yet the man is not pleased; Honours come, as an addition to wealth, and yet the man is not pleased: as is said with *Haman*, who having reckon'd up all the glory, promotions, riches, banquets, graces and favours of the King and Queen, respect of the Nobles, &c. yet he concludes that all is nothing, so long as *Mordechai* sits in the Kings gate. He had the homage of all knees but one, and was ready to burst for lack of that; he is miserably vexed, that all other men, did not think him so good, and great as he thinks himself.

Again, Pleasures come, and yet the man is not pleased: The lusts of the flesh are fulfilled by him, and yet he is not pleased: Liberty, outward peace, and the like, they all come, and yet the man is not pleased: untill *Christ* comes, as he did to *Zacheus*: and then he hath

more than enough, or then he desires, and therefore imparts, a great part of what he hath, unto others that have lesse.

CHAP. VI.

But to apply this to the present occasion. I would fain know, whether this be not thy case, that art an unmercifull rich man? Wast thou not all outward comforts, presenting themselves and their service to thee in great abundance? Yet they are to thee, and in thy account but *miserable comforters*. For though thy *house* be full, and thy *shop* full, and thy *coffers* full, and thy *purse* full, and thy *pastures* full, yet thy *heart* is still *lank* and *empty*, through an excessive desire of more: as if thy heart were without a bottom. Whereas, if thou wouldst but admit *Christ* into thy heart, (who now stands at the door and knocks, Revel. 3.20.) thou wouldst then need no more, who now needest every thing: (even what thou hast in possession.) For he alone that fills *Heaven* and *earth*, can fill the *soul*. Nothing but the *Trinity of Persons* in that one *Deity*; can fill the *triangular* concave of mans heart. Shew us the *Father* (saith *Philip*) and it sufficeth, John 14.8. Nay shew us but thy truth, (whereby *Satan* and our deceitfull hearts may not so deceive us,) and it sufficeth, Dan. 9.13. When godlinesse comes, content follows it. What saies *Christ*? *Blessed are they that hunger and thirst after righteousness; for they shall be satisfied.* Not they that hunger and thirst after riches, nor they that hunger and thirst after honour, nor they that hunger and thirst after pleasure, but they that hunger and thirst after righteousness: They shall be satisfied, and satisfied to the full, *Mat. 5.6, &c.* Thus it fared with *St. Paul*, who was able to say after his conversion, that which he nor any else could ever say before conversion, *I have learnt in whatsoever state I am, therewith to be content.* First he learnt godlinesse, then godlinesse taught him contentation; and is there any satisfaction like content? When *Christ* brought salvation to *Zacheus*, his minde was strangely altered: before he was all for getting, now he is all for giving. This was not the first day that he seemed rich to others, but this was the first day he seemed rich to himself. Riches bring contention, Godlinesse brings contentation. Gain hath often hurt the getters, piety and Godlinesse is profitable to all men, and for all things: 1 *Tim. 4.8.* Godlinesse is the most profitable thing in the world, because it maketh all things else profitable; And it is for want of Piety and Godlinesse, that the covetous mans riches no whit profit him. Godlinesse setteth such a glass before the eyes of them, that possesse the same: that it will make a *shilling* seem as great as a pound, a *Cottage* thought as sumptuous as a *Palace*, a *Plow* seem as goodly as a *Scepter*; so that he which hath but twenty pounds, shall be as merry as he who hath an hundred, and he who hath an hundred, shall be as jocond, as he who hath a thousand, and he who hath a thousand, shall be as well contented, and think himself as rich, as he who hath a million. Even as *Daniel* did thrive with water and pulse, as well as the rest did with their wine and pastures. Godliness is called by the *Apostle* great gain, 1 *Tim.*

6.6. And well it may, for 'it gains God, and with him his blessing upon all things else. He saith also, That *bodily exercise profiteth little, but godliness is profitable for all things*, 1 Tim. 4. 8. But shall I shew you in some Particulars, how gainfull and profitable it is? and how it brings the blessing of God upon all, or rather all Gods blessings upon him that is godly?

CHAP. VII.

The particular Benefits and Priviledges of Grace and Godlinesse, above all worldly commodities, are innumerable; I'll name only Nine, that you may the better remember them. There is nothing wherein men usually rejoyce, but the godly more than find it in Christ.

First, Does any man desire or glory in Knowledge? In him are hid all the treasures of wisdom and knowledge, Col. 2.3. I desire to know nothing among you, but Jesus Christ, and him crucified, 1 Cor. 2.2. This is eternal life, to know thee the only God, and whom thou hast sent, Jesus Christ, John 17.3.

Secondly, Does any man desire, or glory in Honour and Nobility? Believers are more Noble than any other men, *As. 17.11.* The righteous is more worthy than his neighbour, *Prov. 12.26. & 28.6.* The best Nobility, is the Nobility of Faith, and the best genealogie, the genealogie of good works. The only true greatnesse, is to be great in the sight of the Lord, as John Baptist was, *Luk. 1.15.* Whence it is, that David thought it not so happy for him, to be a King in his own house, as a door-keeper in Gods house. That Solomon preferred the title of Ecclesiastes, before the title of the King of Jerusalem. That Theodosius the Emperour, preferred the title of *Membrum Ecclesie*: before that of *Caput Imperii*: professing that he had rather be a Saint and no King, than a King and no Saint. And that godly Constantine rejoyced more, in being the Servant of Christ: than in being Emperour of the whole world.

And indeed, Gods servants, are the only worthies of the world: for Christ hath made them spiritual Kings, *Rev. 1.6.* So happy are they, as to have this high honour and dignity given them. Yea so soon as regenerate, we are made Sons to a King, 2 Cor. 6.18. Brothers to a King, *Heb. 2.11.* Heires to a King, *Rom. 8.17.* Even to the King of glory, *Joh. 17.22. Rom. 8.18. 2 Cor. 4.17.* Nor are we his Sons only, but he accounts us his precious Jewels, *Mala. 3.17.* And repairs us his intimate Friends, *Joh. 15.14,15.* Our Friend Lazarus, saith Christ, *Joh. 11.11.* O what an high and happy condition is this, for mortal men to aspire unto; that the God of Heaven should not be ashamed to own them for friends, that before were his cursed, and mortal enemies!

By nature we are like Nebuchadnezer, no better than beasts grazing in the forest: but when grace once comes, we are like him restored to his reason, and high dignities, *Dan. 4.29.* to the end. Or like Manasses, brought out of a loathsome Prison, to be King of Jerusalem, 2 Chron. 33.11,12,13.

Thirdly, Does any man glory in riches? Christ is an inexhaustible

treasure, never failing, and of his fulness have all we received, *John. 1. 16.* Nor are these transitory riches, (though these we have also, when God sees them good for us: For riches and treasures shall be in the house of the righteous, *Psal. 112. 3.*) but we have heavenly, [and spiritual riches, that true Treasure, that is infinitely better than silver or gold, and more precious than Rubies, Pearles, or any the most precious stones. Yea it surpasseth all pleasure and prosperity, strength, honour or felicity. It is more sweet than the Honey and the Honey-comb; yea all the things thou canst else desire, are not to be compared to it. Length of daies is in her right hand, and in her left riches and honour: Her waies are waies of pleasantnesse, and all her paths are peace. She is a tree of life, to them that lay hold upon her: and happy is every one, that retaineth her, as *Job, David, and Solomon* will insure you, *Job. 28. 13. to 20. Psal. 19. 10. & 119. 103. Prov. 3. 14. to 19. & 8. 10; 11. Eccles. 9. 16.* Yea lastly, Heaven it self, is made sure to every gracious soul for her Patrimony, *Mat. 5. 3. to 12.* Now consider before we go any further, how poor a clod of earth a Mannour is, how poor an inch a Shire, how poor a span a Kingdom, how poor a pace, or Acre the whole earth; And yet how many have sold their bodies, and souls, and consciences; and Heaven, and eternity, for a few grains of this dust.

Only with Believers, it is otherwise, they consider that commodities, are but as they are commonly valued: And because transitory things in the next life, have no value at all; and because there is nothing firm under the firmament: They hold it very good covering, what they may have, and cannot leave behind them. And though others most love, what they must leave, and think that money will buy any thing, like foolish *Magus*, *Act 8. 18.* Or the Devil, who presumed that this bait, would even catch the Son of God: Yet the wise and religious, can see no reason, why it should be so doted upon as it is. But

Fourthly; Does any one desire or glory in Liberty? Christ hath delivered us out of the hands of all our adversaries and enemies, *Luk. 1. 71, 74.* As namely, from the Law, *Gal. 5. 18. Rom. 6. 44.* From sinne, *1 Joh. 2. 1, 2.* From death, *Joh. 8. 51. & 5. 24.* And from the Devil, with all the powers of darknesse, *Heb. 2. 14. Rom. 8. 35. to the end.* Or

Fifthly, Is it safety from fear and danger, that a man wishes for or desires? Let him become one of those little ones that believe in Christ: then may he trust to a guard of Angels, *Mat. 18. 10.* and be assured of Gods protection; without which a worm, or fly, may kill a man, with it no Potentate on earth can do it. As for Instance, When *Valens* the persecuting Emperour, should have subscribed an order for *S. Basil*s banishment: such a suddain trembling took his right hand; that he could write never a good letter, whereupon he tore the order for anger, and there was an end of the businesse. *Laremouth Chaplain* to the Lady *Anne of Cleave*, a Scotchman, being in Prison in *Queen-Maries* daies, it was said, as he thought, once, twice, thrice, Arise and go thy way: whereupon, he arising from prayer, a piece of

When wall fell down, and he escaped beyond the Seas.

CHAP. VIII.

Sixthly, Wouldest thou have *God* to prosper all that thou hast, or doest : then get grace to serve him, so shalt thou be blessed, in all places, and delivered from all temporal evils; as it is *Deut. 28.* Nor can it be other in reason. For, if when the *Ark of the Covenant*, (which was a sign of *Gods* presence) was in the house of *Obed Edom*, then the *Lord* blessed him, and all his house : how much more shall that man be blessed ? in whose heart even *God* himself, by his *Spirit* dwels; and by his grace, which is a more sure, and infallible sign of his presence then was the *Ark*. So that if thou beest wise, thou wilt more esteem of grace, and *Gods* blessing accompanying it; than thou wouldest of *Jasons* Golden Fleece : or the great *Chams* Tree-full of Pearles; hanging by clusters.

Seventhly, Wouldest thou with all these, have all peace and joy ? than get Grace and Holinesse. For as the *Unicornes* horn dipped in the fountain, makes the waters which before were corrupt and noysome; clear and wholesome upon the suddain : so whatsoever estate grace and godlinesse comes unto, it saith like the *Apostles*, *Peace be to this house*, peace and happiness be to this heart, to this man, &c. That *Regeneration* is the only best *Physick* for melancholy, I can sufficiently evidence, out of fifty years experience. I most gladly acknowledge; that when I was in my natural condition, without the pardon of sin, and some assurance of *Gods* favour : I seldome wakened in a morning, but my heart was as heavy as lead; as searing an hell, after that purgatory: which since my heart was changed, I have not; I blesse *God*, been acquainted with. An old Disciple of *Christ*, being asked the cause why he was ever such a merry man, answered : when I was a young man, I studied how to live well; and when I became an old man, I studied how to dye well; and so desiring to seek *God* in this his Kingdom of grace, and hoping to see him in his Kingdom of glory, one day to me was better, than a thousand unto those, who weary themselves in the waies of wickednesse, and destruction.

Now if grace and *Gods* favour, brings such peace and joy : what fools are sinners ? to deprive themselves of it. What mad men are Misers ? As how do their hearts droop with their mammon ? How do they weary and turmoyle themselves, vex their spirits, torment their consciences, making themselves a very map of misery, and a sinke of calamity ? Whereas it is nothing to wick the servants of *Christ*.

Perhaps at their first conversion, they are much troubled in mind; (though it fares not so with all) and conscience; for their long and grievous offending, so good a *God*; but that sorrow is soon turned into joy, and abundantly recompenced. When the *Angel* had troubled the waters, in the *Pool of Bethesda* : then slept in those that were diseased, and infirm; and were healed. It is *Christi* manner, to trouble our souls first, and then to come with healing in his wings. Yea the very tears of repentance are sweet : whereas the sorrowous mans heart, becometh

laughing is sorrowfull, and the end of that mirth is heaviness, Prov. 14. 13.

An evil life, saies *Seneca*, causeth an unquiet mind : for as the least wart in the eye, hinders the ease and sight of it ; or as the least gravell in the shoe, hinders the traveller in his comfortable going ; or as the least bone in the throat, hinders our eating, and threatens to choake us : So the least sinne in the soul unrepented of, hinders the peace, and joy, and hope thereof. But least (which is not likely) I should glut you with joy, observe with me

In the eighth place, That there is nothing can be wanting to a man, but grace and Gods favour will more than supply it. When reverend *Calvin* was upbraided by the *Papists*, with the want of Children in marriage, he could answer ; That is nothing, for God hath instead of such children, given me many thousand children, of far more excellent kind, and of nobler breed through the whole world. And surely a man shall see, the Noblest works and Foundations, have proceeded from childlesse men : which have sought to expresse the Images of their minds, where those of their bodies have failed.

CHAP. IX.

Ninthly, *Godlinesse* bath the Promises not only of this life, but also of that which is to come. The quintessence whereof consists in these two things ; freedom from all pain, fruition of all pleasure, which is the purchase of *Christ* for his followers. For when he sits upon his Throne, he shall say unto them, and only to them : Come ye blessed of my Father, inherit the Kingdom prepared for you, from before the foundation of the world : where are such joyes, as eye hath not seen, nor ear heard, &c. And are there any pleasures, like those at the right hand of God for evermore ? Whereas to those, that have not had the grace, nor the wit to serve him : he shall say, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels. And is there any pain, like the separation from *Christ*, into everlasting and ever-flaming fire ? *Mat. 25. 41.* Think of this, you that prefer the service of sinne and *Satan*, before that of our Saviours. Heaven you will confesse to be best of all ; yet for Heaven you will use labour least of all. For I may boldly affirm it, your covetous man, takes more paines to goe to hell ; than do the godly to get to Heaven : he riseth early, and resteth late, and eates the course bread of sorrow ; and after a great deal of tedious and odious misery, goes to the Devil for his labour. But look to it, this will one day cost men dear : For it will be the very hell of hell, when they shall call to mind, that they have loved their sinnes, more than their Saviour, or their own souls. When they shall remember, what love and mercy hath been almost enforced upon them ; and yet they would by all means, and that of free choice perish.

Now I might go on to other Particulars, yes I might almost be infinite in these things : but having said enough, to be thought too much : I will mention no more, only let me a little apply it. We see that the shadow, does not more inseparably follow the body : than all blessings follow grace. Bodily exercise profiteth little, but godliness

is profitable unto all things, 1 Tim. 4. 8. as having the Promises of the life present, and of that which is to come. Men talk much of the Philosopher's Stone, that it turneth copper into gold: of Cornucopia, that it had all things necessary for food in it: of the Herb Panace, that it is instead of all purges, and cureth all diseases: of the Herb Nepenthes, that it procureth all delights: of Vulcans Armour, that it was of proof against all thrusts and blows. Yea, Pliny speaks of no lesse, than three hundred and sixty benefits, that may be made of the Palme tree, if we will believe him. But whether these things be so or not, it much matters not: this I am sure of, that what they did vainly attribute to these rarities, for bodily and transitory good: we may with full measure, and without any Hyperbole, justly ascribe to grace and Gods favour, for spiritual. So that Religion, Piety, and Holinesse, are Mistresses worthy your service. Yea, all other Arts in the world, are but drudges to these. Fools may contemn them, who cannot judge of true intellectual beauty: but if they had our eyes, they could not but be ravished with admiration of the same. And men truly wise, have learned to contemn their contempt; and to pity their injurious ignorance.

All which being so apparant, and undeniable: mens wisest and surest way were, as one would think, to become the Servants of God, and be as industrious after grace, as they have been after gold. For in common reason, who would eat huskes with the Prodigal, when if he will but return home, he shall be honourably entertained, by his heavenly Father? have so good cheer and banqueting, hear so great melody, joy and triumph? Generally, men are very eager and industrious to get worldly wealth; yea, no pains is thought too much for it: but where shall we finde men thus eager after spiritual wealth, which alone can make them happy?

CHAP. X.

Objection: But will some say, How shall we obtain this happy condition? It is not so easie a matter to become gracious, and to gain the favour of God, as you seem to make it.

I Answer Yes, this may easily be helped, if thou hast a mind to it. For as when a man would have those things to be on his right hand, which are now on his left: it is but turning himself, and the work is done: so do but turn your affections from earthly things, to things celestial and heavenly; the case will be so altered, that you will think your self, as a blind man restored to sight, a mad man to his senses, a prisoner set at liberty, a begger advanced to a vast estate, and as one vexed with an evil spirit, or troubled with a tormenting conscience, to such a blessed peace, as the world can neither give nor take away, John 14. 27. As thus:

Would you quiet your clamorous conscience, that will not be friends with you, unlesse you be friends with God? The ayer is not so cleer, when the clowde is dissolved by rain, as the wind is, when the clowdes of our iniquities are dissolved by the rain, or tears of true repentance. These waters, are the red sea; wherein the whole Arm

of our finnes is drowned. As O the calm spirit of a godly man! his very dreams are divine.

When Ptolomy King of Egypt, had posed the *Seavemy Interpreters* in order, and asked the nineteenth man, what would make one sleep quietly in the night: he told him the best way was, to have divine and celestial Meditations, and to use honest actions and recreations in the daytime. The godly man enjoys Heaven upon earth, peace of conscience, and joy in the Holy Ghost, 1 Thes. 1.6. Nor is joy lesse, when it is least expressed, (as it fares with grief) but as the windows of the Temple were narrow without, but broad within; so is the joy of our hearts, greater than it does outwardly appear to the world.

Again, It is as false a slander as common, that when once a man imbraceth Religion, farewell all joy and delight. For virtue hath neither so crabbed a face, nor so stern a look, as men make her. Pleasure is not gone, when sinne is gone. It is not Isaac that is sacrificed, that is our laughter and mirth; but the Ramme, that is the brutishness of it. The soul of joy, lies in the souls joy. What saies holy David? Be glad ye righteous, and rejoyce in the Lord; and be joyfull all ye that are upright in heart, Psal. 32. 11. It was not the Eunuchs riches, nor honours, but his faith, which set him on his way rejoycing, Act. 8. 39. In this rejoyce not, (saith our Saviour,) that the spirits are subdued unto you: but rather rejoyce, that your names are written in Heaven, Luke 10. 20. Yea, there is even joy in grief, where the sorrow is for sinne.

Besides, how can men partake of that fountain of joy, and rejoyce not? He is no good Christian, that is not taken with the glory he shall have, and rejoyce that his name is written in the Book of life. The worldly man hath joy in prosperity, the Child of God in adversity. The believing Hebrews suffered with joy, the spoyling of their goods, knowing that they had in Heaven, a better and more enduring substance, Heb. 10. 34. Yea, let the worst that can come, they are still merry and joyfull: as hath been observed in sundry of the Martyrs, who clapt their hands for joy, even in the midst of the flames. And reason good, when all things shall work to their good, that are good: and when the very draught, and abridgment of Heaven, is in every sanctified heart upon earth.

Then live religiously, and thou shalt both live and die comfortably: For live in grace, and die in peace, is a rule that never fails. Only this hinders our joy, our love to spiritual things is too defective; of worldly things too excessive. Earthly goods are earnestly and eagerly sought after; Heavenly not once thought upon. Much travell taken for the body, little or no care used for the soul. It would be otherwise, if with Paul at his conversion, they had those scales taken away from their eyes, by some godly Ananias, some faithfull Minister of the Gospel: which during their natural condition, covers their eyes from seeing things spiritual. It is a sad thing to see, what fools men are, that walk according to the flesh; and how they are gulled by the God of this world, and

their own deceitfull hearts. The covetous man is like a mad man, that loves and is unmeasurably delighted; with the sight and glinging of those chains, wherewith he is fettered and tormented. He hugs them; (I mean his money) and adores them; and even makes them his god, that occasion him all his grief. But had he once tasted how good, and bountifull the Lord is; to those that set their delight on him, 1 Pet. 2.3. If he did grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, 2 Pet. 3.18. If the Lord, would once incline his heart unto his testimonies, and not to covetousnesse, Psal. 119.36. he should soon know and find, that things themselves are in the invisible world; in the world visible, but their shadows only. That wicked men enjoy whatsoever they have, viz. wealth, honour, wisdom, pleasure, &c. but as it were in a dream. They dream they are rich; wise, happy, and the like; as a begger may dream he is a King: Or one that is ready to starve, that he is richly furnished with all manner of meats and drinks: but when once he is awake, he findes himself grossely mistaken. All worldly happinesse, hath its being only by opinion: whence St. Luke calls all Agrippa's pomp; but a fancy, Act. 25.23. a meer conceit or supposition. The sweetnesse of sinne, is but as the sweetnesse of poyson: sweet only in the mouth, in the belly bitter and deadly. Stolen bread is sweet; sweet in the obtaining, bitter in the account and reckoning. Yea, this last dish, will spoyle all the feast; and make it but like a drop of pleasure, before a river of sorrow and displeasure: Whereas whatsoever the godly feel, is but as a drop of misery, before a river of mercy and glory.

CHAP. XI.

The way of Wisdome and Holinnesse, is the way of Pleasure, Prov. 3.17. As O that all covetous, miserly muckworms did but know, what pleasure is in the peace of conscience, which passeth all understanding, and the joy of the Holy Ghost; what a sollace it is, to be the Sonne of God, an Inhabitant of Heaven; to live by faith, &c. Then would they think it more worth, than all the worlds wealth, honour and pleasure, multiplied as many times as there be stars in the firmament: that any thing, that every thing, were too small a price for it. Then would they change these broken, wormeaten, and poysonfull pleasures of sinne, for the pleasures of Gods House, of Gods Spirit, and those other pleasures at Gods right hand for evermore, Psal. 16.11.

God made the world of haught; because men should set it at naught: as did the Apostle, (the better to prevail with others) who after he had been wrapt up into the third Heaven, reckoned of all earthly things, riches, honours, pleasures; but as drosse and dung, in comparison of the knowledge of Jesus Christ, and him crucified. And what saith holy David, a man of a most brave and divine spirit? I have had a great delight, in the way of thy testimonies; as in all riches. They are more to be desired than gold, yea, than fine gold; sweeter also than the honey and the honey-comb, Psal. 19.10. And again, How sweet are thy words unto my mouth? Psal. 119.103. This likewise was Jobs judgment, who

affirmeth, That wisdom cannot be valued with the gold of Ophire, the precious Onyx, or the Sapphire. That the gold, and the chrystal, cannot equal it; and that the exchange thereof, shall not be for jewels of fine gold. That no mention shall be made of coral, and pearls: for the price of wisdom is above Rubies, that the Topazes of Ethiopia, shall not equal it, neither shall it be valued with pure gold, Job 28. 12. to 20.

Neither was this the case only of Paul, and David, and Job, and such-like Champions in grace, but every Believer findes the same in some measure. They can truly say unto God with the Prophet Jeremy, *Thy Word was unto me the joy and rejoycing of my heart*, Jer. 15. 16. They meet with Christ himself in his Word and Ordinances, where is also the water of Regeneration, the wine both of consolation and compunction; the bread of life, the oyl of gladnesse, the honey-comb of grace, the milke of the Gospell, &c.

But how unlike to these, are natural men? Natural fools indeed: who esteem not at all of Heavenly treasures, spiritual enjoyments, or riches of the mind. There is a mighty difference between Davids or Pauls spirit, and the spirit of these salvage Swine, whose only delight is, to root in the earth: Who are only pleased and taken with the musick of their money; in that they are altogether unacquainted, with soul-comforts, and heavenly enjoyments. As acorns were thought very good, untill wheat was found out: and bread, before Manna came. But had they tryed both estates, as Believers have done, they would find that content (the poor mans riches,) were far sweeter than desire, (the rich mans poverty:) and that the ones wisdom, and spiritual treasure, will bring them to those joyes, that neither eye hath seen, nor ear heard, neither hath ever entred into the heart of man to conceive, 1 Cor. 2. 9. while the wisdom and wealth of these stupified worldlings, if they take not heed, will bring them to those endlesse miseries, that cannot be exprest, nor conceived by any heart, were it as deep as the Sea. And yet these forsooth, repute themselves, and are reputed, the wisest of men. But pittifully do they erre in every thing, that are not instructed by the Word and Spirit. The natural man, receiveth not the things of the Spirit of God: for they are foolishnesse unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual, discerneth all things, 1 Cor. 2. 14, 15. which is a text or lesson worthy to be learned, of all that are in their natural estate. O that they would but seriously ponder the words! For then they would see, that simple or shallow honesty, will prove more profitable in the end, than the profound quick-sands of craft and policy: Then their neglect would not be most in that, wherein their care should be the greatest. But the world hath alwaies had a mean and base esteem of Christ himself, and therefore no marvell, if they esteem so little of his grace and Spirit. The Gadarens preferred their Swine before him; the Jews, Bartabas; Judas, thirty pieces of silver: whereas St Paul wanted words to expresse how he valued him, and there-

fore

Thankfulness, the Art of Happiness.

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fore breaks off with *O the depth!* Rom. 11. 33. Neither can *Christ*, or indeed the meanest *saving grace* that he bestowes upon his, be valued with ten thousand worlds.

But hear another reason why miserable muckworms are so transported with earthly trash, which the godly so little regard. A main cause is this; Men of the world, as they know not what the riches of the mind means, so they have no hope of a better life after this. This is *all their Heaven*, and here they have *all their portion*; they are like to have, *Psal. 73. 12. Deliver my soul from the wicked, (saith David) from men of the world, who have their portion in this life: whose bellies thou fillest with thy hid treasure; their children have enough, and leave the rest of their substance to their babes, Psal. 17. 14.* But my teeth shall not water after their dainties. *Wo be to you that are rich, (saith our Saviour) for ye have received your consolation, Luke 6. 24. All here, none hereafter:* and hereupon they covet riches, and honours, and pleasures so excessively, and insatiably. Nor can it be otherwise in reason; for nothing but the assurance of *heavenly things*, makes us willing to part with *earthly things*. Neither can he condemn this life, that knows not the other. But this is the priviledge of Piety; The rich man, hath not so much advantage of the poor in enjoying, as the religious poor hath of the rich in leaving. Neither is the poor man, so many pounds behind the rich for *this world*, as he may be talents before him for the *world to come*. So that there is no learning this art, without being religious: For you will be *covetous, untill you be gracious*. And during the time of your greedinesse, you shall never be satisfied; because happiness is tied to goodness; by the chain of Providence.

C H A P. XII.

Now if thou wouldest become godly in good earnest; if thou wouldest have this change wrought in thee, and have thy affections so altered, as to find more sweetnesse in spiritual things, than ever thou hast done in thy worldly enjoyments, be sure to begin at the *spring head*, I mean thy heart. This is Gods own counsel to the men of *Jerusalem, Fer. 4. O Jerusalem, wash thine heart from wickednesse, that thou mayst be saved. How long shall thy wicked thoughts remain with thee? vers. 14.* It is idle and to no purpose, to purge the channell, when the fountain is corrupt. Had *Elisha* cast the salt into the brooks and ditches, the remedy must have striven against the stream, to reach up to the springs: Now it was but one labour in curing the fountain. Our heart is a well of bitter venomous water, our actions are the streams: in vain shall we cleanse our hands, while our hearts are evil. Whence the Apostle orderly bids us, *first be renewed in the spirit of our minds, and then let him that stole, steal no more, Ephes. 4. 23, 24, 28.* But alas, how many are there that set the cart before the horse, and begin to change their lives, before their hearts? but if we shall be advised so to do, it is not advisedly. It is most ridiculous, to apply remedies to the

skillfull Physician, that when the head-ach is caused by the distemperature of the stomach, would apply outward remedies to the head, before he had purged the stomach, where lies the matter that feeds the disease. To what purpose is it, to crop the top of the weeds, or lop off the boughs of the tree, when the root and stalk remain in the earth? Cut off the spring of a tree, it grows still, a bough, an arm, still it grows; lop off the top, yea saw it in the midst, yet it will grow again; stock it up by the root, then (and not till then) it will grow no more.

Great Cities once expunged, the Dorpes and Villages will soon come in of themselves. Wherefore, as the King of Syria said unto his Captains, Fight neither against great nor small, but against the King of Israel, 1 Kings 22.31. So especially we must set our selves, against our mother and Master sinne: the King being caught, the rest will never stand out. The heart is originally evil, that is the treasure and storehouse of wickednesse.

As in generation, so in regeneration: *Cor primum vivit*: life begins at the heart. Yea, the heart is the first in our Creation, which is formed; the first by reason of our fall by sinne, which is deformed; and the first in our regeneration: that is reformed. And whensoever God does savingly shine upon the understanding, he giveth a soft and pliable heart. For without a work upon the heart by the Spirit of God, it will follow its own inclination to that which it affecteth, whatsoever the judgment shall say to the contrary. That must first be reformed, which was first deformed.

Out of the abundance of the heart (saith our Saviour) the mouth speaketh, Mat. 12.34. Yea out of the abundance of the heart, the hand deviseth, the eye seeth, the ear heareth, the hand worketh, the foot walketh. A man may apply his ears, and his eyes, (as many blockheads do) to his Book, and yet never prove Scholar; but from that day, which a man begins to apply his heart unto wisdom, he learneth more in a moneth after, than he did in a year before; nay, than ever he did in all his life. As you see the wicked, because they apply their hearts to wickednesse, how fast they proceed? how easily, and how quickly they become perfect Swearers, perfect Drunkards, cunning Deceivers, &c.?

The heart is like the fire, which kindleth the sacrifice, 1 Kings 18.38. And indeed, if the tongue, or the hand, or the ear, think to serve God without the heart, it is the idlest occupation in the world. But as the Sonne riseth first, and then the beasts arise from their dens, the fowles from their nests, and men from their beds: so when the heart sets forward to serve God, all the members will follow after it; the tongue will praise him, the foot will follow him, the ear will attend him, the eye will watch him, the hand will serve him, nothing will stay after the heart, but every one goes like Handmaids after their Mistressse. Such as the heart is, such are the actions of the body which

bringeth forth good things; and an evilman, out of the evil treasure of his heart, bringeth forth evil things, Matth. 12. 25. Therefore as Christ saith, *Make clean within, and all will be clean*, Matth. 23. 25, 26. So see your hearts be sincere and single, and then all your actions will be holy to the Lord. If we would be rid of *any* fowles, the only way is to destroy their nests in every place. A vain and lost labour it is, to stop the current of a stream, if you go not to the fountain. Whence it is that God saith, *Give me thine heart*, Prov. 23. 26. As though he would reach us the pleasantest, and easiest way, to serve him, without any grudging, or toyl, or wearisomenesse. As yet but the heart be changed, and we shall attend the Ordinances, and perform all duties with delight, cheerfulnesse and alacrity. Whereas to a carnal heart, holy duties, as fasting, praying, hearing, is so tedious and irksome, that it thinks one Sabbath, or Fast-day, more tedious and burdensome, than ten holy daies, as their consciences will bear me witnesse. Whereas the gracious soul, is more delighted therewith, than his body with a well relished meal. Touch but the first linke of a chain, and all the rest will follow: so set but the heart a going, and it is like the poise of a clock, which turns all the wheels one way: such an oyl is upon the heart, that it makes all nimble and current about it: but without the heart, all is mute and dumb. As the tongue will not praise, because the heart doth not love; the ear doth not hear, because the heart does not mind; the hand does not give, because the heart does not pity; the foot will not go, because the heart hath no affection. All stay upon the heart, like the Captain that should give the onser. Nor is any service we can do accepted, without the heart and affections flowing thence. Therefore Davids prayer is, *Create in me a new heart, and renew a right spirit within me*, Psal. 51. 10. The Scribes and Pharisees, did fast, and watch, and pray, and hear, and read, and give, and do all that we can do: and yet Christ rewarded all their works with a wo, because they wanted a good heart, and true affections flowing thence. They honoured God with their lips, but their hearts were far away from him. Whence he also calls them hypocrites, Mark. 7. 6. The Disciple that betrayed Christ, heard as much as the Disciples that loved him.

CHAP. XIII.

But here (least I should be mistaken) let me joyn to what hath been said, and what shall be further said by way of caution: Expect not that this should be done by any power of thine own: for except God give thee repentance, and removes all impediments that may hinder, thou canst no more turn thy self, than thou couldst at first make thy self. We are not sufficient of our selves to think, much lesse to speak, least of all to do that which is good, 2 Cor. 3. 5. We are swift to all evil, but to any good immoveable. We can lend no more active power to our conversion, than Adam did to his creation, than the Child doth to his conception, than the dead man to his raising from the grave.

16.14. the ears of the Prophet to hear well, *Isa.* 50. 4. the eyes of *Elisha*s servant to see well. 2 *Kings* 6. 17. and the lips of *David* to speak well. Bid a man by his own strength, do the least good, or bear the least trouble: you may with as good successe, stand in the street, and bid a chained prisoner come out of his dungeon. *S^t Paul* before his conversion, could do as much, as the best accomplished moralist of them all; his words are, *If any man thinketh, that he hath whereof he might trust in the flesh, much more I, Phil.* 3. 4. Yet when he speaks of his doing, or suffering, he sheweth that it was because the love of *God*, was shed abroad in his heart, by the holy Ghost, which was given him, *Rom.* 5. 5. Of himself he could do nothing, though he were able to do all things, through *Christ*, and by the Spirits assistance, who strengthened him, *Phil.* 4. 13. Man is like an Organ-pipe, that speaks no longer then wind is blown into it. Wherefore as when *David* came to fight with *Goliath*, he cast away *Sauls* armour: so let us in this case, cast away all trust and confidence in our selves, and only set forward in the Name of the Lord *God of Israel*. If we trust to our own resistance, we cannot stand: we cannot miscarry, if we trust to his.

Yet this is to be considered, that *God* does not work upon us as upon blocks, and stones, in all and every respect passive: but converts our wils, to will our own conversion. He that made thee without thy self, will not justifie, nor save thee without thy self: Without thy merit indeed, not without thine endeavour. When those deadly waters were healed by the Prophet, the outward act must be his, the power *Gods*: he cast the salt into the spring, and said, Thus saith the Lord, I have healed these waters, there shall not be from thence, any more death or barrenesse. *Elisha* was the Instrument, but far was he from challenging ought to himself.

Wherefore be sure to use that power, which *Christ* shall give thee, and then my soul for thine, he will not be wanting on his part. And amongst other thine endeavour, exercise Prayer: Omit not to beg of *God*, for the grace thou wantest, and praise him for what thou obtainest. Abhor to attribute, or ascribe ought to thy doing: trust only to *Christs* obedience; in whom, only what we do is accepted, and for whom, only it is rewarded.

Now you are to know, that as no Sacrifice was without Incense: so must no service, be performed without Prayer. And Prayer is like the Merchants Ship, to fetch in heavenly commodities. It is the Key of Heaven, as *S^t Austin* terms it; and the Hand of a Christian, which is able to reach from earth to Heaven; and to take forth every manner of good gift out of the Lords Treasury. Whatsoever ye shall ask the Father in my Name, (saies *Christ*) believing, he will give it you, *John* 16. 23. *Marth.* 11. 22. Unto fervent Prayer, *God* will deny nothing. It is like *Sauls* sword, and *Jonathans* bow, that never returned empty. Like *Abimeaz*, that alwaies brought good tydings. It is worth the observing, how *Cornelius* his serious exercise of this duty of Prayer, brought

unto him first an *Angel*, then an *Apostle*, and then the *Holy Ghost* himself. Hast thou then a desire after that happiness before spoken of, seek first, to have the assistance of *God's Spirit*, and his love shed abroad in thine heart by the *Holy Ghost*? Wouldst thou have the love of *God*, and the assistance of *his Spirit*, ask it of him by *Prayer*? who saith, *If any of you lack in this kind, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him*, James 1. 5. Wouldst thou pray that thou maist be heard? *Ask in faith, and waver not; for he that wavereth, is like a wave of the Sea, rest of the wind, and carried away*, Verſ. 6. Wouldst thou have faith? be diligent to hear the *Word preached*; which is the *sword of the Spirit*, that killeth our corruptions, and that unresistable Cannon-shot, that batteth and beateth down all the strong holds of sinne and Satan, Rom. 10. 17. Unto him therefore, that is able to do exceeding abundantly, above all that we can ask or think, I commend thee.

CHAP. XIV.

Lastly, For conclusion of this point, Wouldst thou be a contented and Happy man? then strive to be a Thankfull man: and when God hath the fruit of his mercies, he will not spare to sow much, where he reapes much. Wouldst thou become thankfull? then bethink thyself what cause thou hast, by calling to mind and considering, what God and Christ hath done for thee. As first, That he is the Author of thy natural life: For in him we live, and move, and have our being, Act. 17. 28. Secondly, Of thy spiritual life: Thus I live, saies Paul, yet not I now, but Christ liveth in me, Gal. 2. 20. Thirdly, Of thy eternal life, 1 Joh. 1. He is the way, the truth, and the life, John 14. 6. The resurrection, and the life, John 11. 25.

Or more particularly thus: In the first place, He gave us our selves, and all the creatures to be our servants; yea, he created us after his own Image, in righteousness and holiness, and in perfect knowledge of the truth, with a power to stand, and for ever to continue in a most blessed and happy condition; and this deserves all possible thankfulness. But this was nothing in comparison. For when we were in a sad condition; when we had forfeited all this, and our selves: when by sinne we had turned that Image of God, into the Image of Satan, and wilfully plunged our souls and bodies into eternal torments; when we were become his enemies, mortally hating him, and to our utmost fighting against him, and taking part with his only enemies, (Sin and Satan) not having the least thought or desire of reconciliation, but a perverse and obstinate will to resist all means tending thereunto; He did redeem us, not only without asking, but even against our wils: so making of us (his cursed enemies) servants, of servants sons, of sons heirs, and coheirs with Christ, Gal 4. 7. Here was a fathomlesse depth, a wonder beyond all wonders!

2. But what we may the better consider what an alms or boon God gave us, when he gave us his Son: Observe, that when neither Heaven, Earth, nor Hell, could have yielded any satisfactory thing,

besides Christ that could have satisfied Gods justice, and merited Heaven for us, then, O then! God, in his infinite wisdom and goodnesse, did not only find out a way to satisfie his Justice and the Law, but gave us his Sonne, his only begotten Son, his only beloved Son out of his bosome: And his Son gave himself to die, even the most shamefull, painfull, and cursed death of the Crosse to redeem us; That whosoever believeth in him, should not perish, but have everlasting life, John 3. 16. The very thought of which death, before he came to it, together with the weight and burthen of our sinnes, put him into such an Agony in the Garden, that it made him to sweat, even drops of blood. A mercy bestowed, and a way found out, that may astonish all the founts of men on earth, and Angels in Heaven! Wherefore, O wonder at this, you that wonder at nothing! That the Lord should come with such a price to redeem our worse than lost souls, and to bring salvation to us, even against our wils. The Lord Jesus Christ being rich, for our sakes became poor, that we through his poverty might be made rich, 2 Cor. 8. 9. Even the eternal God would die, that we might not die eternally; O the deepnesse of Gods love! O the unmeasurable measure of his bounty! O Son of God! who can sufficiently expresse thy love? Or, commend thy pity? Or, extol thy praise? It was a wonder, that thou madest us for thy self, more that thou madest thy self man for us; but most of all, that thou shouldest unmake thy self, that thou shouldest die to save us.

3. And which is further considerable, It cost God more to redeem the world, than to make it. In the Creation he gave thee thy self; but in the Redemption he gave thee himself. The Creation of all things cost him but six daies to finish it; the Redemption of man cost him three and thirty years. In the Creation of the world, he did but only speak the word; in the Redemption of man, he both spoke and wept, and sweat, and bled, and died, and did many wonderfull things to do it: Yea, the saving of one soul single, is more and greater than the making of the whole world. In every new creature are a number of Miracles, a blinde man is restored to sight, a deaf man to hearing, a man posselt with many Devils dis-posselt; yea, a dead man raised from the dead, and in every one a stone turned into flesh, in all which God meers with nothing but opposition, which in the Creation he met not with.

What shall I say? God of his goodnesse hath bestowed so many and so great mercies upon us, that it is not possible to expresse his bounty therein; for if we look inward, we find our Creators mercies; if we look upward, his mercy reacheth unto the Heavens; if downward, the earth is full of his goodnesse, and so is the broad Sea; if we look about us, what is it that he hath not given us? Air to breathe in, fire to warm us, water to cool and cleanse us, clothes to cover us, food to nourish us, fruits to refresh us; yea, Delicates to please us, Beasts to serve us, Angels to attend us, Heaven to receive us; And which is above all,

open our eyes, we cannot look besides his bounty; yea, we can scarce think of any thing more to pray for, but that he would continue those blessings, which he hath bestowed on us already. Yet we come still, as though we had nothing, and live as if we knew nothing of all this his beneficence.

God might have said before we were formed, Let them be Toads, Monsters, Infidels, Beggars, Cripples, Bond-slaves, Idiots, or Mad men, so long as they live, and after that Castaways for ever, and ever: But he hath made us to the best likeness, and nursed us in the best Religion, and placed us in the best Land, and appointed us to the best, and only Inheritance, even to remain in blisse with him for ever; yea, thousands would think themselves happy, if they had but a piece of our happiness. For whereas some bleed, we sleep in safety; others beg, we abound; others starve, we are full fed; others grope in the dark, our Sun still shines; we have eyes, ears, tongue, feet, hands, health, liberty, reason, others are blind, deaf, dumb, are sick, maimed, imprisoned, distressed, and the like; yea, God hath removed so many evils from us, and conferred so many good things upon us, that they are beyond thought or imagination. For all those millions of mercies that we have received from, before, and since we were born, either for soul or body, even to the least bit of bread we eat, or shall to eternity, (of which we could not well want any one) Christ hath purchased of his Father for us, and yet God the Father also, hath of his free grace, and mercy given us, in giving us his Son; for which read *Psalm* 68. 19. & 145. 15, 16. & 75. 6, 7. Yea, God is many times working our good, when we least think upon him: as he was creating Adam an help meet for him, when he was fast asleep. And as much do we owe unto God, for the dangers from which he delivereth us; as for the great wealth and dignities wherunto he hath alwaies raised us.

CHAP. XV.

But the better to illustrate, and set out this Love; it will be good to branch it out into some more Particulars. As

First, Call to mind all these external, inferior, earthly and temporal benefits; as that your being, breathing, life, motion, reason, is from God. That he hath given you a more noble nature, than the rest of the creatures; excellent faculties of mind, perfection of senses, soundness of body, competency of estate, seemlyneſs of condition, fitness of calling, preservation from dangers, rescue out of miseries, kindness of friends, carefulness of education, honesty of reputation, liberty of recreations, quietness of life, opportunity of well-doing, protection of Angels.

Then rise higher to his Spiritual favours, though here on earth; and strive to raise your affections with your thoughts. Bless God, that you were born in the light of the Gospel, for your profession of the truth, for the honour of your vocation, for your incorporating into the Church, for the priviledge of the Sacraments, the free use of the Scriptures, the Communion of Saints, the benefit of their prayers, the aid of their counsels.

foot-steps of Faith, Hope, Love, Zeal, Patience, Peace, Joy, conscionableness, for any desire of more.

Then let your soul mount highest of all, into her Heaven, and acknowledge those Celestial Graces; of her Election to Glory, Redemption from Shame, Death, and Hell, of the Intercession of her Saviour, of the Preparation of her Place; And there let her stay a while, upon the meditation of her future Joies.

This or the like do, and it will teach you where to beg blessings when you want them, and whom to thank when you have them. For as the Sea is that great Cistern, to receive the confluence of all waters: as first from that large and vast pond, water is derived into all parts of the earth, by veins and springs, those springs run into rivers, and those rivers empty themselves again into the Sea: so all blessings come from God, and all praises must be returned to him.

If we have any thing that is good, God is the giver of it. If we do any thing well, he is the Author of it. God is Alpha, the fountain from which all grace springs; and Omega, the sea to which all glory runnes. All blessings come from him, like so many lines from the center to the circumference: therefore we must return all praises to him, like so many lines from the circumference to the center, *Ram. 11. 36. 1 Cor. 10. 31.* His wisdom he communicates, and his justice he distributes; and his holiness he imparts, and his mercy he bestowes, &c. *1 Cor. 1. 30. 31.* but his glory he will not give to another, *Isai. 42. 8.*

But this is not all; yea, what can we think of, that can be thought sufficient, to render unto the Lord our God, so good and gracious, in way of thankfulness for all these his mercies? For in reason hath he contrived so many waies to save us; and should not we take all occasions to glorifie him? Hath he done so much for us, and shall we deny him any thing that he requireth of us, though it were our lives, yea our souls; much more our lusts? We have exceeding hard hearts, if the blood of the Lamb cannot soften them: stony bowels, if so many mercies cannot melt them. Was Christ crucified for our sins? and should we by our sins crucifie him again?

Now the meditation of what God and Christ hath done for thee, will wonderfully inflame thee with the love of God, and thy Redeemer; and withall make thee abhor thy self, for thy former unthankfulness. It will make thee break out into some such expression as this, *Praised be the Lord, even the God of our salvation, who loadeth us daily with benefits, Selah, Psal. 68. 19.* The eyes of all wait upon thee, and thou givest them their meat, in due season; thou openest thine hand, and fillest all things living of thy good pleasure, *Psal. 145. 15, 16.* To come to promotion, is neither from the east, nor from the west, nor from the south: but God is the Judge, he maketh low, and he maketh high, *Psal. 75. 6, 7.* And so of all other mercies and deliverances.

He that confers a Benefit, upon a gratefull nature, robs him of his liberty, and self also: and in one and the same act makes him a vassal,

will make us to direct all our thoughts, speeches, and actions to his glory, as he hath directed our eternal salvation thereunto.

But to help and further you herein, if you be willing so to do, take these few Directions.

First, Let these things be never out of the minds, memories, and mouths of those whom *Christ hath done thus for*. O let us (I say) remember, as we should never forget! *Sitotum me debeo pro me fallo, quid jam reddam pro me refecto*, saith holy Bernard. If I owed my whole self unto thee, for giving me my self in my creation: what have I left to pay for giving thy self for me to so cruel a death, to procure my Redemption, which was not so cheap as my Creation? Great was the benefit that thou wouldst create me of nothing; but what tongue can sufficiently expresse the greatnesse of this grace, that thou didst redeem me with so dear a price, when I was worse than nothing? We are full of thy goodnesse: O let our hearts run over with thankfulness! Yea, let so many of us, as have either heart or brain, in the next place say, O Lord, *What is man that thou art so mindfull of him?* Psal. 8.4. And O man, what is God that thou art so unmindfull of him? And then conclude with, *What shall I render unto thee, O Lord, for all these thy benefits?* but love thee my Creatour, and Redeemer, and become a new creature. I will serve thee, O Lord, by the assistance of thy grace, because thou hast given me my self: but much more honour thee, because thou hast given me thy Son Christ.

Nor can any man in common reason meditate so unbottomed a love, and not study and strive for an answerably thankfull demeanure. If a friend had given us but a thousand part of what God hath, we should heartily love him all our lives, and think no thanks sufficient, but to him that hath given me all things, I have scarce given so much as thanks. Yea, I have striven to multiply offences against him, and to make them as infinite in number as his blessings.

Thirdly, The continual meditation of what God hath done for thee, will make thee do, what thou art able for him again. For did God and Christ, do all this for us? and shall we do nothing for him again? Like favours, require like gratitude.

This then, should at least make us part with our nearest, dearest, and sweetest darling sins, to serve him in righteousness and holiness every day, every hour, all the daies of our lives. Even every sin; for what sin should be so dear to us, as Gods only Son was to him? Do we then for Gods sake not spare our dearest sin; when God for our sakes, did not spare his dearest Son.

Yea, what a brutish and barbarous unthankfulness, and shame were it, that God should part with his Son, and his Son with his own precious blood for us; and we not part with our sinfull lusts, and delights for him?

Fourthly, Hath Christ done all this for us, his servants, so much, and so many waies obliged unto him? let us do what we are able for him again. 1. Let us be zealous for his glory, and take his part when we

see or hear him dishonoured. Nor can there be any love, where there is no zeal, saith *Augustine*. Well-born Children are touched to the quick, with the injuries of their Parents. And it is a base, vile, and unjust ingratitude in those men, that can endure the disgrace of them, under whose shelter they live. 2. Let us seek to draw others after us, from Satan to Him. 3. Do we all we can, to promote his worship and service. 4. Take we all good occasions to publish to others, how good God is; and what he hath done for us. 5. Let us wholly ascribe all the good we have, or do to free grace; and give him the glory of his gifts, imploying them to our Masters best advantage. 6. Let us (that we may expresse our thankfulness to him) shew kindness to his Children, and poor members, *who are bone of his bone, and flesh of his flesh, Ephes. 5. 30.* 7. Abhor we our selves for our former unthankfulness, and our wonderfull provoking of him. 8. Harken we unto *Christ's* voice, in all that he saith unto us; and expresse our thankfulness by our obedience. Yea, all this let us do, if we do it but for our own sakes: For what should we have, if we did thus serve *Christ*, who hath done all these things for his enemies neglecting and dishonouring him?

CHAP. XVI.

But thou wilt say, What can we do for God, or for *Christ*?

I Answer, We cannot properly benefit God, nor add to his fullness. They can add no good to him, that have all their good from him. The Ocean is never the fuller, though all the rivers of the world, flow into the same: So, What is God the better, for our praises or performances, to whom (in that he is infinite) nothing can be added? If we be righteous, our righteousness may profit the somes of men; but what can we give unto him? or what receiveth he at our hands? Can the Sun receive light from a candle? What profit does the Sunne receive, by our looking upon it? We are the better for its light, not it for our sight; or at all prejudiced by our neglect. A shower of rain that waters the earth, gets nothing to it self: the earth fares the better for it. Lord (saith *David*) our well-doing doth not at all extend unto thee; but to the Saints that are on the earth, and to the excellent ones in whom is all my delight, *Psal. 16. 2, 3.* Yea, if we could give him our bodies and souls, they should be saved by it, but he were never the better for them. It is for our good, that he would be served, and magnified of us.

True, as the Ocean daynes to take tribute of the small brooks, and accepts that in token of thankfulness, which was its own before, it being the maintainer of the rivers streams: Or as *Joseph* accepted of his Brethrens small gifts, albeit he had no need of them, *Gen. 43. 15.* So does God accept of our free-will offerings, and bountifullly reward them, *Psal. 4. 18.* Yea, if in impolying our Talents, we aim at his glory, and the Churches good, he doubles them, *Matth. 25. 21, 22, 23.*

Nor does God look for such glory, or service from us, as he is worthy to receive, but as we are able to give. Our praises and performances, are not sinnes; yet they are not without some touch of sin. During

and infirmities, come from us together: but Christ parts them, forgiving the infirmities, and receiving the praises and performances. They are full of weaknesses, yet does not he except against them for their imperfections. He takes them well in worth, though there be no worth in them: and vouchsafes them a reward, which had been sufficiently honoured with a pardon.

Neither can we hurt, or take away any thing from him: For if we be wicked, our wickednesse may hurt a man like our selves; but what is it in him, Job 25. 7, 8. Yet neverthelesse, we may do many things, which he accounts and rewards, as done to himself; of which I will give you one in special, and I pray mind it.

Though we can do nothing for Christ himself, he being now in Heaven: yet we may do much for his poor members, those excellent ones whom David speaks of Psalm 136. 2, 3. which Christ accounts all one, as if it were done to himself, as appears by many expresse testimonies. *When I was an hungred, ye fed me; when I was naked, ye clothed me; when sick and in prison, ye visited me, &c.* For in as much as ye did it unto one of these little ones, that believe in me, ye did it unto me, Matth. 25. 34. to 41. *He that giveth unto the poor, lendeth unto the Lord,* Prov. 19. 17. And many the like which I have formerly cited.

CHAP. XVII.

Now, do we love Christ? or would we indeed expresse our thankfulness to him, for what we have received from him? Or do we desire to do something again for Christ, who hath done and suffered so much for us? here is a way chalked out unto us, which he prefers before all burnt-offerings and sacrifices, Mark. 12. 33. When David could do the Father Barzillay no good, by reason of his old age: he loved, and honoured Chimham his son, 2 Sam. 19. 38. And to requite the love of Jonathan, he shewed kindnesse to Mephibosheth. So if thou bearest any good will to God, or Christ, whom it is not in thy power to pleasure; thou wilt shew thy thankfulness to him, in his Children and poor members: *who are bone of his bone, and flesh of his flesh*, Ephes. 5. 30. Is our Jonathan gone? yet we have many Mephibosheths: and he that loves God for his own sake, will love his Brother for Gods sake. Especially when he hath loved us (as it were) on this condition, that we should love one another, John 15. *This is my Commandement, (saies Christ) that ye love one another, as I have loved you*, Vers. 12. And greater love than his was, cannot be, Vers. 13. And untill we consider, how infinitely good God hath been unto us: we can never shew any goodnesse towards our Brethren. We must know, he hath given us all we have: before we will part with any thing for his sake:

God in the beginning, had no sooner created the Heavens and the Earth, but he said, *Let the Earth bring forth grass, the Herb yielding seed, and the fruitfull tree yielding fruit, &c.* Gen. 1. 11, 12. So when he hath by his Word and Spirit, created us anew, he commands us to be fruitfull in the works of Piety, and Charity, Col. 1. 10. And the river of Charity, does alwaies spring, from the fountain of Piety. Faith

as the leads, and pipes, to bring in : and Love, is as the cock, of the curtain, to let out. And what availeth the one without the other? What availeth it, my Brethren, (saies St James) though a man saith he hath faith, when he hath no works, (that is, works of Charity) can the faith save him? For if a Brother, or a Sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, warm your selves, and fill your bellies; notwithstanding ye give them not those things, which are needfull for the body: what helpeth it? Even so the faith, if it have no works, is dead in it self, James 2. 14. to 18. A just man lives by his faith, Hab. 2. 4. Heb. 10. 38. and others live by his charity. Pure Religion, and undefiled before God, even the Father, is this: to visit the fatherlesse and widowes in their adversity, and to keep himself unsupported of the world, James 1. 27. Love is the fulfilling of the Law, Rom. 13. 10. and Faith is the fulfilling of the Gospel, Act. 13. 39. & 16. 31. 1 Thes. 4. 14. 1 John 3. 23. A Christian in respect of his faith, is Lord over all, 1 Joh. 5. 4 & 2. 14. in respect of his love, he is servant unto all, Gal. 5. 13. Faith is the mother grace: by it we are justified, Luk. 7. 47, 50. Gal. 3. 8. our hearts are purified, Act. 15. 9. our persons are accepted, and our soules saved, Ephe. 2. 8, 9. Luke 18. 42. Yet in many respects, love is preferred before it: as 1 Cor. 13. 13. Now abideth Faith, Hope, and Love, even these three; but the chiefest of these is Love. So that what the diamond is among stones, the Sun among Planets, and gold among metals, such is Love among the graces. Love will make us to have publique spirits, resembling the Moon, which borroweth her light from the Sun, that she may convey it to all the inferiour creatures; takes from the Sea, that she may give to the lesser rivers. It will inforce us to practice, what the Apostle exhorts unto, Phil. 2. Look not every man on his own things, but every man also of the things of other men: let the same mind be in you, that was even in Christ Jesus, &c. Vers. 4, 5, 6. It will make us remember them that are bound, as if we were bound with them, and them that are in affliction, as if we were also afflicted in the body, Heb. 13. 3. Which is but reason. As must not thou thy self be in affliction or want? and wouldest not thou in thy need, be relieved? Why then shouldest not thou know it reason, to do to others, as thou wouldest have them do to thee? We ought to love our neighbour as our selves, Levit. 19. 18. but how do we so, if we take not care for them, as we do for our selves? There is nothing that any one doth, or indureth, but any other may: We are all lyable to the same common misery, if unsustained. Therefore insult not over him that is cast down; but let it make thee humble, thankfull and compassionate: because it is a goodnesse not our own, that makes the difference, though pride will scarce believe it. The proudest he cannot say, this or that shall never befall me. Who can say (saies Menander) I shall never do, nor suffer this or that? For that we go not the round of others finnes, or punishments, it is neither our goodnesse, desert, policy, or power preventing, but from those lines of gracious Providence, from Gods preventing, and preserving mercy. Doubtlesse he had been counted a prating fool, that should

should have told *Haman*, he should have held *Mordecai's* stirrup: much lesse have changed preferment with him. That *Mordecai* should be liked up into *Haman's* favour at Court, and *Haman* should be exalted so that fifty cubits eminency above ground, in *Mordecai's* room. But go we on.

Love will cause us to open our hands unto such as are in want; and lend or give them sufficient for their need, as God commands, *Deut. 15. 8.* It will make us of *Job's* spirit, who would not eat his morsells alone, but invited the fatherlesse to eat with him, *Job 31. 17.* It will make a man love his enemies, and do good for them, that do hurt to him, *Luke 6. 35.* Yea, if need to require, as in a famine, or common persecution; it will make us sell our possessions and goods, and distribute them to all, as every one hath need, as did the Christians in the Primitive Church, *Acts 3. 44. 45.* And lastly, which is above all; It will make a man to lay downe his life for the brethren, *1 John 3. 16.* Whereas he that hath not this Christian grace, feels, and is sensible of common calamities, just so much as appertains to his own private estate & interest, and no more. It is the want of compassion, that takes no compassion of others wants. Yea, this is an argument, that the love of God is not in us, *1 John 3. 17.* Whatsoever we thinke, or say, it is not at all in us, *John 3. 14. 15. 17.*

CHAP. XVIII.

Again, It's impossible that he who hath love should be ungratefull? *Mary Magdalen* had received much, and this made her love much: and loving much, she thought nothing too much to bestow, even upon the most remote members of Christ, to expresse her thankfulness, *Luke 7. 38.* And the like of *Naaman*, when *Elisha* had done that great cure upon him; whose hands were no lesse full of thanks, then his mouth. Dry and barren profession of our obligation, where is power to requite are unfit for noble and ingenuous spirits. And so of *Jacob*; If (saith he) I come again unto my fathers house in safety, then shall the Lord be my God, and this stone which I have set up as a pillar, shall be Gods bruse; and of all that he shall give me, I will give the tenth unto him again, *Gen. 28. 18, 22.* And *Hannah*, who vowed a vow, and said; O Lord of Hosts, if thou wilt looke on the trouble of thine hand-maid, and remember me, and not forget thine hand-maid, but give unto thine hand-maid a man Child; then I will give him unto the Lord all the dayes of his life, and there shall no rage come upon his head: and she did it accordingly, *1 Sam. 1. 11. 27, 28.*

An ingenuous disposition cannot receive favours without thoughts of return. Behold thou hast been carefull for me (sayes *Elisha* to the *Shunammite*), with all this care: what is to be done for thee? wouldst thou be taken for to the King, or to the Captain of the Host? what is there to be done for thee? And when he understood that a sonne was the onely thing she wanted and desired, her husband being old, he obtained of the Lord to fulfill her desire, *2 Kings 4. 13. to 17.* Both Christ, and the Angels, the Prophets and Apostles were wont to be very beneficial guests to their hostes, and hostesses, and ever payd a blessing for their entertain

ment. *Elias* requited his hostesse with a supernaturall provision: He gave also her owne, and her sons life to her for his board. Yea, in that wofull famine, *1 King. 17.* He gave her, and her sonne, their board for his house-room. Yea, it is storied of *Pyrrhus*, an *Heathen*, that he did exceedingly grieve, for that a friend of his hapned to dye, before he had requited his many favours.

Those hearts that are truly thankfull, delight no lesse in the repayment of a good turn, then in the receit: and do as much study, how to shew their fervent affections for what they have received, as how to compasse favours when they want them. Their debt is their burthen, which when they have discharged, they are at ease, and not before. Resembling *Homer*, who never forgot to requite a benefit received, nor could be at rest, untill he had done it.

CHAP. XIX.

Nor can there be a better signe of true love, and sound amendment, then that we can be content to be losers by our repentance. Many formall penitents have yielded to part with so much of their sinne, as may abate nothing of their profit. It is an easie matter to say, (yea and think what they say to be true) that they love God and Christ. There is no *Dives* among us, but he thinks scorne to be charged with the want of love. What, not love God? But aske his conscience the next question; What good hast thou done for his sake? No he can remember none of that, no goodnesse, no workes of mercy or charity hath come from him all his life long. But know this thou wretched rich miserly muckworme, that thou art bound to performe these workes of mercy to the poore, both out of duty, and thankfulnessse to him, who hath given thee thy selfe; and all that thou hast. Yea, if thou beest not a meere beast, or blocke: When thou beholdest them (the poore I meane) behold how thou art beholding to Him, that suffered thee not to be like them. Hath God given thee all things, and dost thou then thinke it a great matter to give him back something? especially seeing thou givest him but of his owne, as *David* gladly acknowledged, *1 Chr. 29. 14.* For shame consider of it, and let thy conscience make answer to what I shall aske thee, what can be more equall and just then to give a little unto him, who hath given all unto us? especially seeing he hath granted unto us the use onely of what we possesse, reserving still the chief propriety unto himselfe, and to spare something unto the poore, out of our abundance at his request, who hath not spared to give unto us his onely begotten, and dearly beloved sonne; that by a shamefull death he might free us from everlasting death and condemnation, and purchase for us eternall happines. Yea in truth, what madnesse is it to deny, being requested, to give at his appointment some small portion of our goods: who by his owne right and authority may take all. And what senselesse folly were it to turne away our face from him, when he asketh in the behalfe of the poore, some earthly and momentary trifles, from whom we expect as his free gift, *Heavens felicity, and everlasting glory.*

But to drive home this duty to mens consciences, see further what
 due we have to extend our liberality to the relief of Christs poore
 members; For here I shall take occasion to slide into a discourse,
 which in the Title page I durst not once mention, as well knowing how
 sterile most men are, and how desperately most rich mens hearts are
 hardened against the poore; whereof I only give you an instance.

Some six years since, having taken no small paynes in composing the
Poore Advocate in eight parts, I printed the first two of them with these
 words in the front; *That it is an incomparable favour to the rich, that*
there are poore to accept of their Charity, had they the Wit to know it.
 This they no sooner read but their bloods would rise, saying; We must
 be beholding to the poore to accept of our charity, wee see them
 hanged first. An expiation more fit for a *Caniball*, then a *Christian*;
 And certainly such men had need to look to it in time: for of all men
 in the world, they shall have judgement without mercy, that are so mila-
 rably unmercifull. And I would wish them, to take heed of turning the
 deafe ear to Christ, when in his members he cries to them for mercy:
 but Christ turnes the deafe ear to them, when they (being in far great-
 er need) shall cry to him for mercy.

Again, (which is worth the observing) when the said two parts
 took so with the good, that provision was made, & a way thought upon
 that to every rich man in the Nation, there should be one of them,
 freely given for the poore's good, by the *Clarks* of every *Parish*, they (I
 mean some of them) so abused their trust, that the donor was forced
 to withdraw his hand: whereby both *Rich* and *Poore*, might sustain
 no small loss, the one in their souls, the other in their purses. For it is
 well known that a person of quality upon the reading of it, sent in many
 hundred pounds to the out parishes, to be bestowed by the *Church-
 Wardens* upon their poore. If any shall think I wrong *Parish Clarks*,
 let them but ask the *Clark* of *Lawrence Church*, whether the then *Re-
 verend Pastor*, did not deliver him five and fifty of those *Bookes*,
 with the names of five and fifty rich men in that parish, together with a
 great charge to deliver them into every of their hands. And whether
 he did not most perfidiously and sacrilegiously barter them away to the
Book Women for other *Bookes*, instead of giving them to the parties.
 And this (for I mention no more) I acquaint the world with, as
 teaching the good of his soul, more then that of his honour, for I have
 done in private what lies in me, to make him sensible of the crime, but
 he is the more obdurate.

Now that I have taken occasion to shrowd the *Romances* of the *poore*
Advocate, under the notion of how to become happy here and hereafter,
 these are my reasons.

First, Bounty to the poore, is the most proper means, tending to
 happiness. And secondly, it is very probable, that many will read or hear
 thus far, under this notion (whether out of curiosity or self ends) and

having heard hitherto, will be willing also to hear me a few words in behalf of the poore, (which is of no less concernment) when otherwise they would have heard neither of both. Now such as have read the two first parts of The Poores Advocate, may remember, that I have dispatched these six heads. 1. The necessity of the duty. 2. The persons of whom it is required. 3. They to whom it must be performed. 4. What. 5. How. 6. How much we are to give.

In the other six parts, I intended to have treated, 1. Of the time when we are to give. 2. Of the meanes enabling to it. 3. Of the ends to be propounded in it. 4. Of the impediments that hinder it. 5. Of the remedies or encouragements. And 6. Of the Uses. But finding that it would have been as welcome to the parties concerned therein, as water into a ship, I will onely give you a few gleanings out of them: In which also I will more respect the weight and benefit of the matter, then the order of handling: that so I may couch all, within a little compass.

CHAP. XXI.

Touching the grounds, reasons, and inducements, which may move men to be bountifull and beneficent to the poore, with which I will begin: they are so many, that onely to name them all, would by worldlings be thought too much. Wherefore I will onely nominate such, as every wise man (even out of self love) will allow for weighty. And therein be as brief as possibly I can in running them over.

1. If in some good measure we perform this duty, if we deal our bread to the hungry, bring the poore that are cast out into our houses; and that seeing them naked, we cover them, as it is 1 say 58. 7. God hath promised and given it under his hand, that it shall go well with us in our estates, and that we shall be no losers by it, but he will surely pay it us again, Eccl. 11. 1. Luke 6. 38. Matth. 6. 4. And lest any should be discouraged, from performing these duties, because he is able to give but a little: he assureth us, that whosoever giveth a cup of cold water unto a Disciple in the name of a Disciple he shall in no wise lose his reward, Matt. 10. 42. And that because this reward is not grounded upon the excellency and merit of the work, but upon Gods righteousness and truth, in fulfilling his promises according to that Heb. 6. 10. For God is not unrighteous, that he should forget your work, and labour of love, which ye have shewed toward his name, in that ye have ministered to the Saints, and do minister; Whereby he implyeth that it is no more possible, that those who in love and obedience, have exercised themselves in these works of mercy, should lose their reward, than that God himself should lose his righteousness. And the wise man telleth us, that he who hath pity on the poore, lendeth unto the Lord, and that which he hath given, he will repay again, Prov. 19. 17. Neither in reason can it be otherwise, for if mercy and bounty be in God, as an inexhaustible & ever springing fountain, and in us as a little stream that floweth from it, how is it possible that our small and shallow rivulets of mercy should flow to our Neighbours, and that the everlasting spring of Gods mercy and goodness should be dry unto us? or how should the stream flow and the fountain and well head be dried up? You let us assure

our selves, that we cannot faster (in a wise and discreet manner) empty our selves of these waters of Gods blessings, for the satisfying and quenching of the poore mans thirst, and relieving of his wants: but we shall again be replenished from the fountain of all goodness; and it like kind Nurses, we let these deare Children of God suck the breasts of our bounty, for their comfort and nourishment: that which is thus spent will again be restored: whereas if we churlishly refuse to impart, and communicate this milk of Gods blessings, it is the readiest way to have it quite dried up.

Neither are we to imagine that if we be carefull in feeding Christ, that he will be carelesse in feeding us. That he will deny us meate who hath given us his precious blood. That he will suffer us to want earthly trifles, who hath provided for us heavenly riches. Let such more then heathenish diffidence, be farre from us, who professe our selves to be of the household of Faith. Is it not he (as Hannah speaketh) that maketh poore, and maketh rich; that bringeth low, and lifteth up. Do we enjoy all things through Gods blessing? And can we thinke to keep our riches, by disobeying his commandment? Indeed the contrary we may well expect, according to that, *Prov. 11. There is that scattereth, and is more increased; but he that spareth more then is right, shall surely come to poverty, vers. 24.* And it is but just, if God deny thee thy daily bread, if thou denyest him the crumbs.

And thus it appeareth, that by giving to the poor, we shall be no losers. But this is not all; For

CHAP. XXII.

Secondly, we shall not onely receive our own again, but it shall be with great increase. Yea, if the Word of God be true, there is not a more compendious way to thrive and grow rich, then by being bountifull to the poore: But that bounty is the best and surest way to plenty, and that it is so far from weakning a mans estate, or bringing him to want and poverty, that it is the onely meane to keep us from it, and to bring plenty and abundance. I have largely and plentifully proved (if you remember) in Chapter the 30. of *The best and surest way to become rich*: And I heartily wish, that the Reader would peruse the same: For it is the most piercing and patheticall Chapter of all the parts, and should methinks exceedingly whet on those that are greedy of gain, to put the same into practice, and make them bountifull in doing these workes of mercy, and not think themselves losers thereby; but rather to conclude as a mercifull man once did; *The more I give, the more I have.* As what Husbandman does not reckon more of his seed in the ground, then of that in his Barn or Garner? And shall we be such Atheists, as to trust the ground, and not God?

Yea, let us be so far from grudging these Almes to the poor, when we have fit occasion, that we do them with joy and thankfulness unto God, that he hath given us so fit an opportunity of sowing our seed, that so we may reap a fruitfull harvest. For what husbandman would not readily and cheerefully hearken to one, who should offer him ye-

file and fruitfull Land, ready prepared, and manured; to sow his seed in, with a faithful promise, that he should reape the whole crop for his own use, and benefit? But thus God dealeth with us, when he giveth us opportunity of relieving the poor: Yea, in truth much better and more ability, for he gives us even the seed also we sow with; and whereas, if a man should freely receive of another, Land to sow his seed in, yet he were not sure of a fruitfull harvest: For many accidents usually happen, which cut off the hopes of the most skillfull Husbandman, as Frosts, and Mildewes, wormes and locusts, tares and weeds, too much wet, or too much drought may destroy the corn, though the seed were never so good: or when it is ready for the sickle, the enemy may come and reape it; but if we sow these seeds of our beneficence, believing Gods promises, and hoping for a happy harvest: we shall never fail of our expectation, because God who is infinite in power and truth, having promised a fruitfull crop, no outward accident is able to hinder it.

But lest what hath been said should not be sufficient to prevail with men to be mercifull to the poore, let them hearken to, and mind well the many other reasons and inducements that propound themselves, and then I doubt not, but they will if wise, do good to others, if it be but to do a greater good to themselves. For of all other graces, the grace of charity and bounty, hath the most and primest promises of reward, to us and ours, both here and hereafter, of which I will mention some.

CHAP. XXIII.

Thirdly, God hath further promised to confirm, strengthen, and continue, as well as increase his prosperous and flourishing estate, and that in sundry places of scripture already cited and elsewhere. He is gracious and full of compassion, he sheweth favour and lendeth, he hath given to the poore, &c. And what shall be his reward? Wealth, and Riches shall be in his house, he shall not be moved for ever: his righteousness (aye and his riches too, as is implied in the close) shall endure for ever, he shall be in everlasting remembrance, he shall not be afraid of evil tidings, his heart is fixed trusting in the Lord, his horn shall be exalted with honour, Psal. 113. 1. to 10. All grace shall abound towards him, that he always having al sufficiency in all things, may abound to every good work, and hold out to the end, 2 Cor. 9. He deviseth liberall things, and by his liberallity he shall stand, Isa. 55. 8. He drawes out his soul to the hungry, and comforteth the afflicted: therefore his light shall rise in obscurity, and his darkness shall be as the noon day, and the Lord shall guide him continually, and satisfy his soul in drought, and make fat his bones, he shall be like a watered garden, and like a spring of water whose waters fail not: and they that shall be of him, shall build the old waste places, he shall raise up the foundations of many generations, and he shall be called the repaire of the breach, the restorer of paths to dwell in, Isa. 58. 6. to 13. And the like Pro. 28. 27. He that giveth unto the poor, shall not lack: And to Psal. 37. 25. I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread: and why so? He is ever mercifull and lendeth, and his seed is blessed, as is followed in the next verse, and in the next to that; He that does good to

well for ever more, Verse 27. He shall not be forsaken, but the Lord will preserve him for ever, Verse 28. He shall inherit the Land, and dwell therein for ever, Verse 29. and a great deal more to the same effect, Verse 31, 33, 34, 39, 40. See more *Jer* 17. 27. *Psal* 1. 3. and 37. 10. *Job* 1. 10. which are all pregnant places, and full to the point in hand. But I may not stand upon it; Only read these Scriptures and remember them.

Fourthly, he shall be blessed in his person, and that many waies: yea the benefits and blessings, temporall, Spirituall, and corporall, for soul and body, which God hath promised to bestow upon the mercifull, for a reward of their bounty, are infinite, of which observe with me these few.

First, touching corporall benefits and blessings. Blessed is he saith the Psalmist, that considereth the poore, the Lord shall deliver him in the time of trouble, he will keep and preserve him alwaies, he shall be blessed upon the earth, and not delivered unto the will of his enemies, *Psal* 41. 1, 2, 3. Great priviledges; but to these are added, *Isa* 48: If thou draw out thy soul to the hungry, then shall thy health spring forth speedily, &c. verse 9. 11. But admit the mercifull man be long sicke, and will preserve him alive, strengthen him upon the bed of languishing; ye make all his bed in his sickness, the Lord will stir up the feathers under him, his soul shall be at ease, and his body sweetly refreshed, mercy shall be his cordiall or pillow of repose, untill he be raised up again, *Psal* 41. 1. to 11.

CHAP. XXIV.

But see how God hath rewarded many particular persons for this most excellent vertue. Abraham in his old age was blessed with an Isaac, a godly son and heir, a glorious type of the worlds Redeemer, and entertained Angels by his hospitality: yea the Son of God, the Lord of Angels, as *Sincius* observes. The *Shunamite* that entertained the Prophet *Elisha*, received above a Prophets reward; namely the promise and gift of a son when she was old, and the raising of him to life when he was dead, and the restoring of her house and land, lost in her long absence for the famine, 2 *Kings* 4. and 9. Chapters. *Rebeccah* got so good and great an Husband by her hospitality, as *Corysostom* observes. Lot was honoured with the entertainment of Angels, and preserved alive with his whole family from the destruction of Sodom by his hospitality. The *Widow of Sarepta* was blessed with a miraculous increase of her meal and oyl, with the preservation of her family in the time of famine; & with the resurrection of her son, by her relieving the Prophet in his banishment, 1 *Kings* 17. *Reuell* or *Jethro* (for it is the same man under two divers names) as *Calvin* proves upon *Exod* 2. for this, was rewarded with such a son in law as *Moses*, and by him better instructed in the true worship of God: Publius the chief man of the Island *Melita*, by entertaining *St. Paul* and his companions, got his father healed of a fever, and of a bloody flux, *Acts* 28. 8. It is likewise storied of *Stephen King of Hungary*, and of *Osward King of England*, that their right hands did never part, because so much was led in relieving the necessities of

Again Fifthly, It bringeth the blessings of God upon all we have, or do: And we know that the blessing of God in effect is all, and does all. *Thou shalt surely give to thy poore Brother, and thy heart shall not be grieved when thou givest unto him: because for this thing, the Lord thy God shall bl-ss thee in all thy work, and in all that thou puttest thine hand to,* Deut. 15. 10. And the like Prov. 22. 9. Luke 14. 14. It were endless to name the particulars, wherein God hath promised to bless the mercifull, see onely Isa. 58. Psal. 112. Prov. 10. and 22. Chapters, 2 Chron. 31. 10. Deut. 14. 28, 29. Ezek. 44. 30. Or turn to Luke 11. and there you shall see, that as fasting sanctifieth the body, and prayer the soul; so Almes does sanctifie the substance. Give almes of those things which ye have (*saiet our Saviour*) and behold all things shall be clean unto you, ver. 41. in no: spoken without a behold. But,

CHAP. XXV.

Sixthly, The mercifull man shall be no less blessed in his name and credit, he shall be had in honour and reputation: according to that Prov. 14. *He that oppresseth the poore, reproacheth him that made him; but he honour-eth him that hath mercy upon the poore,* ver. 31. And to this accords that of the Psalmist, *he hath dispersed, he hath given to the poore, his righteousness endureth for ever his horn shall be exalted with honour,* Psalm 112. 9. And so Proverbs 10. *His memoriall shall be blessed,* Verse 7.

And of this I might give you sundry examples, and pregnant. As *Rachab, Gaius, Job, The Centurion, Boaz, Cornelius, and Mary*: as how did our Saviour value and honour *Maries bounty?* (though so slighted by him that was a thief, and carried the bag, into which he would have had it come) when he commanded it should be spoken of to her honour, wherefore the Gospell should be preached throughout all the world, Matth. 26. 13. But experience sufficiently proves, that a liberal and bountifull man, shall have all love and respect with men, all good repute and report, both living and dead: Nor is this so light a blessing as many deceme it, for what sayes the wise man? *The memoriall of the just shall be blessed: but the name of the wicked shall rot,* Prov. 10. 7. *Yea a good name, is better then a sweet oyntment: and to be chosen before great riches,* Prov. 22. 1. yea, then life itself.

Lastly, for conclusion of this point, let this be the use: when the poore at your gates ask their daily bread, they highly honour you, yea after a sort they make you Gods: therefore by your bounty & liberality, shew yourselves at least to be Christians, to be men. Secondly, such as have by this divine vertue obtained a good report: let it provoke them as much to excell others in doing good, as they do excell them in hearing thereof. For I hold this a sure rule, He is of a bad nature to whom good report and commendations are no spur to vertue, but he is of a worse disposition, to whom evil report and blame, is no bridle and re-ventive from vice, which made *Tully* so wonder at the strange perverseness of *Antony*: whom neither praise could allure to do well, nor yet fear of infamy and reproach deter from committing evil. But,

CHAP. XXVI.

Seventhly, the spiritual blessings and benefits which accompany these works of mercy, and thereby accrue to the soul even in this life: they are inestimable, so they are innumerable; He nominate so many as may satisfy, and not cloy.

First, it is the onely meane to have the soul prosper, kept safe and preserved, *Psal. 86. Preserve my soul (saith David) for I am mercifull.* Verse 2. *The liberall soul shall be made fat, and he that watereth shall also be watered himself, Prov. 11. 25. The mercifull man doth good to his own soul, Verse 17.*

Secondly, it is rewarded with illumination and conversion, *The two Disciples that went to Emmaus, were rewarded with illumination, for entertaining our Saviour as a stranger, Luke 24. 45.* Whence St. Austin observes, that by the duty of Hospitality, we come to the knowledge of Christ. *See saith St. Gregory, the Lord was not known while he spake, and he vouchsafes to be known while he is fed.* And then St. Albone the first Martyr, that ever in England suffered death for the name of Christ, was converted from Paganism to Christianity by a certain Clark, whom he had received into his house, fleeing from the persecutors hands.

Thirdly, works of mercy are infallible signes of a lively faith; whereby we may prove it to our selves, and approve it unto men. *Jam. 1. 18. which fruits, if our faith beare not, it is dead, & not a living body, but a carcass that breatheth not, verse 26.* They are signes of a lively faith, for no man easily parteth with his worldly goods to these uses, unless by faith he be assured that he shall have in lieu of them heavenly and everlasting treasures. The merciful man is ever a faithfull man.

Fourthly, it testifies our unfeigned repentance, whereof it is that Daniel saith to Nebuchadnezzar; *Wherefore O King, break off thy sins by repentance, and thine iniquities, by shewing mercy unto the poore, Dan. 4: 27.* The which Zachens practised, *Luke 19.* For as soone as he was converted into God, but to testify his unfeigned repentance, he giveth half his goods unto the poore, Verse 8.

Fifthly giving much, is an infallible signe that many sins are forgiven us; as our Saviour speaketh of the woman, *Luke 7. 47.*

Sixthly, by it we may know our selves to be the children of God *1 John 3. 14.* Yea and others may also know it, *John 13. 34, 35.* And hereby we know the unmercifull to be none of Gods children: for the Father of Mercies hath no children but the mercifull.

Seventhly, it is said that Obadiah feared God greatly: for when Iesabel destroyed the Prophets of the Lord, he took an hundred Propbets and hid them by fifty in a cave, and he fed them with bread and water, *1 Kings 18. 3. 4.* Therefore it is a sure signe of the fear of God.

Eighthly, they are undoubted signes of our love towards God. When as we so love the poore for his sake, as that we be content to spare somewhat, even from our own backs and bellies, that we may the more liberally communicate unto their necessities. But this a wicked man will never do; he openly hateth the Lord as Laban did Jacob, and

riches by him; Or as *Saul* loved *Daniel*, to gain honour by him. True they will say they love God, and perhaps think for too: but let them say what they will, if unmercifull, I will never believe against Scripture; that they love God whom they have not seen: that love not their brother whom they have seen; if we love him, we will love one another, 1 John 4.20.21. If any man (saies the Apostle) have these worlds goods; and seeth his Brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? 1 John 3. 17. And as they are manifest signes of our love to God, so also of our love towards our Neighbours: when as we carry our selves in all Christian bountie towards them, as unto *Children of the same Father*, and members of the same body: suffering with them in their wants; through compassion and fellow-feeling, and rejoycing with them in their fulness and prosperity. Hereby we know that we love the brethren: because our hearts and hands are open to them, for love is hountifull. For otherwise it is but an unprofitable, counterfeit, and hypocriticall love, to make shew of kindness and compassion in word, and to perform nothing in deed; as *Saint James* plainly affirmeth, *James* 2. 15. But that this alone is the best touchstone, to shew the sincerity and truth of our love; many places demonstrate, as 2 Cor. 8. 8, 24. 1 John 3. 18.

CHAP. XXVII.

And as our Almesdeeds are a sign of our love to God and our Neighbours, so the quantity of our almes, (respect being had to the proportion of our estate) is a signe of the quantity of our love; for he loveth but litle, that having much, giveth but a litle; and contrariwise, his heart is inflamed with fervent love, who hath it inflamed with bounty towards his poore brethren: the extension of our love towards them, being the true touchstone of the intention of our love towards God. And as a great tree with many and large branches is an undoubted sign of a root proportionable in greatness; and a small shrub above the ground, plainly sheweth that the root also is small, which is under it: so is it with our Almesdeeds which spring from it. For if we be bountifull in Almes, we are plentiful in love; if we be slack in giving, we are cold in loving: but if we be utterly defective, in bringing forth these excellent fruits, then it is a manifest sign that this grace of love is not rooted in us, 1 John 3. 17.

Ninthly, It is an evident demonstration that we have saving knowledge and spiritual wisdom: for the wisdom that is from above, is full of mercy and good fruits, *James* 3. 17. Otherwise we are not wise; our wisdom descends not from above, but is earthly, sensuall, and devillish, Verse 15.

Tenthly, By these works of mercy, we make our calling and election sure, for if we do these things we shall never fall, as *St. Peter* speaks, 2 Pet. 1. 7, 8, 10. And *St. Paul* infers, Col. 3. Put on as the elect of God, holy and beloved, the bowels of mercy and kindness, Verse 12. Which makes him in another place call charity a never failing grace, 1 Cor. 13. 8. And a little after, he useth these words; Now abideth, Faith, Hope, and Charity, these three, but the greatest of these is Charity, Verse 13.

Eleventhly, This is a duty which undoubtedly must justify the truth of our religion, or else condemn us as hollow hearted, and swayed by hypocrisie. *James 1.* This is pure religion, and undefiled before God, to visit the fatherless and widows in their affliction. *Verse 27.* O that this lesson would enter home into every one of our hearts, before we go out of our houses. For men may cry up this side, and cry down that, but of all the three, the Priest, the Levite, and the Samaritan; none but the Samaritan (that shewed mercy to him that was fallen into the hands of thieves, was wounded, and stript of his rayment,) was justified and approved of by our Saviour. *Luke 10. 36, 37.*

And indeed God so highly prizeth, and esteemeth mercy and the works wherein it is exercised towards the poore: that he preferreth them before the outward acts of religious duties. *Hosea 6. 6.* I desired mercy and not sacrifices: that is rather then sacrifice; This is the oblation which he chiefly requireth, yea, if we but look *Micha 6.* we shall find that God esteemeth it more, or above all sacrifices and burnt offerings, were it thousands of rams, and ten thousand rivers of oyle, *Verse 6. 7.* He hath shewed thee O man, what is good, and what the Lord requireth of thee: to do justly, to love mercy, and to walk humbly with thy God, *Verse 8.* Finally these works of mercy, are not onely an odor of a sweet smell, and a sacrifice acceptable and well pleasing to God: (as the Apostle speaks, *Phil. 4. 18.*) But also such an oblation, as if we offer unto God with a lively faith, the use of all the creatures shall be clean unto us: according to that of our Saviour, *Luke 11. 4.* See more *Heb. 13. 16.* *Isa. 58. 6, 7, 8.* *James 1. 17.* And this is a Twelfth benefit.

CHAP. XXVIII.

Thirteenthly, another so small benefit that we have thereby is, by our bounty towards the poore, we have the benefit of their prayers unto God, the which are every available, for the obtaining of all good things for us, the which argument the Apostle useth to incite the Corinthians to a liberal contribution, *1 Cor. 9. 11. to 15.* in so much that when we hold our peace, or are sleeping in our beds, the loynes of the poore shall bless us, as it is *Job 31. 20.* and *29. 12, 13.* Whereas on the contrary, he that giveth not to the poore, shall lie open to their curse, according to that *Prov. 28. 27.* and *Dent. 15. 9.* and *24. 15.* the which curses of the poore, he will hear and ratifie, according to that, *Job 31. 16 to 19.*

Fourteenthly, By the same meanes also, we give them and others occasion of praising, and glorifying God: whilst by the experiment of this ministration, they see our professed subjection to the Gospel of Christ, as the Apostle speaketh, *1 Cor. 9. 13.* Wherefore let us strive to abound in this duty, that whilst they enjoy our bounty, we may enjoy their prayers; *1 Tim. 1. 18.* and God may have their praises, *1 Cor. 9. 15.* And so much the rather, for that of all men, seldom is any great sin, shame or punishment fastned on the charitable: for how should he speed ill that hath the prayers of so many?

Fifteenthly, it is no small pleasure, and joy which a Christian hath in performinge the works of mercy, for first their prayers

actions in themselves, do even for the present fill their hearts with joy, who rightly perform them. But much more do they fill our hearts with joy, as they are evident signes to assure us, that we are indued with Gods saving graces, and as they do, being fruits of a lively faith, ascertain us of our future reward, and the fruition of Gods presence, where there is fulnesse of joy for ever more. Yea the godly man, gives with more joy and thankfulness of heart, then the other receives the same, as enough can bear me witness; Yea *Seneca* an *Heaben* can testifie the same: for he defines a benefit, to be an action proceeding from love, yeilding joy both to him that receiveth it, and much more to him that yeildeth it.

Sixteenthly, The inward habit of goodness and mercy in our hearts, exercised in the outward actions of liberality & bounty by our hands, makes us to resemble God himself; and that in such an attribute, as he delighteth above all others to stile himself withall. For howsoever he is infinite in glory, power, and all perfections: yet most usually in the *Scriptures*, he is called a God of mercy and compassion, and hereby principally, he maketh himself known unto *Moses*, desiring to see him, *Exod. 34. 6*. Nor can we in any thing resemble God more, then in this grace: and therefore it is our *Saviours* exhortation, that we be mercifull, as our heavenly Father is mercifull, *Luke 6. 36*. Now God gives to all richly to enjoy, *1 Tim. 6. 17*. Yea, blessed be God, saies the Church, that daily ladeth us with benefits, that crowneth us with loving kindness, and compasseth us about with new songs of deliverance, *Psalms 103. and 36*

Therefore seeing mercy and goodness do make us above all other graces to resemble God, and then the creature attaineth to greatest perfection and blessednesse, when he is the likest, and cometh nearest unto the excellency of the Creator. And seeing we professe our selves to be children of our gracious and glorious God: and we can no way grace our selves so much, as by resembling our heavenly Father, in those attributes wherein he most shineth and excelleth: and nothing maketh us more like him, then mercy and compassion: let us hearken unto our *Saviours* injunction, and imitate our Father in being bountifull as he is. These are some of the spirituall blessings and benefits which God hath promised for reward to the mercifull in this life: it would take up too much time to mention the many more that might be added; therefore I will leave them, and so proceed to those that are eternall, & concern the life to come, which I would have you especially mind: yea if it be possible, pluck up all your senses into your Ears, that you may the more mind, and better remember; for it is enough to ravish any *Christian* soul, and to make him to stretch his estate upon the centers, that he may be the more liberall, in relieving *Christs* poore members; for the greater the liberality, the greater the recompence of reward, *Phil. 4. 17. 18*.

CHAP. XXIX.

That the merciful man, who distributeth liberally to the poore on Earth, (in conscience and obedience to Gods Word) shall be rewarded

with the unvaluable gain, and matchless profit of everlasting salvation, is assured us here, and shall be enjoyed of us hereafter. First, at the *Hour of Death*. Secondly, at the *day of Judgement*, is fully declared *Luke 14. 15, 16, 9. Prov. 11. 17. 1 Tim. 6. 18, 19. Math. 5. 2. and 6. 4. and 19. 29.* But take these two places for all: *Sell that ye have and give almes,* (at no hand let the poore want, what shall soever ye make, rather sell then want to give.) *provide your selves bagges which wax not old, a treasure in the Heavens which faileth not: where no thief approacheth, neither moth corrupteth,* *Luke 12. 33, 34.* this is the first, the second is more full then that. *When the Son of man shall come in his glory, and all the holy Angels with him: then shall he sit upon the throne of his glory, and before him shall be gathered all Nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, and the goats on the left; Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat, I was thirsty, and ye gave me drink, I was a stranger, and ye took me in, naked, and ye clothed me, I was sick, and ye visited me, I was in prison, and ye came unto me. And in as much as ye have done it unto one of the least of these my brethren ye have done it unto me* *Ma th. 25. 31. to 41.*

See here the incomparableness, and infinite difference between the *work and the wages!* ye admire the love and bounty of God, and bless his name: who for the performance of so small a work, hath proposed so great a reward; and for the obtaining of such an happy estate, hath imposed such an easie task. Here is a Kingdom, even the Kingdom of Heaven, which cannot be valued with many millions of worlds, in recompence of a little meat, drink, and apparell, who then (that is in his right senses) would not turn all his *creeping* into *glwing!* yea what can we think too much, what not too little to give to attain eternitie? for this incorruptible Crown of glory, *1 Pet. 5. 4.* & for this Kingdom where are such joyes, *an eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive,* *1 Cor. 2. 9.* A place where shall no evil be present, nor good absent, *Math. 6. 19.* In comparison whereof, all the Thrones and Kingdomes upon Earth, are less then the drop of a bucket, *Mary 10. 15. and 66. 1.* Yea how little, how nothing, are the poore and Temporary Injoyments of this life, to those we shall enjoy in the next? *1 Cor. 2. 9.*

Doest thou desire *Beauty, Riches, Honour, Pleasure, Long Life,* or what ever else can be named: no place so glorious by creation, so beautifull with decoration, so rich in possession, so comfortable for habitation, nor so durable for lasting, *Rom. 8. 28. Heb. 12. 22. 1 Pet. 1. 4. 2 Cor. 4. 17.* There, O There, one day is better then a thousand, there is rest from our labours, peace from our Enemies, freedom from our sins, there is no Death nor Dearth, no pining nor repining, no Sorrow, nor Grief, neither tears nor fears, defect nor loathing, *Revel. 7. 16. 17. and 21. 23. and 21. 4.* *Job 3. 17.* But of this I have spoken at large, in The

whole duty of a Christian. Now all this is propounded as a recompence for such as give what they have, have they but a very cup of cold water, *Matth. 10. 42.* Yea we cannot give so little to a disciple in the name of a disciple, but it assures us of our right and title unto this eternall inheritance. *Heb. 6. 10. 1 Pet. 1. 4. 21. Col. 3. 12, 14. 2 Pet. 1. 7, 8, 10. 11. Phil. 4. 18. Matth. 5. 9.* Christ hath promised to make thee a great one in Heaven, if thou but relieve one of his little ones on earth.

Almes is a seed which we cast into the earth as it were, but we gather the crop in Heaven. Whence the Apostle would have Timothy to charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the Lord: who giveth us richly all things to enjoy. And that they do good, that they be rich in good workes, ready to distribute, willing to communicate, laying up in store for themselves (mark his reason) a good foundation against the time to come, that they may lay hold on eternall life, *1 Tim. 6. 17, 18, 19.* And hereupon it is, that he telleth the Philippians, he was glad that they had sent him a supply: not so much for his own benefit, as for their gain, which should be great in the day of account, *Phil. 4. 14, 17, 18.* And this makes Solomon say, that he who is mercifull, doth good to his own soul, *Prov. 11. 17.*

So that to distribute to the poore on earth, is before hand to provide a rich treasure in Heaven. And who then that believes this, would not think himself happy in such an exchange? Is not this the best Chymistry to turn Earth into Heaven? Is not this a good bargain to part with vaine and uncertain things, to partake of real and durable riches? Believe it, this is the best improvement, and the most that can be made of these things: Whereupon St. Austin thus exhorteth, *Si vis esse mercator optimus, fenerator egregius, da quod non potes retinere, ut recipias quod non poteris amittere; da modicum, ut recipias centuplum, da temporalem possessionem, ut consequaris hereditatem eternam.* Wouldst thou be a good Merchant? a great Usurer? give that thou canst not keep, that thou maist receive that which cannot be lost: Give though but a little, that thou maist receive a thousand fold, give thy earthly goods, that thou maist obtain eternall life, though indeed this giving is rather a receiving then a giving, a receiving of treasure for trash, and for thing that cannot be kept, a treasure that cannot be lost, as another hath it: Nor do the poore so much gain by what we give them, as we do, The deeds of the charitable, do far more profit the giver then the receiver, and he who gives an almes doth himself a greater almes. Neither is it so much given as laid up, for we may truly say, what I gave that I have, what I kept that I lost, as one caused it to be set upon his gravestone. What the charitable man gives here, is but lent, for he shall receive it again by Bill of Exchange in Heaven, and that with unspeakable increase. Yea it shall be a notable advantage to us at the hour of death: for when all other riches shall fail, what we have bestowed this way, shall let us in to heave: God freely crowning his own grace in us. Make your selves friends of the Malmes of unrighteousness, that when ye faile, they may receive you into everlasting habitations, *Luke 16. 9.* The poore, saith Gregory Nices, are appointed

to give much; is to keep much; and that what would otherwise be lost by keeping; the charitable man keeps by losing. And so proves richer under ground, then ever he was above it, which makes one say;

*He is not wise, who knowing he must hence;
In worldly building, makeih great expence:
But he that buildeth for the world to come,
Is wise, expend he never so great a summe.*

And another, he shall depart a beggar out of this world, who sends not a portion of his estate before him, unto eternall bliss. Nay it manifestly proves, that heaven is none of our Country, if we will send none of our wealth thither before us. Or rather, that we thinke Heaven nothing worth, when we will not give a little base pelfe to compass it.

CHAP. XXX.

But if giving might not properly be called *gaining*, why is it compared to sowing? Experience proves, that if we keep our seed by us, it will corrupt; but cast it into the earth we shall have it againe with manifold increase. A man treasures up no more of his riches, then what he contributes in almes: *The foole in the Gospell filled his barnes in filling the bellies of the poore, he had done more wisely.* I confesse this is a point of Doctrine, which the world will not receive, let God say what he will but godly Chrysostome both affirms and proves, that the rich are more beholding to the poore, then the poore to the rich. The poore receive onely a single almes, the rich have returned them an hundred-fold here, and everlasting happinesse hereafter, *Mat. 5. 7. & 25. 35. Luke 16. 9.* where in the prayers of their poore suppliants carry no small stroke: For which see 1 Cor. 9. 11. to 15. *The poore also but the ground into which these seeds are cast:* But we are the *Husbandmen*, who disperse and scatter them. Now as the seed is chiefly for his benefit who soweth it, and not for the benefit of the ground into which it is cast, so the poore have but the present use and possession of this seed of almes-deeds; but the benefit of the crop or harvest, belongeth to those good Husbandmen, who sow in these grounds the seeds of their beneficence.

Again, the poore receive onely things transitory, and but of small value: but they that give, things spirituall and eternall, most inestimable and heavenly riches. Why say we then we give to the poore? when as it may more truly be said, that we give unto our selves, rather then unto them, *Dan. 4. 27. Prov. 11. 24.* Why then should we thinke the poore so mightily bound and beholding unto us for our scraps and superfluous reliques; or that we do such a meritorious businesse, when we largely relieve them? And not rather thinke our selves beholding unto them and to God for them, seeing they are the occasions of such inestimable gaine, for such trilling disbursements as *Austine* speaks.

And to speak rightly, giving least more an *all of Charity* than Christian policy: since we shall not onely receive our own again, but have a far greater return than can be expected, upon an adventure in the *East Indies*: Since we are more happy that there are poore upon whom we may exercise our charity, then they are, that there are rich who do relieve their wants though with never so great supply; for *Austine* speaks, if there were none to receive thine alms, thou couldest not give Earth and receive Heaven: Wherefore give thanks unto him who hath given thee means by such a small price, to procure a thing so precious.

Besides, we may boldly aver, with *Chrysostom*; *That without poverty riches would be unprofitable*: As consider that if with *Adam* and *Eve*, we had a whole world, but no body to make ready provision and to attend upon us, nor do any thing for us; what joy could great men take of their riches, if there were not poore men to do mean offices for them, what low employments should the highest be forced to descend unto, if there were no inferiours to perform them? How then should not a considerate man love & be liberall to them, and exceedingly bleis God for them, and not do as do the most, *scorne them, and not think them worthy a familiar word or courteous look*.

CHAP. XXXI.

And certainly, he wants both grace and wit, who does not admire the bounty and goodness of God, in that he hath offered us the opportunity of such sowing, such reaping, yea, O Lord what are we? that thou shouldst give us plenty of all things here also, which unto them thou hast denied: so that every way it is (as our Saviour tells us) *a more blessed thing to give then to receive*, (which the Apostle would have us to remember, *Acts 20. 34, 35.*) Yet no reason can we alleadge on our behalf, but *O the depth!* *Rom. 11. 33.* Wherefore do thou O my God and Redempter enlarge my heart with thankfulness, and implant this grace in my heart. O make me liberall of my mony, as thou wast of thy blood. O let me have an heart to give Food and Rayment to thine, for whom thou gavest thy self a ranfome. Yea, of all other graces, enlarge my heart with *Christian Charity* and compassion: since it is a grace so universally profitable, and withall so amiable. As O the loveliness and profitableness of this *Christian grace*? For to do good to the poore, is more than a treble good: it pleases them, most of all pleasures the doers for it brings blessings upon their Soules, Bodies, Estates, Names, Posterity, it increaseth their reward, causes the poore to pray for, and praise God for us, and also others to glorifie him; it is an odour that smelleth sweete, a sacrifice acceptable and pleasant to God; who will fulfill all our necessities, through his riches with glory in *Jesus Christ*, as the Apostle delivers it, *Phil. 4. 16. to 20.* VVhence that great praise of it, *1 Cor. 13. 13.* *Now abides Faith, Hope, and Charity, but the chiefest of these is Charity.* Whence *Socrus* calls it, a sure token of a most vertuous mind; and *Lactantius* a principall vertue; and *Cicero* the chiefest of all of humanity amongst us; and *Arctius*, the most elegant ornament

of a Christian life, and the holy Ghost, a never failing grace, 1 Cor. 13. 8. whence also it is so highly commended in the Saints in all ages. As how is Abraham commended for his hospitality, and almes deeds? And Lot & Cornelius? (of whose almes there was in the presence of God, a memorandum made, Acts 10. 31.) and Dorcas? (whose good works and almes deeds were to be seen, and shewa, when she her selfe was not; and the poore could not tell how with patience to take her death; she had done so much good for them all the time of her life, Acts 9. 36. 39.) And those Christians, Acts 11. 29, 30. for the care they had of the poor, in the Apostles time, Acts 2. 45. Thus the Macedonians are highly commended, and much honoured for their freenesse and forwardnesse, in relieving of the poor brethren at Jerusalem, as is seen upon record, Rom. 15. 26. And again, 2 Cor. 8. 1, 2, &c. And the like of the Philippians, and many more whom I must passe over in silence.

CHAP. XXXII.

And as bounty is the most beneficiall grace, and giving the greatest gain in every respect: For almes to the poore, is like pouring a pail of water into a dry Pump, that fetcheth up much more then was put in: So contrariwise, to be unmercifull to the poor, and hard-hearted, or to wrong them whereby to enrich our selves is alike heynous sin, and the ready way to want here, and to find no mercy hereafter, as might most plentifully be shewn, Psal. 22. 16. James 2. 13.

It is said, Prov. 11. He that withholdeth more then is meet shall surely come to poverty, ver. 24. And so Ver. 25, 26. He that withholdeth his corne, the people shall curse him: but blessings shall be upon the head of him that selleth corne. And Prov. 18. He that giveth unto the poor, shall not lacke; but he that hideth his eyes, shall have many a curse, ver. 27. And Prov. 22. 16. He that oppresseth the poor, to increase his riches; and he that giveth to the rich shall surely come to poverty. Give then, that you may never want: hide not your eyes, that you may not inherite many a curse. But of this by the way onely; for I would have you specially to take notice, that if we shew no mercy here, if we will not heare the suits of the poor when they crave of us for reliefe, neither will God give us audience, when we shall sue unto him hereafter. According to that Prov. 21. 13. Who so stoppeth his eares at the cry of the poor, he also shall cry himselfe, and not be heard. Yea, he shall have judgement without mercy, that shewes no mercy, James 2. 13. For whereas to those that have fed the hungry, clothed the naked, visited the sick, &c. Ch. iij. shall say, Come ye blessed of my Father, &c. Contrariwise to those that have not done these duties he shall say, depart from me ye cursed, into everlasting fire prepared for the Devil and his Angels. For I was an hungred, and ye gave me no meate, I was thirsty, and ye gave me no drinke, I was a stranger, and ye tooke me not in, naked and ye clothed me not, sick and in prison, and ye visited me not: For inasmuch as ye did it not to my poore members, ye did it not to me: So these shall go away into everlasting punishment, but the other into life

erit null. *Matth. 23. 31. to 47.* Where are two things considerable: They to save their purfes, would not be at a little cost for the poore while they lived: and what have they got by it Now they are dead, but firſt, an everlaſting ſeparation from Gods blifſfull preſence, and ſecondly ſeverall joyes before mentioned, and to be for ever confined in a bed of quenchleſſe flames. For this departure is not for a day, nor for years of dayes, nor for millions of years, but for eternity, into ſuch paynes as can neither be expreſſed, nor conceived: *There ſhall be no end of plagues to the wicked and unmercifull, Matth. 23. 41. Mark 9. 44. Their worme ſhall not dye, neither ſhall their fire be quenched, Iſa. 66. 24.*

Neither is the extremity of paine inferiour to the perpetuity of it, *Rev. 19. 20. & 20. 14. & 18. 6. 2 Pet. 2. 4. Heb. 10. 27. Jude 6.* The plagues of the firſt death are pleaſant, compared with thoſe of the ſecond: For mountains of ſand were lighter, and millions of yeares ſhorter then a tythe of theſe torments, *Rev. 16. 10. Jude 7.* The pain of the body is but the body of paine; the anguiſh of the ſoule, is the ſoule of anguiſh. For ſhould we firſt burn off one hand, then another, after that each arme, and ſo all the parts of the body, it would be deemed intolerable; and no man would endure it, for all the pleaſures and profits this world can afford, and yet it is nothing to that burning of body and ſoule in Hell. Should we endure ten thouſand yeares torments in Hell, it were grievous, but nothing to eternity; ſhould we ſuffer one paine, it were miſerable enough: but if ever we come there, our payns ſhall be for number and kinds infinitely various, as our pleaſures have been here: Every ſenſe and member, each power and faculty, both of ſoul and body, ſhall have their ſeverall objects of wretchedneſſe, and that without intermiſſion, or end, or eaſe, or patience to endure it, *Luke 12. 5. & 16. Matth. 7. 12.* Yes, the paynes and ſufferings of the damned, are ten thouſand times more than can be imagined by any heart under heaven. It is a death, never to be painted to the life: no pen, nor penſill, nor art, nor heart can comprehend it, *Mat. 18. 8, 9. & 29 30. 2 Pet. 2. 4. Iſa. 5. 14. & 30. 33.*

CHAP. XXXIII.

Now what heart would not bleed to ſee men, yea multitudes run headlong into theſe tortures, that are thus intolerable? dance hood-wink'd into this perdition. O the folly and madneſſe of thoſe that prefer earth, yea, hell to heaven! time to eternity, the body before the ſoule; yea the outward eſtate before either ſoule or body. Theſe are the worlds ſchools, meer children, that prefer an apple before their inheritance. Belov'd ſenſualiſts, thus conſider not how this life of ours, if it were not ſworn, yet it is miſerable: and if it were not miſerable yet it is ſworn that ſuffer themſelves to be ſo bewitched with the love of their money, and their hearts to be ſilvered to the earth; to be ſo inflav'd to covetouſneſſe, as to make gold their God? Certainly were they allowed to have but a ſight of this Hell, they would not do ſo: if they did not

either see or feel, what they shall one day (without serious and unfeigned repentance) feel, they would not be hired with all the worlds wealth, to hazard at the least the losse of those everlasting joyes before spoken of, or to purchase and plunge themselves into those easie and everlasting flames of fire and brimston in hell, there to fry body and soule, where shall be an innumerable company of Devils and damned spirits to affright and torment them, but not one to comfort or pity them. But O that thou who art the Sacred Monarch of this mighty frame! wouldst give them hearts to believe, at least, that the soules of all sufferers, are the sufferers of the soules; that as painted fire is to materiall, such is materiall to hell fire. That things themselves are in the invisible world: in the world visible but their shadowes onely: And that whatsoever wicked men enjoy here, it is but as in a dream, their plenty is but like a drop of pleasure, before a river of sorrow and displeasure; and whatsoever the godly feel, but as a drop of misery before a river of mercy and glory. Then would they thinke it better to want all things, then that one needfull thing; whereas now they desire all other things, and neglect that one thing which is so needfull: They would be glad to spare something from their superfluities, yea if need require even from their necessities, that they might relieve and cherish the poor distressed members of *Jesus Christ*. And let so much serve to have been spoken of the reasons that concern our selves in particular, and how God hath promised to blesse the merciful man in his soule, body, name, and estate. I should now go on to declare, that what the liberall man gives, his seed shall inherit: But I consider, that if for the increasing of their estates, for the obtaining of heaven, and the avoyding of everlasting destruction of body and soule in Hell, will not prevaill with rich men to do some good with their goods while they live; whatsoever else can be spoken, will be lost labour, and to no purpose. I grant there are some of them such desperate daring fools, that they can find in their hearts to damn their own soules, and go to hell, to leave their sonnes rich: and therefore it will not be amisse to set downe (for poynnt them to) a few of those promises which God hath made to the mercifull or liberall mansseed, and posterity after him. I'll alleadge but three places onely.

CHAP. XXXIV.

That if we bountifully relieve the poor, the reward of our charity shall not onely extend to us, but also to our Offspring and Posterity: the Prophet *Isaiah* witnesseth, Chap. 58. where he tells us, that if we will draw out our soules to the hungry, and satisfie the afflicted soules, that we will not onely satisfie our sonnes in drought, but make a fat our bones, but that above all that, the name of our Lord shall prosper unto many generations, ver. 10. 11. 12. And also the Psalmist, Psalm 112. I have been justified now on the earth, but, yet have I not seen the righteous forsaken, nor his seed wanting, ver. 1. 2. then from the wealth, which is not more of this world.

endeth, and his seed enjoyes the blessing, vers. 26. And so Psal. 111. His seed shall be mighty upon earth; the generation of the righteous shall be blessed, Vers. 2. to 6. Now what better inheritance can we leave to our Children, then the blessing of God? which like an ever-springing fountaine, will nourish and comfort them in the time of drought, when as our owne provision which we have left unto them may faile; and when the heate of affliction ariseth, will like standing waters be dried up.

Nor is this only probable, but God hath set down that it shall be so: For he speaks far otherwise of the unmercifull, as Psal. 109. Let his children be fatherlesse, and his wife a widow: Let his children be continually vagabonds, and beg their bread. (I pray mind it) let them seek their bread also out of desolate places. Let the extortioner catch all that he hath, and let the strangers spoile all his labour. Let there be none to extend mercy unto him, neither let there be any to favour his fatherlesse children. Let his posterity be cut off, and in the generation following, let their names be blotted out, and the memory of them cut off from the earth; Because (mark the reason) he remembered not to shew mercy, but persecuted the poor and needy, Vers. 6. to 17. all which he speaks by the spirit of prophetic, Though indeed we want not examples of this in every age. Was not this fulfilled in *Haman*? and is it not fulfilled daily in our experience? For hence it is, that riches ill get, or ill keep, shift masters so often.

But take some other instances out of the Scriptures of both kinds; *Jonathan* is payd for his kindnesse to *David*, in *Mephibosheth*, *Jethro* for his love to *Moses*, in the *Kenites*, 1 Sam. 15. 6. some hundreds of years after he their Ancestor was dead. The *Egyptians* might not be unkindly dealt withall for their harbouring the *Patriarchs*, though they afflicted their posterity: But the *Moabites* and *Ammonites* were either to dye, or not to enter into the congregation of the Lord, to their tenth generation, because they met not Gods Israel with bread and water in the wilderness, Deut. 22. 3, 4.

God caused *Saul* to spare all the *Kenites*, for that they had shewed mercy to Israel, who otherwise had all of them been destroyed, 1 Sam. 15. 6. Another example you have in *Job*, 27. 18, 19, 20. all which shewes, that God usually blesteth and rewardeth the children for their fathers goodnesse. The loving kindnesse of the Lord (saith the Psalmist) endureth for ever and ever upon them that feare him, and his righteousness upon childrens children, Psal. 103. 17. And so on the other side, Eternall payments God uses to require of their persons only, temporarily often times of succession, as we see the *Hoyres* and *Executors* of our debtors.

Now if this be so; that what the liberrall man gives, his seed shall inherit: then the good provision that we should make for our Children, consists not so much in laying up, as in laying out; and more in making provision for their sules, then for their bodies. I confesse it is the case of nine parts of the *Parsons* throughout the *Kingdome*; to provide for

their childrens bodies, not for their soules, (to shew that they began as their soules, but their bodies) to leave faire estates for the worse part, nothing for the estate of the better part. They desire to leave their children great, rather then good; and are more ambitious to have their sons Lords on earth, than Kings in heaven. But as he that provides not for their temporall estate, is worse then an Infidell, 1 Tim. 5. 8. So he that provides not for their eternall estate, is little better then a Devill.

The use which I would have you make of the premises is this; Let none refuse to give, because they have many children, but give the rather out of love to; and for their childrens sakes, that God (who as you see hath engaged himselfe) may be their Guardian, and provide and take care for them.

Or if not for their soules, yet for thine owne: For why shouldst thou love thy children better then thine owne person? and in providing for them, neglect thy selfe? Yes, why shouldst thou preferre their wealth before thine owne soule? and their flourishing estate in the world, which is but momentary and mutable, before the fruition of those joyes which are infinite and everlasting? Will it not grieve and gall thy conscience another day to thinke, that for getting, or saving some trifles for thy posterity on earth, thou hast lost Heaven? or to remember, that thy children ruffle it out in worldly wealth, and superfluous abundance? when thou shalt be stripped of all, and want a drop of cold water to cool thy scorching soul in hell.

CHAP. XXXV.

Thus I might go on, and enlarge my selfe upon this, and add thereunto many other reasons.

First, in regard of God. Secondly, in regard of Christ. Thirdly, in regard of the poore. Fourthly, in regard of others. I should also according to the order first proposed, shew what are the ends to be propounded in our giving almes; and lastly the severall impediments that hinder men from giving: but I finde (which when I fell upon it, I did not foresee) matter representing it selfe, like those waters in Ezekiel, Chap. 47. which at the first were but ankle deep, and then knee deep, and then up to the hyes; which afterwards did so rise and flow, that they were as a River which could not be passed over. Or like that little pond which Elias his servant saw, 1 Kings 18. Much hath been said of this subject, but much more might be said; for I could carry you a great way further, and yet leave more off before then behind. But I am loth to tire my Reader, or cause any to make an end, before they begin; as not seldom doth Addition in this case bring forth subtraction, and more will, cause lesse to be read. Wherefore I will only give you the sum of some few particulars briefly, and leave the rest to your owne meditation.

That little which I intend to deliver is: First, the neer communion that is between the poore and us with our head Christ. For besides the civil communion that is between all men, as being of one flesh, the offering and communion of God, Acts 2. 42. 9. The fellowship of the same

Frome Adam; and Noab, and so brethren one with another, and proceeding as so many flowers from one root, many Rivers from one fountain; many arteries from one heart, many veins from one liver, and many sinews from one brain. And likewise of the same Country & Common-wealth, yea of the same City and Corporation; yea perhaps neer Neighbours and parishioners, (every of which the Holy Ghost maketh a sufficient argument to move us to do these works of mercy in relieving the poor, Isa. 58. 6, 7.) There are many spirituall respects, and divine relations which make a more neer communion between Christians one with another; for we are elected to the same eternall life and happinesse; we are one onely Gods workmanship, created in Adam according to his owne glorious image, but re-created and restored unto the divine Image: (lost by Adam) in Christ the second Adam: we are redeemed in our soules and bodies, with the same precious blood of Jesus Christ: we are partakers of the same calling, whereby we are chosen out of the world, and gathered into the Church and communion of Saints; that we may inherit eternall glory together; and that out of darknesse into marvellous light; and out of a desperate condition, to be partakers of the same precious promises. And by vertue of this Calling, we serve one and the same God; are of one Church and family; and have one Religion, one faith, and baptism, are invited guests to the same Table and Supper of our Lords an old Sire and Co-heires of the same heavenly Kingdome; and therein annexed also with Christ our elder brother.

Finally, we are brethren of the same Father, the onely Spouse of the same heavenly Bridegroom, and members of the same mystical body, whereof Jesus Christ is the head; so that the neerest, and strongest communion that can be imagined, is between Christians one with another, and all of them with their head Jesus Christ: And should not all this move us to relieve them? Yea, more then all this; If we do good to our fellow-members; the benefit will redound unto our selves, who are of the same body; even as the hand giving nourishment to the mouth; and the mouth preparing it for the stomacke; do in nourishing it provide nourishment for themselves also. Yea more then all this, there is such a neare and strong union and communion with the poor, together with us, and with our head Christ our Saviour: That his wounds are as wounds to himselfe; which is done unto him; even as the head with which he is united, the best done unto it; which the nearest member of the body receiveth. Yea, in truth, that is much more acceptable which we do for his poor members, then if we should do it to his owne person, as being a signe of greater love. For it is but an ordinary kindness to confer benefits upon our dearest friends; but to extend our bounty to the poorest and meanest, thus belong unto them, is a signe of much greater love. For if for their sakes onely, we do good unto these, how much more would we be ready to do it unto themselves, if they had occasion to crave our help. And as in this regard, he much commendeth this Christian bounty, so he will richly reward it also at the day of Iudgement. For then shall mercifull men, who have relieved the poor for Christs sake, shall

with ravishing joy hear this sentence; Come ye blessed of my Father, because the works of mercy which they have done to the poor, Christ will acknowledge as done unto himselfe. And this will more rejoyce thy soule hereafter, then it doth now refresh the others body, when Christ shall say unto thee, Come thou blessed; and inherit the Kingdome. Nor will it then repent thee, that thou hast parted with a small part of what God hath given thee to the poor.

CHAP. XXXVI.

And indeed what can be a more forcible reason to make our hearts relent, though they be never so stony; and our bowels to yearn with pity and compassion towards the poor; though they were of brass, and iron, Then to consider, that our Lord and Saviour in them doth crave redress; for who is so more than brutishly ungratefull, that can turne him away empty handed? Who being infinitely rich in all glory and happiness, was rendered for our sakes to become poore, that by his poverty he might make us into us his heavenly riches. Who would not give Christ lodging? Yea even (if need should require) the use of his owne bed, if hee remember, that Christ was content so far to abase himselfe for our sakes, as to make a stable his chamber, and to manger his lodging, that we might be admitted into his heavenly, and everlasting mansions. Who would deny to cloath him being naked? who hath denied our nakedness, and covered our filthinesse with the precious robe of his righteousness, in which we stand accepted before God, and receive the blessing of eternall happiness. Who would not spare food out of his owne belly to relieve poore Christ, who hath given unto us his blessed body to be our meat, and his precious blood to be our drinke; whereby our soules and bodies are nourished unto everlasting life? Who would not leave all pleasure and profit to go and visite him in his sicknesse and imprisonment, that left heaven, and his Fathers bosome, that he might come to visit and redeme us with the inestimable price of himselfe? Yea, if wise, we will count it an honour, whereof we are very unworthy. As most unworthy we are of such an honour as to relieve hungry, thirsty, and naked Christ in his poore members, whence the Apostles are counted, and called in a favour that they might have their hand in so goodly works. 2 Cor. 9. 1, 2, 3, 4. And that David thank God, that if he would he would take an offering. 1 Chron. 29. 9. And this is another reason to convince men, that it is most just and equall they should be liberal to the poore members of Jesus Christ.

And so much touching the reasons and motives to this Christian duty. Then which, there cannot be either more, or clearer, or stronger, or weightier inducements, to perswade to any one thing in the world, then there is to this, If man have either hearts or brains.

CHAP. XXXVII.

The next to be considered is, The time when we are to give, and that is two-fold.

First, when an opportunity of doing good offereth itselfe, do it presently without delay, readily entertain the first motion, with-hold not

Good from thy Neighbour, when it is in thy power to do it. *Say not in thine heart, it is in present need, give and come again, and to morrow I will give thee, when thou hast it by thee.* Prov. 3. 27, 28. When Lazarus is in need of refreshment, let him not wait, or be long at thy door. Luke 16. 20. 21, 22. For nothing is more tedious, then to hang long in suspense: and we endure with more patience, to have our hopes be-headed, and quickly dispatcht, then to be racked and tortured with long delays, according to that Prov. 13. 12. *Hope deferred, maketh the heart sick*; but *when the desire cometh, it is a tree of life.* For as our faith, *Beneficentia est virtus que moram non patitur*: Beneficence is a virtue which disliketh all delays. And as Scores telleth us, *Omnia benigna properat*; All goodnesse is quick of hand, and (wift of foot, and harest) a swell the paralyticall shaking, and staggering of those who doubt whether to give or no; as the gouty lamenesse of such, as when they are resolved to give, make but slow hast. The greater speed, the greater love, for love can abide no lingring. Then does a benefactor loose his grace, when it sticks in his fingers who is about to bestow it, as though it were not given, but pluckt from him; and so the receiver praiseth nor his Benefactors bounty, but his owne importunity, because he doth not seem to have given, but to have held too weakly against his violence. These delays shew unwillingnesse; Et *qui moratur negant proximo est*: He that delayes a benefactor, is the next door to him that denyeth it: Even so on the other side, a quick hand is an evident signe of a free heart. For *proximus est liberis facienti cito se cere*; It is the property of him that giveth willingly, to give speedily. Being of Boaz his spirit, of whom Meny could say out of a common fame, *That he would not be in rest, untill he had finished the good which was propounded to him.* Ruth 2. 18.

And as speed in bestowing graceth the gift, yea doubles it in respect of the giver, so it doubleth the benefit to him that receiveth it. *Nam his dat qui cito dat*, he gives twice, that giveth quickly; and the swifter that a benefit cometh, the sweeter it tasteth. Present relief to present want, makes a bounty weightier. And he cannot but esteem the benefit, that unexpectedly receives help in his deepest distresse: Whereas a benefit deferred, loses the thanks, & many times proves unprofitable to him that expecty it. *Joshua marches all night, and fights all day for the Gibeonites*, else he had as good have saved his labour. And possibly through these delays, thy almes may come too late, like a good gale of winde after shipwrecke. When his health is lost for want of relief, or state ruined for want of seasonable helpe; and so thy late and unimely almes will do him little good: For it saith with men in their strength and state, as with a leaky in a ship, or a breach of waters, which may be easily stopped and stayed at the first appearing: but if let alone, will within a while grow remedlesse. There must then be no stay in these actions of beneficence, but onely that which is caused through the receivers shamefastnesse.

But specially we must avoyd delays in giving; after we have granted, for there is nothing more bitter, then to be forced to make a new suite for that which hath already been obtained; and to finde more difficulty in the delivery, then in the grant.

CHAP. XXV. III.

Another thing required in doing good works, is constancy and industry, the which is also implied in the Metaphor of *plowing*; for the Husbandman contenteth not himselfe, to have sowed his seed in former years; but he continueth so long it still to the end of his life; and though the Crop be sometimes so small; yet the seed it selfe is scarce returned; yet he will not be discouraged; but will again cast him into the ground; in hope of better success. And thus must we do in sowing the seeds of our beneficence, casting them daily into the ground, which we finde fitted and prepared. And not thinke it enough to *sow our seed* with them; as with our best apparell; which we only put on to high and Festive dayes. We must make it our daily exercise, *usefull and beneffullis peregrinations* (as one saith) making one good deed an introduction unto another, and never leaving to do good, so long as there is any power in our hands to do it.

And unto this the Apostle exhorteth; *2 Thess. 3. 13. Be weary of well doing.* And *1 Thess. 5. 19. Ever follow that which is good, both among your selves, and to all men.* And in this we shall seeke our heavenly Father, and approve our selves to be his children; all who *work his mercies unto us every morning*, and *multiply his blessings upon us every day with a new supply*, and so we shall be sure to receive a rich reward: For if we be *steadfast and unmovable*, always abounding in these good works of the Lord, we may be assured that our labour shall not be in vaine, in the Lord; as it is promised, *1 Cor. 15. 58.* Many other places there are, that require us to give constantly, *1 Cor. 16. 2.* as Solomon phraseth it, even so often as the necessities of the Saints require: For thus the Apostle saith, *Distributing to the necessities of the Saints*: He doth not say distribute, but distributing, using the participle, which noteth a continued act of distributing. So saith St. Paul to the Philippians, *You sent once and again to my necessity. A little head, or a string, runs with a constant stream*, and will not dry: so should mercifull deeds flow from us. The liberal man will derive of his herall things, and continue his liberality, *His. 22. 4.* And such an one was Boaz, of whom Naomi could say out of a common sames blisse to be of the Lord, *for he doeth us good to the living, & to the dead*, Ruth 2. 20.

Again, we must increase in doing good, our care must be as to grow in grace, so to bring forth new fruits of good works, increasing therein the Church of Thyatira, whose last works exceede the first. Rev. 2. 20. Seeing we cannot other wise be sure to be constant in them: For they who go not forward, but stand as a stay, will not long stay in their standing. And in this the beneficence of a godly man differeth from that which is in worldlings, who do some good works of charity by fits, but are not constant in well doing: and also in that, which is in the mouth, when

man would faine to have his life given him by such a fould Plague. As when Sulla the Dictator had condemned to death all the Laboursers of Pontus, pardoning none but his selfe, he would needs dye also, saying, he scorned to hold his life of the murderer of his Country, as Appian relates. And for my part, I had rather endure some extreme paine, then to be beholding to the slaves of Avarice. He that over-values what he gives, never thinks he hath thanks enough; and I had better shift hardly, then owe to an insatiable creditor.

Now herein is the difference between grace, and corrupt nature: the Christian exchequeth himselfe in the works of mercy, in the whole course of his life, and giveth his goods to the poor, while he might enjoy them himselfe; but the worldly is only liberal at the approach of death, and then alone he is content to employ them this way, when he seeth he can keep them no longer. And that not out of love-rewards God, to the poor, but out of feare of approaching judgement, and that dreadfull account which he must presently make before a just and terrible Judge. Out out of self-love, either that he may mine the van-gloory of the world, or that he may satisfy for his sins, and so escape eternall condemnation. In which respect he giveth to the poor, and casts his bread upon the face of the waters, as the Merchant casts his goods into the sea in time of a storme, to preserve the ship from sinking, and himselfe from drowning. For were he not in danger, to make ship-wrack of his soul, and of sinking into the gulfe of hell, and condemnation, he would be no more liberall at his death, then he hath always been in the whole course of his life.

But what doe I speak of his being liberall at the approach of Death? for not one of a thousand of these ever entertain such a thought. Yes, they live all the world so little, that if it were possible, they would with Hercules, make themselves their owne Executors, and bequeath their goods to none else. As he that gives not till he dies, shewes that he would not give if he could help it; and so it appears by their not parting with it, till they be plucked from it. For to give when they give, and when they can keep it no longer, is not worth thanks, it is not to free themselves from it, but rather to be liberall of that which hindered them of their own, but other men. *Written will God this respect of it, or hereafter reward it, which proves the generous man no less selfish, then wicked; for as one light carried before us, doth us more good when many that we brought after, in doth a light given in a mans lifetime, more benefit him, then thousands at the hour of death. Because what the charitable man gives while he is alive and in health, he shall carry with him being dead; whereas the uncharitable man shall leave his gold behind him, but carry the guilt with him into everlasting fire. So that Misers may fitly be likened to the Men of Brimley, that go all they laden with treasure, and covered with gay cloathing, and at night, after a tedious and wearisome journey, their treasure is taken from them, and they shaken off into a sorry stable, then called and thrust into the carriage of those beggars, that are called Black-balls.*

into themselves: For after all these mean toyle and slavery, what they have must be taken from them, and they turned off with their wretched consciences, so that loathsome and irksome table of hell and damnation. Wherefore, be that hath either *grace* or *wis*, will make the most *humble* his *servants*, and his *eyes* his *overseers*. Nor are we *slaves* of *Christ's* *foes* (but *goats* and *swine*) if we do not benefit others more in our lives, then by our *death*.

CHAP. XL.

It is no small wonder to me, that any wise man should so dote, and set his affections upon that which is so uncertain, and that will do him so little good in time of greatest need. As on the uncertainty of riches, whom either casually by fire, or inundation of waters, or robbery of Thieves, or negligence of servants, or surreptitious of friends, or oversight of reckoning, or trusting of Customers, or unsatisfisfinesse of Factors, or interrupted falls of Markets, or piracy by Sea, or unkindnesse of Rulers, or violence of Tempests, may bring to an hasty and speedy poverty. It is in the power of one gale of winds, or a sailing bundle to make many rich men beggars. And then as the greatest floods have often the lowest ebbs, so are they most poor and miserable, that were formerly most rich, and in the mindes efficient most happy.

Or in case our riches thus leave us, yet we know not how soon we may leave our riches. For, for ought we know, this very night may be our last night. That rich man in the Gospell, reckoned up a long list of particulars, great barnes, much goods, many jewels, but the time was short, one night. He that reckons without God, shall be fore-reckoned twice. And so it may fare with thee; There is but one way to come into the world, where is a thousand wayes to go out of it.

In Plinius time, Physicians had found out above three hundred diseases between the crown of the head, and the sole of the foot, all which are lying lurking for our lives. Nor is that all; Anaxron the drunken Poet, was drunk with the hinks of a grape. Euripides returning home from King Archelous his Supper, was taken in pieces by Dogs. Archimedes, sonne to Lyfargus, King of Thrace, was slain by an Alder. Lucius sister to M. Antonius, was killed with a needle which stuck on her breast. Being thrust in by her Children, she held it in her armes. Heliodorus was slain upon a Priory. Amicus the Syrian, mowed alive. Herennus the Sicilian, being taken prisoner, was done dead with very feare of what he should suffer, being a co-partner in the conspiracy of Cato Glaucias. And Plinius the Historian is the very fall of his dead Wife, which is so to heare, that he fell for her, and so on. I have read of a Captaine, that having murthered many on horse back, was killed with his owne sword falling out of his scabbard as he laid alight.

Babalus riding through Rome in triumph, a tile flew from the roofe of a house and killed him. And the like of King Pyrrhus. Fulius Brutus was slain with a Thunder bolt. How easily may we be

when we think the least of death. There be many little souls that are in Calvary, sayes the Hebrew Prophet: For the Apples that fall from the tree, are pulled before they be ripe: And the parents mourn for the death of their children, as oft as the children for the death of their parents. Which were it well considered, would make men more wise then to value the things of this life, and under-value those of the next: For that which the Stern is to the ship, the eye to the body, the Compass to the Pilot, the same is the consideration of his end to a wise Christian. Or

3. If he still enjoys his wealth, together with his life for many yeares, yet what will it profit him when sickness comes? All the wealth in the world will not remove paine, neither will honour or greatnesse, if they be added to wealth. It is not the imbrodered slipper that will drive away the painfull gout. Nor the golden Diadem, the smell head ache; nor the Diamond ring, the angry Whitflow; nor the long Velvet Roab, the burning Fever: Yea, the sting of a tooth, the prick of a thorne; or some passion of the minde, is able to deprive us of the pleasures of the whole world: *Admiration*. Whence all earthly enjoyments are so often called vanities, because they are vain things to trust to, or dote upon, they cannot profit, or deliver in time of sickness or death, 1 Sam. 12. 21.

4. And lastly, he cannot carry the least part of his riches away with him: For as with Job, he came naked into the world, so he shall remain naked out of it: only his good deeds, and his accusing conscience (if he repents not) shall beare him company. Bone sequitur et mala persequuntur. Be not thou afraid (saith the Psalmist) when one is made rich, and when the glory of his house is increased: For he shall take nothing away when he dyeth, neither shall his pompe descend after him, Psal. 49. 16, 17. And also Solomon: As he came forth of his mothers belly, he shall return naked, to go as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand, Eccles. 3. 15. And likewise the Apostle: We brought nothing into the world, and it is certaine we can carry nothing out of it, 1 Tim. 6. 7.

Oh my brethren think of it! it is but a poor comfort, to have wealth, and want grate: It is far better while our health lasts, to sow the seed of godly actions in the field of this world, than at the untimely or end of our age, we may reap the fruit of everlasting comfort. For to every man that doth good shall be glory and honour, immortality and eternall life, as the Jew first, and also to the Gentile, Rom. 2. 10. And so on the contrary: For unto them that do not obey the Truth, but they unrighteousness shall be indignation and wrath, tribulation and anguish upon every soul that doth evil, of the Jew first, and also of the Gentile, ver. 9. to 10. God himselfe said it, and they shall finde it: And when it is to flourish for a sign, and perishe for ever, Job 19. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

the work and the wages, as the Parents and the Child, our beggarly mother. He that sows the seed of godly editions in the field of a contrite heart, shall at the Autumn, or end of his life, reap the fruit of everlasting comfort, and so on the contrary.

And so much of the time when we are to give: I should now come to the means enabling thereto, which are principally two, *Labour & Industry*, in lawfull getting, and *frugality or thriftiness* in spending our goods lawfully gotten: this so having greater plenty, we may be the richer in good works, according to the French proverb; *A seasonable gathering, and a reasonable spending, make a good house-keeping.* One of these I have spoken in the means to attain riches, Chap. 32. 39. beginning at page 50. Only I will add a few lines.

CHAP. XLI.

First, touching Labour or Industry in lawfull getting and encreasing by all lawfull means in our Callings, that it enables a man to perform this duty, the Apostle sheweth in prescribing it to the Ephesians, as a means of bounty and beneficence; *Let him that stole steal no more, but rather let him labour, working with his own hands the thing which is good, that he may have to give to him that needs.* And Solomon describing the virtuous woman, saith in the first place, *that she seeks wool and flaxe, and workes willingly with her hands; that she lays her hands to the spindle, and her hands hold the distaffe: and then that she stretches out her hands to the poore, yea she reaches forth her hands to the needy.* And St. Luke having testified of Dives, that *she was full of good works and almesdeeds which she did:* He soone after sheweth the meanes, and fountaine of her beneficence, to wit her labour and industry, in making coats and garments. So Peter Martyrs Wife is commended for having been a prudent and painfull housewife, and bountifull to the poore and needy, the former good quality enabling her to the latter. Be we therefore painfull and industrious in our severall callings, that GOD may prosper and replenish us with good things, that so we may the better communicate them to others.

Secondly, *Frugality or thriftiness* in spending our goods lawfully gotten: For Christ, (which is a due saving from sinfull and needlesse expences) must be as the purveyor for liberality. Be sparing in unnecessary expences, that thou mayest be liberal in good uses, and this will mightily manifest thy heart to be right. The smell of charity is fragrant, and the stench of piety, as we may see in Boaz, whom we find to be chaste, religious, charitable: For by clipping off the superfluous branches, a good tree is made more fruitfull: So by cutting off all needlesse expences, a liberal man abounds more in good works. Which observe that rule of our Saviours, so to dispose of that plenty which God goodly hath bestowed on us, as that nothing be left. John 13. Now a thing which is left and spoiled, is a waste, by which the Father is not glorified, and the child is made unprofitable.

Thanksgiving, the Art of Hospitality.

and our garments moth-eaten, or our gold and silver rusted and decayed, rather than bestow it upon the poor members of Jesus Christ. Which makes Dr. James utter these dreadfull words; Chap. 5. Go ye now ye rich men, weep and howl for the miseries that shall come upon you; Your riches are corrupted, and your garments moth-eaten: Your gold and silver is rusted, and the rust of them shall be a witnesse against you, and shall eat your flesh as it were fire: and more of the like, Vers. 1. to 7.

But lest I should step too far out of the way, return we to the matter in hand, which is thrift or frugality, and not covetousnesse or cruelty. As

Oh! how liberall might we be in charitable uses, and in shewing mercy, if we would use *Thrift as a Razor*, to cut or shave off all superfluous expences, about unlawfull and unnecessary things: if we would lay it as a rule, to moderate and diminish all expences about things even lawfull. A good layer up, is a good layer out, as is plainly testified in that *virtuous Ruth*, who was no lesse pious and charitable in spending, then soberly frugal in sparing and saving; for she brought forth, and gave to her poore Mother in Law, that she had reserved at dinner, after she was satisfied. Frugality, with *Justice*, is the mother of virtues. I am sure it is the basis, and foundation, the pillar and supporter of liberality and beneficence. For instance, though *Peter Martyr* had forsaken all for the Gospel sake, and left his great riches and preferments he did enjoy in Italy, having nothing to live on but a small stipend for his Professorship at *Straßbourg*: Yet being very frugal and sparing, he had enough to maintain himselfe, and to helpe his friends too: whereas on the contrary, an expensive man by his wasting and over-lavishing of his estate, disables him from doing good to himselfe or others.

CHAP. XLII.

But you will aske me, from what must we save?

I answer, from *Riot, Luxury, Drunkenness, Gaming, and such like sinfull expences*, by which men waste and lavish that which might suffice many others besides themselves. Yea, that *forbidden sinne of drunkenness*, besides robbing the poor, hath brought a multitude of rich men to poverty, and poor men to beggary.

Secondly, from *Banqueting and feasting*, wherein at the least, one of these three sorts of unchristianesse is commonly seen. 1. *Excesse of frequency*, *excesse of plenty*, or *excesse of delicacy*. With some feasters it is alwayes Holiday, never considering that the *Rich man in the Gospel* is not so much branded for feasting sumptuously, as for feasting sumptuously every day. Others, though they feast their friends but seldom: yet when they do, they resemble *Isaacius Angelus*, whose small feasts did exceed in abundance and quantity of provision, that they were said to be nothing else but a mountain of sugar, a forest of wild beasts, a sea of fishes, and an Ocean of wine.

Thirdly, others are so for delicacy, that like *Phyllogenes* that *Bell-god*, they think that sweetest, that is dearest. It is a horrible pride that is practised by many now a dayes, even meaner men, they scorn too much that any Butchers meat should be admitted their Table when they feast it. The true rule of Feasts and Banquets seems to be dead, what our Forefathers, whole dishes for soe, number, price, and serving out, was inferiour to our sauce, in so much that lesse then the refection might suffice the whole company, though they suffer the poore to starve, who might be well fed with the superfluity thereof. *Tantum luxuries posuit suadere malorum.*

Fourthly, much might be saved, out of what men spend lavishly in *Apparrell and Rayment*. For many spend so much in the number, matter, and making of their Garments, that they have little left to be liberall withall. The French proverb, that *Silke quenches the fire of the Kitchen*, is not more true then true. How many ruffle it in silke, that are scarce able to pay for wool? Yea, some can carry whole *Manor-runs* on their backs, heads, feet, and fingers, what hospitality then can be expected from such?

Fifthly, much might be spared of what is lavishly spent in keeping of Coaches. As Oh! the fearfull Pride, Atheisme, contempt of Gods Word, and want of compassion to Christs poor members; that is manifested in, and the sad account that men have to give even for this abominable excess. I dare say, many within these few years, have and do keepe Coaches, who can remember the time, that they or their Fathers would have been glad to be kept in an *Almes-house*. And who spend more in one yeare upon this Lordly vanity, then they do in twenty yeares upon these works of mercy.

I know it is lawfull enough for many to keep them: but if they can afford to spend forty pound a yeare in keeping of a Coach, meere for pompe and pleasure, and cannot afford halfe so much to keep thousands from starving in these hard times, wherein nor one in two all the land over, can get sufficient meate for their bellies, or cloaths to their backs, or fire in their houses if they have any; certainly they can never look to be set at Christs right hand, and to heare that joyfull sentence, *Come ye blessed*, *Matth. 25.*

CHAP. XLIII.

Sixthly, how much might be spared of what men vainely spend in keeping of Horses, Hawkes, and Dogs? when not a few, change their Ancestors liberality upon Christs members, into prodigality upon Beasts. When they will kill an Horse of price, in the pursuit of a *Haw* worth nothing. Or to be at twenty pounds a yeare charge in Hawkes, to catch a few *Pea-bridges* not worth so many shillings. When the poore are not so many groats the better for their workshops.

Seventhly, how much of that which might be given to the poore, is wasted in that witch *Tobacco*, when many spend as much in the wasteword, as their honest Forefathers spent in substantiall hospitality? When an hundred pound a yeare upon this precious smoke will serve

serve their turne, was now as dear as it hath
been. Yea I have known a *Knight* and his company,
in one day drink out five pounds sterling, in five ounces of
Tobacco; which I am sure had been better bestowed
upon these charitable uses. The *Knight's* name
was *Hair*. The *Apothecaries* Name that sold it,
was *Bacon*; at the *Mayster* in *Fleetstreet* it was taken.

Again, hundreds there are, that will buy all
the *News Books*, *Declarations* and *Proclamations* that
come forth, (which since the beginning of our
troubles, have amounted to no small sum) and
yet are so far from being bountiful to the poor,
that by their good wills, they will neither pay
debts nor duties. Others as bountiful and as good
Christians as they, that can afford to give three
pounds for a falling Band, five pounds for a *Tulip*, ten,
twenty pounds for a yard of *Lace*. But will *Christ*
take this well, and count them good *Stewards*?
when he shall sit upon his Throne, and judge every man
according to his deeds, *Matth. 25. 31.* to the end.

To these might be added the vast sums of mo-
ny that are lavisht out without measure, in need-
less and unnecessary *Buildings*, and trimming of hou-
ses, as if the owners were to dwell for ever in this world;
So many *Walks* and *Galleries*, *Turrets* and *Pyramides*,
such setting up, pulling down, transposing, transplacing,
to make gay habitations, for the memory and ho-
nour of mens Names: So much yearly bestowed
in costly furniture, with which their houses
were well stult and filled before, whereas multi-
tudes of people, by reason of the late civil wars,
are driven to wander about, as having no certain
dwelling-place, yea no other house then the wide world,
no other bed then the hard ground, and no other Canopy

then the wide Heaven. And so I might go on to many hundreds spent in *Luxuries*, for the satisfying of a self-will; so much spent in sports and needlesse *Jollities*, in Gaming and Revelling, in kindnesse to Friends and Neighbours, and many the like; Whereas they should be sparing in other things, that they might be the more bountiful in this duty; They spend where they should spare, and spare where God biddeth them spend: Yea, whereas the godly man spareth not onely from his superfluities, but even from very necessities, that he may have the more to spend in bounty and beneficence: These onely spare in the works of mercy, that they may have the more to spend upon their sinful Vanities: But as the niggard that soweth not, shall not reap; so the prodigal Worldling, that soweth seed to the flesh, shall of the flesh reap corruption; as it is *Gal. 6:8*.

Now for conclusion of this point, if Frugallity and saving, be so great an help to bounty and liberality; let it be our care to practice it; avoiding both the extreames, *Prodigality* on the one side, and *Avarice* on the other; for this (as all other vertues) is placed between two extreames, as the Planet *Jupiter*, between cold *Saturn*, and fiery *Mars*; Let it be used as a razor of all wicked and superfluous, and as a rule of all good and necessary expences; For that stock is like to last, that is neither hoarded up miserably, nor dealt out indiscreetly: We sow not the furrow by the sack full, but by the handfull; and the wise man knows, it is better looking through a poore Lattice-window, than through an Iron Grate. Let it quite shave off, all expences about *Swearing* and *Drunkenness*, *Harlotry* and *Wantonness*, with other debauched courses, which

which many amongst the *Heathens* have been ashamed of; and therefore should not be once named among *Christians*, *Eph. 5. 2.*

Nomina sunt ipso, penesimenda sono.

And let it also moderate and diminish those excessive charges which too commonly men are at, about things lawful and commendable; because if men would so do, the poor would be richly provided for: As how much might be saved, how many millions of money every year, and how abundant might we be in works of mercy, and yet be never the poorer at the years end? Yea how would they praise God, and pray for their bountiful Benefactors? And how would God bless us in our souls, houses, names, estates and posterities? As he hath abundantly promised in his Word.

CHAP. XLIV.

AND so much of the means enabling to this duty: Now of the ends we are to propound to our selves in the doing of it, wherein I will be brief.

Fourthly, As our Alms or Works of mercy, should flow from faith, obedience, charity, mercy, unfeigned love, &c. which are proper onely to true believers, and such as in Christ are first accepted; (because as a woman that abides without an Husband, all her fruit is but as an illegitimate birth; So until we be married to Christ, all our best works are as bastards; and no better then shining sins, or beautiful abominations, as the Apostle telleth us, *Heb. 11. 6. Rom. 14. 23.*) So our aim and end must be, the glory of God, the good of our brethren, who are refreshed with our Alms, the adorning of our Profession with these fruits of Piety, the edification of others by our good example, the stopping of the mouths of our Adversaries;

our own present good, both in respect of temporal and spiritual benefits, and the furthering and assuring of our eternal salvation; all which shews, that howsoever any man may give gifts out of natural pity; yet onely the Christian and godly man, can rightly perform this duty of Alms-deeds; for it is a good work; and there are none do good, but those that are good; neither is it possible that there should be good fruit, unless it sprung from a good Tree. Charity and Pride do both feed the poor; the one to the praise and glory of God, the other to get praise and glory amongst men; in which Case God will not accept, but reject a mans bounty. As when one sent a Present to *Asciades*, he sent it back again, saying, *He sendeth these Gifts ambitionly, and it is our ambition to refuse them.* The Hypocrite aimeth chiefly at his own glory and good, either the obtaining of some worldly benefit, or the avoiding of some temporal or everlasting punishment; or finally, that he may satisfie God's justice for his sins, make him beholding unto him, and merit at his hands everlasting happiness.

But the Christian doth these works of mercy with great humility, remembering that whatsoever he giveth to the poor for Gods sake, he hath first received it from God, with all other blessings which he enjoyeth: In which respect when he doth the most, he acknowledgeth that he doth far less then his duty, and that with much infirmity and weakness; and therefore in this regard he humbly confesseth that his Almes are sufficiently rewarded, if they be graciously pardoned; the which, as it maketh him to carry himself humbly before God, so also meekly and gently towards the poor.

And

And indeed our axes, saws, hammers and chisels, may as well and as justly rise up and boast, they have built our houses, and our pens receive the honor of our writings, as we attribute to our selves, the praise of any of our good actions. And it were as ridiculous so to do, as to give the Souldiers honor to his sword; For of him, and through him, and for him are all things: to whom be glory for ever, Amen. Rom. 11. 36.

If we have any thing that is good, God is the giver of it; if we do any thing well, he is the Author of it, Job. 3. 2. Rom. 11. 36. 1 Cor. 4. 7. & 11. 23. We have not onely received our talents, but the improvement also is his meer bounty. Thou hast wrought all our works in us, saies the Prophet Isaiah, Chap. 26. ver. 12. We do good Works, but so much as is good in them, is not ours, but God's: We for these things, *magis Deo debitor est, quam Deus homini;* are rather debtors to God, then God to us. We cannot so much as give him *gratias*, thanks; unless he first give us *gratiam*, the grace of thankfulness. God gives not onely grace asked, but grace to ask: We cannot be patient under his hand, except his hand give us patience. God must infuse, before we can effuse. The Springs of our hearts must be filled from that ocean, before we can derive drink to the thirst. For as the virtue attractive to draw Iron, is not in the Iron, but in the Adamant; so all our ability is of God, and nothing as our own can we challenge, save our defects and infirmities.

Whence that of Austin, Lord look not upon my Works, but upon thy Works which thou hast done in me, or by me; which indeed he does even to the amazement and astonishment of all

that are wise and truly thankful: For (mark it well) first he gives us power to do well, and then he recompenceeth and crowneth that work which we do well by his grace and bounty.

Bernard reports of *Pope Eugenius*, that meeting a poor, but honest Bishop, he secretly gave him certain jewels wherewith he might present him, as the custom was for such to do: So if God did not first furnish us with his graces and blessings, wee should have nothing wherewith to honor him, or do good to others. *Of thine own I give thee*, said *Justinian the Emperour*, borrowing it from the *Psalmist*, 1 *Chron.* 29. 14. The use whereof before we leave it, would be this: First hope we for, but challenge not a reward for our well-doing: yet not for it self, but for what *Christ* hath done for, and by us.

Let this be the temper of our spirits, when we do any duty; Do we the work, give *God* the praise. To us the use of his gifts; to him the thanks and glory for ever. Yea having received all we have from him, and done all that we do by him; what madness and folly is it, not to refer the glory and praise of all to him, as the Apostle argues, *Rom.* 11. 36. to which he adds, as an injunction; *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God*, 1 *Cor.* 10. 31.

O *God*, if we do any thing that is good, it is thine act, and not ours: Crown thine own work in us, and take thou the glory of thine own mercies.

God bestoweth upon us many indowments, to the end onely, that we should imploy them to his honor, and best advantage that gave them.

us: For that he may be honored by our wisdom, riches, graces, is the onely end for which he gives us to be wise, rich, gracious, *Matth. 25. 27, 30. 1 Cor. 12. 7. & 14. 26. Rom. 12. 6. Ephes. 4. 11, 12.* Yea it is the onely end for which we were created, *Isa. 43. 7.* & therefore it hath alwayes been the aim, end & mark which all the Saints have ever indeavoured to hit, though with several shafts; as the same beams are many, but the light one. For whereas the ignorant ascribe the effects and events of things to Fortune, the Atheist to Nature, the Superstitious to their Idols, the Politician to his plots, the Proud-man to his own power and parts, too many to second causes: in all these the Servants of God look higher, resolving all such effects to their first principle, *Dignitas Dei, the finger of God*; ascribing to Him the praise, as I might abundantly shew from the Word, could I stand upon it: Yea, even Titus the Emperor when he was praised for a victory that he had got, made answer, *That it proceeded from God, who made his hands but the instruments to serve him*, as Josephus testifies. The Godly, as they do all by his power, so they refer all to his glory.

CHAP. XLV.

But the Worldling hath neither heart nor brain so to do, or once to cast an eye, or have the least aim at God's glory, even in their greatest undertakings; or whatever they either receive or do: but instead of giving glory to God, they take it to themselves, as Herod did, *Acts 12. 23.* ascribing the increase of their corn, wine and oil, their honors, successes, &c. either to the goodness and sharpness of their Wit and skill, or to the greatness of their industry, or of their power and

authority; saying with proud *Nebuchadnezzar*, *Is not this great Babel which I have built, by the might of my power?* &c. *Dan. 4. 30.* Have not I got all these goods, victories, preferments, &c. my self, and by mine own wisdom and providence, which the Prophet calls, *sacrificing to their own net, and burning incense unto their drag, Hab. 1. 16.* Even as it fared with the children of *Dan*, *Judges 18.* who ascribed the honor of their success to their Idols. Or as it fared with *Israel*, God gave them sheep and Oxen, and they offered them up to *Baal*: He gave them *Ear-rings* and *Jewels* for their own ornament, and they turned them to an *Idol*: Yea, poor silly souls, they are like *Swine*, that feed upon *Acorns*, without ever looking to the *Oake* from whence they fell. Or the *Horse* that drinks of the *Brook*, and never thinks of the *Spring*. *Christ* rains down *Manna*; they gather it and eat it, and scarce ever think from whence they had it; at least the thought of his blessings is out of their minds, as soon as the taste is out of their mouths. As but one of those *Ten*, that could lift up their voices for cure of their *Leprosie*, return'd with thanks when they were cleansed; so it is ten to one if any give glory to God: *Luck*, or *wit*, or *friend*, one thing or other still lies in their way, and takes up *Christ's* glory, and the thanks ere it can come at him. Customary fruition hath made men scarce think themselves beholding to God. But as he that having fed his body, and asswaged his hunger, and gives no thanks, steals his meat; so in all other things. In visible benefits, not to see the invisible giver, is great infidelity and blindness: and indeed, if any thing infallibly proves an hy-

pocrite,

perite, it is when *base and bare* the first movers of good duties.

Now what I have spoken of good men in this point, I might shew of good *Angels* and glorified *Saints in Heaven*; yea of *Heavens* and *Idolaters*; yea I might add, that not to be thankful, nor to acknowledge what *God* our bountiful Benefactor, bestows upon, and does for us, is to fall short of the very *brute Beast*: *The Ox* knows no Owner but man, and him he does acknowledg and love according to his capacity, *Isa. 1. 3.* And it's well known what strange things are recorded of *Lions, Dogs, Eagles*; yea, how oft shall we see a *Dog welcome home his Master*, with all possible expressions of love and thankfulness, when perhaps his *Wife* entertains him with *frowns and frowns*: And certainly, had *beasts* the like knowledge with us, of their *Maker*, they would worship and serve him better then do their Masters; but for proof of this enough. Though indeed, if the very worst of men did but know and consider how they should pleasure themselves in being humble and thankful, they would use all their possible endeavours to that end; As most pleasant it is to *God*, and most profitable to us, both for the procuring the good we want, and for the continuance of the good we have.

CHAP. XLVI.

IN to the humble and thankful soul, that giveth him abundance of glory, his Spirit enters with abundance of Grace, sowing there, and there only, plenty of Grace, where he is assured to reap plenty of glory. But who will sow those barren Sands, where they are not only without all hope of a good Harvest, but are sure to loose their Seed and Labour?

And

And in common Equity, he that is unthankful for a little, is worthy of nothing; whereas thanks for one good turn, is the best introduction to another. *Holy David* was a man according to Gods own heart; and therefore he continually mixeth with his *Prayers, Praises*; and being of a *publike spirit*, he discovereth the secrets of this skill: As when he saith, *Let the people praise thee, O God, let all the people praise thee; then shall the earth bring forth her increase, and God, even our God shall give us his blessing.* *Psal. 67. 5, 6, 7.* When *Heaven and Earth* are friends, then *Summer and Winter, Seed-time and Harvest*, run on their race. When God was displeased, what was the effect? *Ye have sown much, and have reaped little.* Again, when God was pleased, mark the very day; *For from that very day I will bless you,* *Hag. 2. 15. to 20* Whensoever glory is given to God on high, peace & good will shall be bestowed on men below, *Luk. 2. 14* *Psal. 84. 11, 12.* *Noah* gave a *Sacrifice of Praise* for his deliverance from the *Flood*; And God, being praised for that one deliverance, he perpetuateth his blessing, and promiseth an everlasting deliverance to the World from any more *Floods*.

Again, it is the only way to procure Gods Blessing upon our endeavours: It happened that *Bernard* one day made a curious and learned Sermon, for which he expected great applause, but received none: The next time he made a plain wholesome Sermon, and it was wonderfully affected, liked and commended. A friend of his noting it, askt him what might be the reason? Who answered, In the one I preached *Bernard*, in the other *Christ*; in the one I sought to win glory and praise to myself; in the other, the glory of God, and

and the *salvation of souls*, which received blessing from above, and that made the difference; yea, were there nothing good else in it, yet this were the way to gain true honor.

We cannot so much honour our selves, as by seeking to honour God: *To seek a mans own glory*, (says Solomon) *is not glory*, Prov. 25. 25. 27. but to seek Gods glory, is the greatest honour a man can do himself: For as Cicero said of *Julius Caesar*, That in extolling of dead Pompey, and erecting his Statues, he set up his own: So who are more venerably esteemed and spoken of, then such as are most tender of Gods glory, and least seek their own. They are the Lord's own words to Saul, *They that honour me, I will honour, but they that despise me, shall be lightly esteemed.* 1 Sam. 2. 30. The way for a man to be esteemed the greatest, is to esteem himself the least. It is humility that makes us accepted both of God & Man, whereas the contrary makes us hated and abhorred of both: The *Cannion* did many excellent things, but he never did a Work so acceptable in the sight of Christ, as was his disclaiming his own Works. While Saul was little in his own eyes, God made him Head over the twelve Tribes of Israel, and gave him his Spirit: but when out of his Greatness he abused his Place and Gifts, God took both from him, and gave them to David, whom Saul least respected of all his Subjects, 1 Sam. 15. 17. 28. & 16. 14. Other proofs of such as he will honor, for honoring him, you have Gen. 39. 21. Zeph. 3. 19, 20. Dan. 2. 19. to 50. as when *Nebuchadnezzar* sought his own honor, honor departed from him, and he was made like a Beast; but when he sought God's honor, honor came to him again.

again, and he was made a King, *Dan. 4. 34.* to the end. *Before honour, goeth humility, Prov. 15. 33.* But *when pride cometh, then cometh shame, Prov. 11. 2.* And commonly great Works undertaken for ostentation, miss of their end, and turn to the Author's shame; nor have any less praise then they that most hunt after it.

It's true, the Lord sometimes gives wicked men even what in their thoughts they ask; as some desire riches onely, and God gives it them with a curse; some honor and dignity, and they have it, that their fall may be the greater; others fame and reputation. (*as loving the praise of men more then the praise of God*) and these have many times what they aim at; they are extolled to the skies, and that shall be the reward of all the good that ever they do. Lastly, God's people make spiritual and eternal things, Grace and Glory, and God's favour their onely option, and they have their desire; yea not seldom, are riches and reputation super-added, though they seek them not, they seek onely God's glory on Earth; as for their own glory, they let that alone till they come to Heaven, knowing that he onely is happily famous, who is known and recorded there: True, he lives so well, that the praise of men (especially good men) will follow; but as I said before, so say I again, he wil not follow it, least to gain the shadow, he should lose the substance; as Absolom in seeking a Kingdom, lost himself.

CHAP. XLVII.

IT is a sad thing to consider, how many formal Christians gull themselves, in thinking that Christ will reward them, when they have done him no service: As for example, we find the Jews in the 58. of *Esay*, urging God with their fasting,

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(as those Reprobates, Luke 12. alledge unto him their preaching in Christs Name, & casting out Devils) We have fasted (say they) and thou seest it not; we have afflicted our selves, and thou takest no notice thereof; they expect some great reward; but the Lord answers, Have ye fasted to me? No such matter; and therefore sends them away empty, ver. 25. to 29. And so will he say unto these (that perhaps do many good works for the matter of them) Have ye done these and these things in love, obedience, and thankfulness unto me, and that in Christs Name, that my Name may be magnified, and my People won and edified? No, but in love to your own credit, profit, and such like carnal respects; and therefore look to it (as you love your own souls) for if in doing good, and discharging our places, we have served our selves, and sought our selves rather then God; when we come for his reward, (as Esau when he had brought the Venison, came for the blessing, making himself as sure of it, as if he had had it, before he kneeled for it) God's answer will be, Let him reward you whom you have served; Thou servedst thy self, reward thy self, if thou wilt; for I never reward any service but mine own: The Pharisaical giver, gives to himself, not to God; *Dat sibi non Domino*; He aims at his own praise, what reward can he look for, let him pay himself: But our Saviour, Mat. 6. makes the case so plain, that none can question it: Take heed (saith he) that ye do not your almes, that ye pray not; that ye fast not so he seen of men; otherwise, ye have no reward of your Father which is in heaven, ver. 1. and in ver. 25, 16: Speaking of the Scribes and Pharisees, that did give their Alms, prayed and fasted to be seen

and

and praised of men; he saith affirmatively, That they had their reward: And that we might the rather be warned, he adds to it. *Verily, Verily, v. 5. 16* Yea, in the next Chapter he gives us several instances of such as shall at the last day knock at Heaven Gates, (as it were) and cry out, *Lord, Lord, open unto us, for by thy Name we have done many good things: To whom the Lords answer will be, Depart from me all ye workers of iniquity, I know you not whence ye are, ver. 22, 23.* And the reason of it is, *Civil mens good works, are as a meer Carcase without the soul, since Faith is wanting: Nor is it any excuse before God, to plead that the matter of the Work is good, when the end is not so; for which, see Isa. 66:3:*

Secondly, That the proud and unthankful shall lose the reward of all their performances, is not all; for as *thankfulness and humility* are the onely means to enrich us with God's Blessings; so *pride and unthankfulness* is the onely way to make God withdraw and take from us both himself and his blessings, yea instead thereof to send his curse, and to cross us in all we do, as may be proved plentifully: *When the people became murmurers, it displeased the Lord, and the Lord heard it; therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the utmost part of the Host, Numb. 11. 1, 2: Because the King of Assyria said, By the Power of mine Arm have I done it, and by my wisdom, for I am prudent; therefore (saith the Lord) I have removed the borders of the people, and have spoiled their treasures, and have pulled down the Inhabitants like a valiant man, Esay 10: 13: When Nebuchadnezzar and Herod took the praise of their greatness, wit, & worth, to themselves, which was due to God, you know what*

what came of it, *Deut. 4. Alt. 12. 21, 42, 23. Esop's Crow*, not content with her own likeness, went and borrowed a Feather of every Bird, and then became so proud, that she scorned them all, which the Birds observing, they came and pluckt each one their feather back, and so left her naked. Even so does God deal with all proud and ingrateful persons.

Hanani the Seer tells *Asa King of Judah*, Because thou hast rested upon the King of Syria, and hast not rested in the Lord thy God, therefore is the Host of the King of Syria escaped out of thy hand: adding thereto, The Ethiopians and the Lubims, were they not a great Host, with chariots and horsemen exceeding many? yet because thou didst rest upon the Lord, he delivered them into thine hand, *2 Chron. 16. 7, 8.* And again, being diseased in his feet, it is said, That he sought not to the Lord, but to the Physicians; and what follows? *Asa slept with his Fathers, and dyed*; his Physicians could do him no good without God: the same Chapter, ver. 12, 13.

CHAP. XLVIII.

Thankfulness for one benefit, inviteth another: but how worthy is he to perish in the next danger, that is not thankful for escaping the former? Ingratitude forfeits mercies, as Merchants do all to the King, by not payment of Custom, Because *Pharaoh* saith, the River is mine own: therefore God saith, I will dry up the River, *Ezek. 29. 3, 9. &c. Isa. 19. 5, 6.* *Tamberlain* having overcome *Bajazet*, asked him whether he had ever given God thanks for making him so great an Emperor? He confessed ingenuously, that he had never thought of it: To whom *Tamberlain* replied, That it was no marvel so ingrateful a man should be made such a spectacle of

of misery. All which wise Solomon confirmeth, Prov. 11.28. and also Job, Chap. 31. ver. 24, 25, 28. Gods glory to him is as the Crown to the King: Now there is less danger in stealing any thing from the King, then his Crown: for if men rob him of his Tribute, or clip his Coyn, he may perhaps pardon it: (though that were much, and he is not discrete that will run the hazard.) But if they go about to take his Crown from him, there is no hope of obtaining pardon for that.

God is very bountiful in all other things; his Wisdom he communicates, and his Justice he distributes, and his Holiness he imparts, and his Mercy he bestows, and his only Son he hath freely given, as Paul sheweth, 1 Cor. 1.30, 31. But his Glory he will not give to another, as himself speaks, Isa. 42. 8. And indeed this is the main fruit and return that comes unto God from all his Works. This in the New Testament is as the fat of the burnt-offering was in the Old: and we know all the fat was the Lords, and he that did eat that, was to be cut off from his people, Levit. 3. 16. & 7. 25. If you will see it in an example, look upon Herod; who in stead of giving the glory of his gifts unto God, took it to himself, and was cut off from his people, by, or after a strange and unheard of manner, Acts 12.

And thus we see by what hath been said, that if pride, covetousness, hypocrisie, or any the like springs, shall set the wheels of our hearts a moving, our Honey will prove but gall, and our Wine, Vinegar; yea, if these be the ends of our doing duties, such an end will follow it, as we had better be without it, even such a misery at the end, as will know no end of misery.

Let men therefore beware they rob not God of his glory, which he so much stands upon, least Satan by God's just permission, rob them of their souls, which they ought so much to stand upon.

Again secondly, if the Grace of God be the Fountain from which all our endowments flow, and that God may be honored by our gifts, is the only end of our injoying them; let us not so much as share with God in squinting one eye at Gods, and another at our own honor; Yea if God wil reward no Work, uor bless it with his Grace, unless it be intended to his glory: Let us direct all our thoughts, speeches, and actions to his glory, as he hath directed our Eternal Salvation thereunto: Let us make God the Alpha and Omega, the first and the last, of all our actions and endeavours; Let us add this to all our other gifts, that we give the glory of them to God: As what else should men propose for their end, then that glory which shal have no end? Yea let us with one unanimous voice say, He hath given us all the Grace and Happiness we have, and we wil give him all the possible thanks and honor we can; let it be our main request and daily prayer: Teach us, O Lord, to receive the benefit of thy merciful favours, and to return thee the thanks and the glory, and that for ever and ever. And so much of the *Epits*, which we are to propound to our selves in our beneficence; the *lets* and *impediments* follow.

CHAP. XLIX.

I Might mention many great lets and impediments, as Ignorance, Infidelity, Pride, Intemperance, self-love, hard heartedness; and other the like.

do much hinder mens bounty and liberality to the poor, as may partly appear by what I have already delivered; but nothing like Covetousness; yea name but *Covetousness*, and that includes all the rest. *Covetousness is the Grave of all good*, it makes the heart barren of all good inclinations; and it is a *bad ground where no flower will grow*.

It cannot be denied, but enough hath been said in this and *the Poors Advocate*, to perswade any rational man, not onely that there is a necessity of this duty, but sufficient to enflame him with a desire of performing it, according to the utmost of his ability: But so it is, that the *Covetous Miser* is so far from being prevailed withall, that he will not come so near the same, as to give it the hearing.

Or suppose such an one should be so ingenuous as to hear it, there is no hope of prevailing with him: As what think you, when that *rich man*, *Mark 10 17. &c.* who ran after Christ, kneeled down to him, and was so inquisitive to know how he might attain eternal life; yea, who had from his youth squared his life according to Gods Law, insomuch that Christ loved him; Yet when he was admonished by our Saviour to sell all and give to the poor, and he should have Treasure in Heaven, he turned his back upon Christ, and went away very sorrowful, because he was marvellous rich. He had a good mind to Heaven in reversion; but for all that, he would not part with his Heaven, whereof he had present possession: Whence our Saviour so bewails the miserable condition and difficulty of such mens being saved, *v. 17. to 26.* And the Apostle the like, *Eph. 5. 5. 1 Cor. 6. 9, 10.* For if he that had so good affections, made conscience of

all his wayes, was so desirous to be saved, that *Christ* was taken with him; What hope of this Wretch that hath a *blockish*, *fear'd*, and *senseless* Conscience, that is past feeling, and never made scruple of any thing from his infancy? No, these solid Arguments, and strong inducements from *Gods Word*, will be so far from prevailing with him, that it is rare if he do not slight and scorn what hath been spoken. The covetous man knows no other God then his belly, and desires no other Heaven then his Coffers full of Angels.

Thirdly and lastly, admit the best that can be expected, *viz.* that he shall not only lend a listening ear to all that hath been said, but that it does also convince, and almost perswade him to become liberal; As I dare appeal to their own consciences that have hitherto heard what hath been alledged out of *Gods Word*, whether it hath not made their hearts burn within them; whether they have not been convinced, and with *Agrippa*, almost perswaded to become merciful, *Acts* 26. 28. Whether with *Pharoah*, their spirits have not began to thaw a little, *Go, do sacrifice to your God in this Land*; yea in their judgements yeilded to all that hath been demanded them, and been ready to pray some *Moses* to pray for them: And yet harden and knit again, whereby all labour (like *Moses Message*, or the sweet words of *Paul*) is utterly lost. The covetous man, though he be convinced in his conscience, and doth resolve to be bountiful, yet no hope of his doing it; for his goodness is as a morning Cloud, and as a morning dew; it goeth away as the Lord once spake to *Ephraim* and *Judah*, *Hos* 6. 4.

Good thoughts to carnal & covetous hearts, are only as *Passengers*, not *Inhabitants*; they may make it a thorough-fare, but they can never settle or remain there: If at any time they melt with *Pharoah*, they suddenly knit again. Nor is there any heart made of flesh, that wil not at some time or other relent. Even *Flint* and *Marble* wil in some weather stand in drops. It is not onely recorded of *Pharoah*, that he did thus melt, and of *Agrippa*, that he was almost perswaded to become good; but the holy Ghost further testifies, that *Esaue* wept; *Ahab* put on Sackcloth, that *Judas* repented, and restored; that *Felix* trembled; that *Pilate* took Christs part, and wassht his hands in witness that he was free from the blood of that just man; that *Balaam* wisht to dye the death of the righteous; that *Herod* delighted in *Johns* Ministry: And yet we see that all came to nothing.

CHAP. L.

Good deeds flow from good men (such as know themselves deputed Stewards, not Independent Lords of their wealth) as naturally as springs out of Rocks: But with the covetous Cormorant it is far otherwise; as good perswade a Caniball, as the covetous to shew mercy: To wrest any good deeds out of the Drives of these dayes, (though there be millions in the case of *Lazarus*) is far more hard then to wring Verjuice out of a Crab; yea, you may as wel press water out of a stone. We read 1 Sam. 25. that churlish *Laban* (*Nabal* I should say, though the difference bee so smal, that these two infamous Churls spel each other's Name backwards) when distressed *David* askt him victuals, he reviled him, when he should have relieved him. Nothing more cheape then good Words; these he might

might have given, and been never the poorer; but his foul mouth doth not onely deny, and give him nothing, but that which was worse then nothing, bad Language; So fares it with these Churls, when any David is driven to ask them Bread, they give him stones instead thereof; let them be moved by some one to give an Alms, or do some charitable deed, they cannot bear on that ear.

Or if this Wretch for his credit sake, does speak fair, all his good deeds be onely good words; and he may be answered as that Beggar did the Bishop, when instead of an Alms he gave him his blessing, That if his blessing had been worth a penny, he would not have been so bountiful. So that if every house were of his profession, Charities Hand would no longer hold up Poverties head.

Words from a dead man, and deeds of Charity from a covetous man, are both alike rare, and hard to come by. The Mountains are not more barren of fruit, then he of goodness; The Rocks are not so hard as his heart; he is a friend to none but himself; His Charity begins at home, and there it ends. To urge or perswade him to be liberal, is all one, as to imreat a Tyger to be tame and gentle, or a Wolf to be pittiful and mercifull.

There is such an antipathy between his heart, and one that is in distress, that he hath not the patience to hear a poor man speake; yea out of a desperate resolution to give him nothing, he wil not vouchsafe to look upon him, but turn his face or eyes another way, as though the poore man were such an eye-sore, as might not be endured. And this he does for fear of being infected with the contagion of the poor mans misery;

or lest it should cause a sympathy, and fellow-feeling of his calamity; or lest his *conscious eyes* should check his *churlish heart*, and put him in mind of his *barbarous inhumanity*.

But let all such be assured, that as they turn away their eyes from the poor in the day of their misery, so the Lord will turn away his face from them in the day of their calamity: And as they have stopped their ears at the cry of the poor, so they themselves shall cry, and God will not hear them, as it is Prov. 21.13. And just it is, that as the unmerciful will not hear others when they stand in need, so God should not regard them when they shall stand in need: Blessed are the merciful (saith our Saviour) but that stands not with his disposition; for the penny which comes out of his purse, is like a drop of blood drawn from his heart; and his reward shall be answerable:

The covetous man's heart is like his Chest, ever close shut, except it be to receive. He is sparing & niggardly in giving, but open handed to receive what soever is brought; like an Hog or Madler, he never does good to any til he be dead and rotten, He is like a Butlers earthen box, out of which nothing can be drawn til it be broken; Or some kinde of Vermine, which is of no use til uncased. He resembles a sponge that soaks up excessively; but til Death comes with his Iron grasp to squeeze him, he will not yield one drop; Onely then some good comes of his Goods.

Indeed it is great pity the State does not by him, as Epaminondas did by such another, who having notice of a rich man that had no care of the poor, (but would answer them like churlish Nabal, Shall I give my meat and drink unto men whom I know not? Or like Cardan Doctor of Physick in Rome, who when Out-landish Schollars came to him, would an-

swer

swer them, *What have I to do with Forraigners? I am Cardan, I care for no man except he brings me money*) sent a poor man to him, and commanded him under great penalty to give him presently *six hundred Crowns*; who hearing it, came to *Epinondas*, and asked him the cause thereof; Who replied, *This man is poor and honest; and thou who hast cruelly robbed the Commonwealth, art rich; and so compelled him to be liberal in spite of his teeth: Howbeit if they hanged him up (as Atillus a good King of this Land, did all oppressors of the poor, and distributed their Goods to those they had impoverished) they did him no wrong: But for want of this, like Horse-Leeches, or a sort of Vermis too homely to name, that have no place for voidance of their excrements, being nevertheless very insatiable, they swell with sucking of blood, and so burst.*

O the wretched and sad condition of a sordid, sensual self-lover, of a covetous miserly muck-worm, and the small hope there is of his being better!

The salvage creatures, as *Lions, Tygers, Bears, &c.* by Gods appointment and instinct, came to seek the *Ark*; men did not onely slight it, but scorned and scoffed at it. *Nebuchadnezzar* was more a Beast before he grazed in the Forrest, then while he did, or afterward.

The death of *Christ* darkned the Sun; shook the earth, clave the Rocks, opened the Graves, and raised the dead; all could not put faith into the Jews hearts, brutish, yea even senseless Creatures, are more sensible then corrupted reason. And of all the rest of the Jews, the *Scribes and Pharisees* who were covetous, were the least sensible, because they did shut their eyes,

stopt their ears, and barroado their hearts against all our Saviour did or said; which is just the case of these men.

All objects to a meditating Solomon, (a wise and holy Christian) are like wings, to reare and mount up his thoughts to Heaven. But these sit like sots, under the sound of Gods Word, and are not at all sensible, yea, though they feel his Axe at the root of their consciences, & be smitten with some remorse, yet they go on in sin: But what became of *Pharoah* that would not hearken to *Moses*, though he came with a Message from God? Of the rich *Glutton*, that made no more reckoning of *Moses* and the Prophets? Of *Lot's* sons in Law, that counted their Fathers fore-warnings a meer mockage?

The Birds of the Ayre seem to be wiser then we, for when they know the Gin, they will avoid it: But we knowing the Devils illusions, yet wilfully run into them. Sin blinded *Sampson* so, that finding *Dallilah's* treachery three times, could not be warned, although he never found her true in any thing, *Judg.* 16. The case of all impenitent sinners, but especially of the covetous, as hereafter they wil acknowledge when *Hell Flames* hath opened their eyes, which Covetousness hitherto hath blinded, and made meer Atheists; for they acknowledge no other God but *Mammon*: Every covetous man is a close Atheist, as thinking it weakness to believe, wisdom to profess any Religion: The Children of *Israel* would not believe *Samuel* before they saw a miracle, *1 Sam.* 12. 16. &c. Should the covetous man see as many miracles as *Moses* wrought before *Pharoah*, he would be the same man still, and a rare miracle it wil be if ever he be saved, as our Saviour shews, *Mar.* 10. 25. Chap.

CHAP. LI.

AND so you have (in this, and the other two parts of the *Poor's Advocate*) the necessity, the matter, the manner, the nature, the kinds, the quantity, the subject, the object, the time or continuance, the means, the motives, the ends, the impediments, & the remedies of this most excellent Grace; or Christian Duty, so oft pressed, patterned, and commended in the Word. It remains only that I should apply them; for I have more need to press the payment, then prove the Debt, though sure I am, it is from the foulness of mens stomachs, prevailing above the goodness of the food, if what hath been delivered, does not prove effectual. Wherefore in the first place, Hath God so strictly commanded it? And is there such a necessity of shewing mercy to the poor members of *Jesus Christ*? That there is no being saved without it, hath God therefore given us all, that we may impart some part thereof to others that want? Shall God have glory by it? Hath he promised to bless the merciful man in his *temporal, civil, spiritual, and eternal estate*? Is there no such way to grow rich, as by being bountiful to the poor? Is it the most certain and infallible way never to want? Is sparing in this case, the worst thrift? Will with-holding from the poor, bring a man to poverty? Shall we have the benefit of their prayers, and their loins to bless us? Is this the Way to obtain God's blessing upon our persons, whereby we shall be kept in perpetual safety, & delivered from the malicious practises of all our enemies? Will God hear us, and send us succor in all times of need (as we hear and pity the poor) and even
make

make our beds when we are sick. Will what we have this way distributed, stand us in more stead at the *hour of Death, and Day of Judgement*, then all the Wealth in the World? Shall the merciful be rewarded with illumination and conversion? Will these Works of Mercy bring such joy and peace, confirm our hope, and sweeten all our afflictions? Are they evident signs of saving Graces? And do they assure us of our future reward, and fruition of *God's* presence hereafter? Is it the onely way to an honourable and honest repute and report, living and dead, procuring all love and respect from good and bad: Will *God* bless the merciful man with an happy match, & a godly offspring? Shall what we give, be paid again unto our children, and posterity, with an addition of all other blessings, who otherwise shall not prosper, but be Vagabonds, and beg their bread. Is it a thing so pleasing to *God*, that he accounts what is given to them, as lent to him: And so acceptable to Christ (by reason of the near union that is between him, the poor and us, being but one mystical body, whereof he is the Head) that what we do to them, his members, he takes as done to himself; and will accordingly reward it, or plague the neglect thereof, both upon us & ours here, and our bodies and souls hereafter: Is it so, that what we disburse in this World, we shall receive again by Bill of Exchange in *Heaven*? And that it is not so much given, as laid up? insomuch that we may truly say, What we gave, that we have. If besides all this, *God* hath promised to reward a little mony, meat & clothes, with an infinite & Eternal Kingdom of glory, have the poor as true a right

to

to it, as we have to the residue? Are we no less beholding to the poor, then they are to us? Would we (were it our case) think the contrary. very unequal? (For if we look on the sufferings of others, as heavier then our own, this will beget thankfulness; if we look on the doings, gifts and graces of others, as better then our own, this will beget humility.) Shall they thereby be the better able to serve *God* in their several stations? Shall they have cause to pray for, and praise *God* for us? Will it stop our enemies mouths, and make them think the better of our Religion, and happily win them to imbrace the truth; at least, *seeing our good works, they will glorifie our Father which is in heaven?* Whereas the Poore shall onely have some outward relief and comfort thereby? Shall wee fare the better for it in our *souls, bodies, names, estates and posterities*, with many the like which might be added for our encouragement to this duty? Then they should serve (as one would think) as so many effectual and strong arguments to move every *Christian* to the diligent and frequent doing of them.

Yea, by this time (as I hope) I have made some way in the Worldlings heart, to relish the relieving of the poor; at least it concerns men to urge and press these motives upon themselves, until they have compell'd their unwilling wils to resolve to interest themselves into so many promises and blessings, and to shun the danger of so many threats and judgements, as the neglect thereof will incur: As did we thus hide the Word of *God* in our hearts, and particularly apply these things to our Consciences, it would work
this

this Grace in us all : Which otherwise will prove no other, then as a sweet harmony of Musick to a deaf man. It is not unknown to us, that *Nathan* wrought more upon *David* by a particular, private admonition, then all the *Lectures* of the Law could do for three quarters of a year together.

Yea, let but this be done, or indeed do but wel weigh what hath been said, and it will be sufficient to perswade any covetous *Nabal* alive (if he hath either heart or brain) or indeed any care of, or love to himself or his, to become as liberal as *Zachens* himself. However I doubt not but some wil be so wise as to consider the premises, & thereupon to give as God in his Word injoins; And that others will do the same, if it be but meerly out of self-love; for there cannot possibly be more rational or strong inducements, more rare & remarkable Benefits and Promises to any duty, then is propounded to this particular Grace. Wherefore if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassion and mercy towards your selves or others, think of these things, accept of these blessings; rush not upon so many Curies, but break off your sins and former unmercifulness, by righteousness, and your iniquity by shewing mercy towards the poor, *Dan. 4. 2.* Distribute to the necessities of the Saints, minister unto them of your Substance, like *Mary Magdalen*, *Joanna*, the wife of *Chuzai*, and *Susanna*; And give your selves to Hospitality, *Rom. 12. 13.* *Luke 8. 2. 3.* Suffer not the naked to lodge without garment, and without covering in the cold, *Job 24. 7.* Yea, if thou dost but wel weigh what benefit it will bring to thee, by being bountiful to them, thou wilt be glad to meet with, and
invice

invite such an object, or opportunity of doing good, and be thankful for it; even as *Zerxes* the Persian Monarch said, when *Themistocles* came to him, being banished his own Countrey; *Let the Athenians send us more of such guests.* And indeed, if men will not be moved, nor drawn to good with the threefold cord, inetrableness of Precepts, innumbrableness of Examples, inestimableness of rewards, (and yet here is more then a sevenfold Cord) no hope that any means should prevail with them, as *St. Austin* speaks: If *Othniel* be told what preferment he shall get for taking *Kiriath Sephar*, he will undertake that difficult task, *Josh. 15, 16, 17.* And if *David* does but hear what shall be done to the man that kills *Goliath*, he dares accept the challenge of that terrible Champion, *1 Sam. 17.* If *Moses* hath once respect unto the recompence of the reward, he will be content to suffer affliction with the People of God, *Heb. 6. 11. 25, 26.* And if the Apostles expect to receive some great thing of Christ, they will soon forsake all, and follow him, *Matth. 19. 27, 28.* We should therefore be forward to keep this Commandment of shewing mercy to the poor, since in the keeping of it, there is great reward, *Psal. 19. 11.*

CHAP. LII.

A Gain secondly, if Bounty be the best and surest way to Plenty; If such Gain comes by giving; If this be the onely way to have our Barns filled, and our Presses to burst with abundance; If by giving to the poor for Christs sake, our riches shall encrease and multiply, like the *Widows* handful of meal, or those Loaves and Fishes in the Gospel; and that

that the more wee give, the more wee have: That liberallity will make a man lastingly rich, as having *Gods* Word that such? shall never want: If we can no way be so liberal to our selves, as by giving to the poor, and in them to the possessor of all things; It should methinks make rich men of all others, put the same in practice, since they are all for gain, and looking after commodity; all for treasuring up, all for themselves, all for riches, it being their onely *summum bonum*; For no such way to encrease their Estates, or benefit themselves, can ever be found out; this wil do it above what they are able any other way, or what they were ever yet acquainted with: How then should it take with them? How should it not whet them on, and make them put the same in practise? For should you rich men plot and break your brains to study and contrive all the dayes of your lives, how you may do your selves the greatest good, this is the onely way.

It is fabled of *Midas*, that whatsoever he touched, it was turned into Gold; but it may more truly be so said of the hand of Charity; for that turneth a Cup of cold Water into a never failing Mine of Gold: As thus; if we but sow the seed of our Beneficence, we shall not onely reap an earthly crop, but have also an heavenly harvest, which wil never fail us; it wil return unto us a double Harvest, the crop of all temporal and spiritual benefits in this life, and of everlasting blessedness in the life to come. This is the true *Philosophers Stone*; yea it exceeds by far, all that any report of it. For the Lord will repay and reward us, not onely with the true Treasure of spiritual

ritual graces, and eternal glory; but stooping to our infirmity, even multiply and pay us with our own money also, even with the coin of worldly blessings, which is so currant among us. And what greater gain can be imagined, then to change Earth for Heaven, transitory trifles for eternal treasures, the bread of men for the bread of *Angels*, rotten rags for glorious robes, and a little drink, yea a cup of cold water (if the Well or River be our best Celler) for the Water of Life, which will infinitely delight and satisfie us, without glutting or satiety. Then is our *Saviour's* words, *Luke 12.33.* worth harkening to of all rich men, where he saith; *Give alms, provide your selves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.* And indeed it being so, a man would think there needed no pressing, or perswading any to this duty, that have either grace or wit; for who does not wish well to himself and his? and yet no duty more neglected; insomuch that I can never enough admire! the little Charity of most rich men in these daies, or pity their simplicity. For the want of Charity is the strongest conviction of folly that can be. Nor were it possible they should be so close-fisted, if they were not as barren of Wit, as they abound in wealth! As observe but the depth of such an one, he buies a *Lease of seven years*, with an *Inheritance* that is everlasting.

There can be nothing more strange in my judgment, then that covetous men, who are all for themselves, and for gain, should so neglect the greatest gain and interest, (with infallible security)

ry) that ever was heard of ! But Solomon gives the reason, *Prov. 17. 16.* for what he speaks there of a Fool, is more true of a Covetous & Uncharitable Rich man ; *He hath a price put into his hand, but he wants an heart to make use thereof.* As O the brave opportunities such have I to be happy, and to make their seed happy here, and much more hereafter, if they were wise, and did but truly love themselves, and their precious souls. Whereas now like fools and mad men, they will needs be more miserable then thousands that want those blessings, wherein they abound: yet so foolish and mad are most rich men, as common experience does too wel teach us : As, will they not lend a man on his Bond for six in the hundred ? sooner then accept God's hundred for one, ensured on a Word so firm, that one *lota* of it shal not perish in the general fire of heaven and earth, and how could this be ? were not these words of Christ, *Matth. 25. 41. to the end*, and the great day, together with the signs of God's love manifested on the Cross, a meer tale that is told, and of no concernment to us. But

CHAP. LIII.

THirdly, If with what measure we mete to the poor, it shall be measured to us again, as it fared with *Dives* touching *Lazarus*, *Luke 16. 20, 25.* If the sentence of Absolution or Condemnation at the day of judgment, shal be pronounced either for, or against us, according as we have performed or omitted these works of mercy ; to those and onely those who have fed the hungry, cloathed the naked, visited the sick, &c. *Come yee blessed, &c.* And contrarily, to those that have not done the se

these duties in relieving *Christ's* members, according to their abilities, and the others necessities; *Depart ye cursed, into everlasting Fire, &c.* In what a case are all miserly and unmerciful muckworms? Yea what wil become of most rich men in these dayes; who being worth thousands, wil let the poor starve rather then relieve them with any considerable supply? I profess it is wonderful to me, that ever such sordid, self-lovers, can looke for, or expect to find the least mercy from *God* at the great Day of Retribution. Certainly they must needs think there wil be no such *Day of Judgement* as *Christ* speaks of, or that he is a notorious Lyar, and means not to be as good as his word; For if they do in the least believe either of these; yea if they did but come so near believing; as to grant such a thing may be, or it is possible, they could not be such careless, witless, and wicked fools, as to venture and hazard the salvation or damnation of their souls, upon the doubtful event of such a weighty business.

O my Brethren! bethink your selves (before your Glasses be run out) be perswaded, be perswaded to love your money less, and your selves and souls more. And do not lose your souls to save your silver; or if you do, you wil one day dearly rue it, I mean when you come in *Hell*: As let me ask your Consciences but this question, What would you give in those scorching flames to be delivered out of them, into *Abrahams bosom*, or the *Kingdom of Heaven*? Yea, what would you not give, if you then had it? Let *Nabal* be but ransomed out of *Hell*, he wil no longer be a *Churl*: Let *Dives* return from that fiery Lake, to

his former riches, the sensible World shall admire his Charity. Let *Judas* be ransomed out of Hell, he wil no more betray his Master for money. Let *Eſau* find the ſame favour, he will never again ſell his Birth-right. *Nabal* then would no longer oppreſs, *Achitophel* then wil be no longer a falſe-Counſellor, nor *Ahab* a bloody Tyrant. Finally, if all damned ſouls could but be admitted to come out of Hell, and get a promiſe of Heaven upon condition of extraordinary obedience for a thouſand years, how precisely would they live? And how would they beſtir themſelves, that they might pleaſe God, having once taſted of thoſe torments which now many are in doubt of, becauſe no man ever ſaw Hell, that returned back to make the relation? yea, if the offer were but made to theſe Churls on their death-beds, when Conſcience begins to accuſe, God appears to be angry, and Satan is ready to ſeize upon their ſouls, they would then give all they have, had they ten thouſand worlds, for a ſhort reprieve, to the end they might have the like poſſibility; As certainly, when *Pharaoh* ſaw the Sea ready to ſwallow him; he was heartily ſorry that ever he had wronged poor innocents, and oppreſſed God's own portion: How much more, when he felt the flames of Hell-fire about his ears? And the like of *Ahab*, touching *Naboth*, and all ſuch covetous and cruel men. What gained *Laban*, and *Nabal*, or *Dives*, or that rich man in the Goſpel, by heaping up Riches, and ingroſſing all to themſelves, when ſhortly after by their covetouſneſs and cruelty, they both loſt their Eſtates, and themſelves? The fooliſh Virgins to ſave, or ſpare a ſhilk-

a shilling, brought no Oyle, but when their Lamps were out, and the Bridegroom was come; what would they have given? Yea, what would they not have given for a little Oyle, and for entrance with the wife, into the Wedding? Such will one day be the case of all covetous men: Indeed at present none are wise but they; for they account poor honesty but a kind of simplicity; but then they wil acknowledge themselves to have been of all fools, the greatest; nor deserve they any pity: Who pities that man's death, that having the Medicine by him which can help him, dyes and will not take it? If ever you see a drowning man refuse help, conclude him a wilful Murtherer.

O my Brethren! look not for *Dives* nor *Judas* to come out of Hell to warn you, since all this that I have said, and much more, is written for your learning and warning, lest it fare with you, as it did with the *Greeks of Constantinople*, who had store of Wealth; but because they would spare none to the reparation of the Walls, and maintenance of the Souldiers, they lost all to the *Turks*, which afterwards no money could recover. Or as it fared with *Hedelborough*; which was lost through the *Citizens Covetousness*, for being full of Gold and Silver, they would not pay the Souldiers that should have defended them; Though neither their folly nor loss was comparable to this of yours; For what is the Loss of Life or Countrey, to the loss of a man's Soul, and the Kingdom of Heaven. The covetous *Jews*, spoken of by *Josephus*, loved their money dearly; when being besieged, they did ingorge their Gold for all the night,

night, and seek it in their close Stooles the next morning: But nothing so wel as these Cormorants I am speaking of, who by covetousness and overmuch sparing, resolve to lose Life, Substance, Soul, Heaven, Salvation and all. O wretched, wicked and foolish generation!

CHAP. LIV.

Fourthly, If there needs no other ground of our last and heaviest doom, than, *Ye have not given, Ye have not visited*: If the main point which Christ wil scan at the day of Judgement, is the point of mercy. If he wil accuse the Wicked at the last day, not onely for taking the meat out of the poors mouths, or plucking their apparel off their backs; but for not feeding them, and putting cloaths upon their backs, as is evident by *Matth. 25.* and as I have made plain; then are all *Negative Christians* in an ill taking.

It is strange to see how many several ways men have to deceive themselves: One thinks it enough that he is of the *outward visible Church*, born of *Christian Parents*, hath been baptized, &c. Another so confidently hopes for *Salvation by Faith*, that he little regards *honesty*, or true dealing amongst men. Another sort flatter themselves with promises of mercy; as, *Christ suffered for all; God would have all to be saved; At what time soever a sinner repents, he shall be forgiven*, and the like; and with these they batten their own presumptuous confidence, be their lives never so licentious. Yea where is the man that wil not boast of his love to *Christ*? though they even hate all that any way resemble him; but

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of all others, such as live harmless Lives, and do no hurt, think it sufficient, and that it greatly matters not for doing good, so they do no evil. And in these conceits they go on to the end of their lives, without once questioning how they shal enter in at the straights Gate. Their deceitful hearts serve them as *Jael* did *Sizera*, who flatteringly said to him, *Come in my Lord*; giving him Milk, and covering him with a Mantle, but withal, nailing his head to the gronnd. As see how the *Rich Glutton* flattered himself with hopes, until he was in Hel-flames: For notwithstanding he had denied poor *Lazarus* the very crumbs that fell from his Table, yet he could challenge *Abraham* for his Father, saying, *Father Abraham have mercy on me, &c.* *Luk. 16* But refused he was, because he had not the works, nor indeed the Faith of *Abraham*, though he might seem to profess and pretend it. And the like of those *Jews*, *John 8*. For they could boast to *Christ*, that *Abraham* was their Father; but he gave them a cutting Answer, *If ye were Abraham's Children, ye would do the works of Abraham, ver. 39*. Vainly do they speak of their love to *Christ*, who yet are wanting to his members. Neither can there be a truer argument of a godless person, then unmercifulness: If we know a man unmerciful, we may boldly say, He is ungodly, *John 3. 17*. The lack of Charity, is the conviction of Hypocrisie, *1 Cor. 13. 1, 2, &c.* The righteous is merciful, and giveth, *Psal. 37. 21, 22*. But the Wicked are so far from this, that they borrow, and pay not again. The Father of Mercies hath no Children but the merciful, *Matth. 5. 7*. He that is not a feeling-Member of others mis-

rites, is not of that *Mystical Body*, whereof *Christ* is the *Head*. It is not who is called a *Christian*, or who is baptized; for in that number we shall find a bundance of *Hereticks*, no fewer *Hypocrites*, and innimerable *ungodly persons*; some not informed in their *Judgements*, the rest not reformed in their *lives*; Neither is it enough that we are civil honest men whom none can justly accuse; for we are commanded *1 Pet. 3. 11.* to *eschue evil*, and to do good; to *eschue evil*, is the first lesson of *Christianity*, but not all; to do good is the second, and greater half, *2 Tim. 2. 19.* Let every one that calls on the Name of the Lord, depart from iniquity; that is one step, but not high enough; We must also do the will of our Father, *John 7. 17.* Every Tree that brings not forth good fruit, (for all it brings forth no bad) shall be cut down for the Fire; And the servant that doth not imploy and increase his Talent, (for all he returns it safe and whole to his Master) shall be bound hand and foot, and cast into utter darkness, *Matth. 25. 30.*

Thou hast a servant who is neither Thiefe nor Drunkard, nor Swearer; no, none is able to tax him with any vice or unthriftiness; yet because he sits all day with his hand in his bosom; and does nothing, thou correctest him: Why what harm hath he done? Thou canst not charge him with any thing but his not doing of something, yet he deserves chastisement: So in this case there needs no more to prove thee wicked, and to make thee of the number of those *Goats* which shall be placed at *Christ's* left hand, and to whom he shall say, Depart ye cursed, then that thou hast not done these works of mercy, which are no less commanded, then the wickedst actions are forbidden. Good

Good deeds are such, that no man is saved for them, nor without them. Indeed Faith is the life of a Christian; but the breath whereby he is known to live, is *Charity*, 1 Cor. 13. 3. Faith doth justify, our works do testify that we are justified: Therefore justify thy Faith, that thy Faith may justify thee. There is much Faith talked of, but little faithfulness manifested; abundance of love, but not a spark of Charity, Gal. 5. 22. But let men pretend what they wil, he that hath Grace, or the love of God in his heart, wil shew it in Works of mercy, to the end, that God may be honored, and others won and edified thereby. Blessed are the pure in heart, saith our Saviour, for they shall see God, Matth. 5. 8. They must lead vertuous lives on Earth, that ever expect in Heaven to see the Lord Jesus. Now the inward disposition of the heart is outwardly ingraven in the life. Shew me thy faith by thy works, sayes James, Jam. 2. 18. That is, by thy active obedience, which consisteth in doing God's Commandments; and passive obedience, in suffering his Chastisements. Though Faith be alone in Justification, yet not in the justified; as the Eye, though alone in seeing, yet not in him that seeth, but joined with the Ears, Nose, Hands, and many other members of the body.

Faith the Queen of Graces, hath her Gentleman-Usher before, and her Servants following after. If you see not Repentance go before Faith; nor Works attending on her: know that it is not she. There is a zeal without knowledge, and there is a knowledge without zeal; there is a faith without obedience, and there is an obedience without faith; there

is a love without fear, & there is a fear without love; & both are hypocrites. We are justified by faith, says Paul, Rom. 4. 3. We are justified by works, says James, Jam. 2. 21. St. James dealt with them that stood too much upon Faith without Works, S. Paul dealt with them that stood too much upon Works without Faith.

Wicked men, if we mark it, are all for extreams, and extreams onely bear rule in this World, because there is still but one virtue for two vices, which crouch so close beside her, that the natural man can scarce see her; as for instance, you shall ever see Pride on the one side, Rusticity on the other side, and comeliness in the midst; Flattery on the one side, Malice on the other side, and Love in the midst; Diffidence on the one side, Presumption on the other side, and Faith in the midst. Superstition on the one side, Atheism on the other side, and Religion in the midst: Ignorance on the one side, Curiosity on the other side, and knowledge in the midst: Carefulness on the one side, Carelessness on the other side, and Diligence in the midst: Covetousness on the one side, Prodigality on the other side, and Frugality in the midst. But to these Virtues, or to keep the mean, Worldlings are always to seek, as hereafter they will be of a blessing.

Gods Servants are known by this, they square all their actions and intentions by the Rule of the Word, as knowing that if they do never so much to satisfy anothers Will, or their own, it avails nothing with God, if it be not done for God. Therefore David prays, Teach me O Lord, to do thy will, not my Will; for we need not be taught to do our own wills; every man can go to Hell without a Guide. Now he that will do Gods Will, and live by the direct Rule of his Word, must repent and believe

lieve the Gospel, *Mark 1.15.* that is, joyn with his faith in God's Promises, obedience to his Precepts; For Faith and Obedience are as inseparable as life and motion, the Sun and its light.

And albe it in our Justification, Christ saith, *Fiat tibi secundum fidem tuam*; be it unto thee according to thy Faith, *Matth 9.29.* Yet in our salvation, *Redditur unicuique secundum opera sua*; Every man shall be rewarded according to his works, *Matth. 16.27.* Neither wil Christ say when he shal sit upon his throne, Ye have believed, but you have done; Come ye blessed, *Matth. 25.35.* and in *Matth. 25. 21.* Well done good Servants; not wel known, nor wel spoken, nor wel purposed, but wel done: This is the perfect Rule, *Gal. 6.16.* And as many as walk according to this Rule, peace shall be upon them, and mercy, and upon the Israel of God. Again, it is not knowing, or hearing, or preaching, or casting our Devils in Christs Name, nor praying, Lord, Lord, &c. but he that doth his will; and when he hath done it, accounts himself an uprofitable servant; that shal be saved, *Luke 17.10.* And indeed, if men were not wilfully blind, and did not choose to follow the deceitfulness of their own hearts, rather then believe God's Word; It were impossible they should ever hope for mercy without filial Obedience, since the Scripture thoroughout continually calls for practice, as to ad some instances to the former. If you ask God who shall dwell in his holy Mountain, he saith, *The man which walketh uprightly, Psal. 15.2.* If ye ask Christ who shall enter into the Kingdom of heaven; he saith, Not they which cry, Lord, Lord, (though they cry twice Lord) but they which do
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the will of my Father, Mat. 7. 22. If you ask him again, How you may come to Heaven; he saith, Keep the Commandments, Luk. 18. 20. If you ask him again, Who are blessed? He saith, Blessed are they that hear the Word of God, and do it; here are none but doers. If you ask an Angel, who are blessed? he saith, Blessed are they which keep the words of this Book, Revel. 22. 7. Here are none but doers. If you ask David, Who are blessed? He saith, Blessed are they that keep judgement, and he that doth righteousness, Psal. 106. 3. & 103. 18. If you ask Solomon, Who are blessed? He saith, The man is blessed that keepeth God's Law, Prov. 29. 18. Here are none but doers. If you ask Esay, Who are blessed? He saith, He which doth this, is blessed, Esay 56. 2. If you ask St. James, Who are blessed? He saith, The doer of the Word is blessed in his deed, James 1. 25. Here is none but doers mentioned, Matth. 7, 21. Rom. 2. 13. So that blessedness and doing, go always together; For as the works that Christ did, bore witness that he was Christ, Job. 10. 25. So the works that we do, must bear witness that we are Christians. And least any man should look to be blessed without obedience, as Christ calleth Love the greatest Commandment; so Solomon calleth Obedience the end of all; as though without obedience all were to no end, Eccles. 12. 13.

When God created the Trees in Paradise, Gen. 1. he commanded them to bring forth fruit: So when he createth a lively faith in any one, he commandeth it to bring forth Works. And when our Saviour would prove himself to John, to be the true Messiah indeed; he said to his Disciples, Tell John what things

what things you have heard and seen; not only heard, but seen; *Matth. 11. 4.* So if we will prove our selves to be *Christs Disciples* indeed, we must do that which may be seen, as well as heard. *John* was not onely called the *Voyce of a Cryer*, but a *Burning Lamp*, which might be seen.

James doth not say, Let me hear thy Faith; but let me see thy Faith: As the *Angels* put on the shape of men, that *Abraham* might see them; so Faith must put on Works, that the World may see it. The works which I do, says *Christ*, bear witness of me. And he alwayes linketh Faith and Repentance together; Repent and believe the Gospel, *Mark 1. 15.* Therefore that which *Christ* hath joined, let no man separate, *Mark 10. 9.*

I know the *Antinomians* preach another Gospel; but this is the old Orthodox & common received truth: They that in life wil yeild no obedience to the Law, shall in death have no benefit by the Gospel. And though the Law have no power to condemn us, yet it hath power to command us: *Lex datur ut gratia quareretur, Evangelium, ut Lex impleretur.* The Law sends us to *Christ* to be saved; and *Christ* sends us back again to the law to learn obedience. The former is plain; The Law is our School-Master to bring us to *Christ*, that we might be justified by faith, *Gal. 3. 24.* The other is as manifest; If thou wilt enter into life, keep the Commandments, *Matth. 19. 17.*

Let our Faith then be seen by our faithfulness, and our Love by our Charity: and think not to partake of what God hath promised, but by doing in some measure what he hath commanded. To conclude in a word, *God's servants* are known, by humility and charity

charity; the *Devil's* by *pride* and *cruelty*. Our *Persons* are justified by our *Faith*, our *Faith* is justified by our *Charity*, our *Charity* by *Humility*, and the actions of a *Godly Life*: And so much of the fourth Use.

CHAP. LV.

Fifthly, if we be but *Stewards* of what we have, and that our *superfluities* are really the *Poors due*: then let none object, (when told of their unmercifulness) *What I have is mine own*: Or, *May I not do as I list with mine own*; for it is neither their own, nor at their own disposing; their wealth is their *Makers*, and they must do with it as he in his Word enjoins them.

Nor does this argument alwayshold good in civil matters: 'Tis a rule in *Law*, No man may use his own right to the *Common-wealths wrong*, or damage. The *Law* provides, that a man shall not burn his own corn, nor his own house: That he shall not drown his own Land; nay, a man may not bind himself from marriage, or the *maruring* or tillage of his own Land, because it is against the good of the *Common-wealth*.

Wherefore flatter thy self no longer, but look to it: thou hast not two souls, that thou mightst hazard one of them. Lose not thy soul, to save thy purse; but shew mercy, if ever thou lookest to find any. And hear the poor, if ever thou wilt have God to hear thee: For he hath said it, (that will one day Audit the poor man's complaints, and thy Stewardships account) that no sin but unkindness to thy Saviour in his suffering members, shall be cast

cast into thy dish; to the feeding of the never-dying worm of conscience.

Sixthly art thou but a Steward put in trust? and art thou to give an account unto God, how thou hast husbanded thy Master's Goods; and wilt this be the bill of particulars thou hast to give up? *Item, so much spent in pride, so much in lust, so much spent upon revenge, so much upon dice, drunkenness, drabs, and the like great sums all laid out upon thy self, in the pursuance of thy lust: But when it comes to a work of mercy, as, What have you done for God? What for Christ? What for the members of Christ? What for the advancement of Religion, or any pious work, or service. Item, nothing, or as good as nothing. Or thus; Item received strength, and laid out apprehension: Item received riches, and laid out covetousness: received health, and laid out riot and drunkenness. Item received speech, and laid out swearing, cursing, lying: received sight, and laid out lust; or perhaps, Item so many score pounds laid out in malice and suits of Law: so many hundreds in lusts and vanities, in feasting and foppery. So many thousands in building great houses: Item to the Poor in my Will to be paid at my death, forty shillings; to the Preacher for a funeral Oration to commend me, ten or twenty shillings: Item to beggars when they came to my door, or when I walked abroad, a few scraps that I knew not what else to do with, and sometimes a few Farthings: Item so much spent in excess and superfluous, and so little in performing the works of mercy: so much laid out upon worldly vanities, & sinful pleasures; and so little for good*

good uses, especially for relieving Christ's poore members.

Will this Bill pass current, when God comes to cast it up? When thou hast laid out all for thy self, either in Apparell, or in Feasting, Drinking, &c. for thy self, self-credit, self-delight and content, even amounting to scores, hundreds, thousands; while for pious and charitable uses, there comes in here and there onely two-pences, three-pences, & such poor short reckonings, not worthy to be summed up. Oh miserable man! how wilt thou answer this before the Great, Just and Terrible Judge of all the World? And how wilt thou fare? If these accounts bee not mended in this life, thou wilt never have thy *Quitus est* in the life to come. Methinks I could pity these men whom the World so adores, even with teares of blood, when I seriously consider their latter ends.

CHAP. LVI.

BUt seventhly, there is another sort worse then these, *viz.* Such as are not only strangers unto mercy, but are opposites & enemies to it, walking in a quite contrary way. These do not feed the poor, but they slay them; they do not clothe them, but they strip them; they make not any provision for them, but cast how utterly to ruine, and undo them; instead of healing them, they wound them; instead of relieving, they rob and oppress them; and instead of being to them any ease and comfort, they lay upon them heavy burthens and pressures. These *Hammors*, hanging is too good for them; for if all those shall be bid, *Depart ye cursed*.

sed, that have not given to *Christ*, poor members. What will become of thee that hast taken away from them? that hast beaten the poor to pieces, and ground their faces? that hast not onely eaten up the Vineyard, but keepest the spoil of the poor in thine house, as the *Prophet Isaiah* complains, *Isa.* 3. 14, 15. If the *Levite* bee so severely censured for not helping the distressed man, *Luke.* 10. 30. &c. What will be thy portion and punishment, that hast rob'd him, and hast dealt with him as the cunning Fowler deals with the poore birds; who sets his limed ears of Corn, to catch them in an hard Frost, or great Snow, when they be ready to starve.

Dives did but deny to give his own, thou hast taken away other mens. Now if he (*saith Austin*) be tormented in endless flames, that gives not his own goods to them that need, that gives not meat to the hungry, clothes to the naked, that takes not the stranger into his house, that visits not his brethren when they are in prison, as it is *Math.* 25. 41. &c. What shall become of him that takes away other mens, that robs the poore, turns them out of their own houses, and casts them into prison? O remember I beseech you, if that servant in the *Gospel* was bound to an everlasting prison, that onely challenged his own debt, for that he had not pity on his fellow, as his Master had pity on him, whither shal they be cast that unjustly vex their neighbours, quarrel for that which is none of theirs, and lay title to another mans propriety?

VWhen

When the Prophet that was slain by a Lyon (though an holy man) buies so dearly such a slight frailty, of a credulous mistaking : what shall become of hainous and presumptuous sinners ?

Christians should be like *Christ* : but how unlike to him are these men ? *Christ* made himself poor to make them rich : but they make many poor to make themselves rich : yea, they sink others eies into their heads with *leannefs*, while their own eies start out with *fatnefs* : and to fill the other bag they will pare a poor man to the very bones.

Again, many men be unreprouable, and yet rejected : alas, what then shall become of our *gluttony*, *drunkennefs*, *pride*, *oppression*, *bribery*, *cozenages*, *adulteries*, *blasphemies*, and of our selves for them ? If he shall have judgment without mercy that shews not mercy ; what shall become of subtraction and rapine,, *Psal.* 109. 11. Do'st thou not know, that with what measure thou metest to others here, God will measure to thee again hereafter ? *Mat.* 7. 2. And were it not better then, to prevent a mischief before, then repent you did not when 'tis too late ? O that thou wouldst but fore-think, what thy Covetousnefs will one day cost thee. As how will it one day grieve these griping Ingrossers, and Oppressors ? when they shall receive a multiplicity of torments, according to the multiplicity of their cruel and unconscionable deeds ? and to the number also of their abused benefits. They will then wish, that they had not done so ill, nor fared so well upon earth ; that they might have fared less ill in Hell. For if for one sin at the first, God plagued a world of men ; how will he plague one man for a world of sin ?

Consider

Consider but these things, thou cruel and unmerciful rich man, and thou canst not choose but tremble. If then they be so terrible to hear, what will it be everlastingly to feel them? If so intolerable to be felt and endured, be accordingly careful, that thou mayest never feel nor endure them: Thou art taking a *Voyage to this Kingdom of darkness*, and art near upon arriving; it were happy if thou wouldst return, before thou art at thy journeys end. And certainly, didst thou but know the place, and thy entertainment when thou comest there; thou wouldst be bound for heaven, steer thy course thitherward, and fraught thy self accordingly. You know, or may know, what a rich and brave place Heaven is; the Pavement is of Gold, the Walls of Jasper, garnished with all manner of precious stones, the Gates of Pearl, &c. Revel. 21, & 22, chap. For I should but disparage it, by seeking to describe it. But

CHAP. LVII.

Eighthly, (that I may not be said to set in a Cloud) Is he that commanded thee (this easie, and not costly, but most gainful service in the World) thy Heavenly Father, Maker and Preserver, yea, thy Saviour and Redeemer? Is he thy Lord by a manifold Right? And thou his Servant by all manner of obligations? As, First, He is thy Lord by the Right of Creation, thou being his Workmanship, made by him: Secondly, By the Right of Redemption, being his Purchase, having bought and ransomed thee out of Hell, by his precious Blood, where else thou must have been frying in flames to Eternity. Thirdly, Of Preser-

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vation,

Vocation, Being kept, upheld, and maintained by him, (all we have, being at his cost.) Fourthly, Thou art his by *Vocation*, even of his Family, having admitted thee a Member of his visible Church. Fifthly, His also (if it be not thine own fault) by *Sanctification*, whereby he possesseth thee. Sixtly & lastly, He would have thee of his Court by *Glorification*, that he might crown thee. So that thou art every way his. Yea, he hath removed so many evils from thee, and conferred so many good things upon thee, that they are beyond thought or imagination; then certainly thou art of a sordid and base spirit, if thou deniest him so small a matter as the surplusage of thy Estate to the relief of his poor and distressed members; for were you loving children indeed, though there were no Hell to fear, nor Heaven to hope for; no torments to dread, no rewards to expect; yet you would obey your good and loving Father, and be the sorrowfullest creatures in the World, if yee have but once displeased him, only for the meer love you bear towards him, and for the unspeakable love he hath shewed towards you: How much more in this case, when whatsoever we give to the poor, we give it not so much to them, as to ourselves, *Dan. 4. 27. Prov. 11. 17.*

CHAP. LVIII.

Ninthly, Is it so, that what we give here to *Christ's* poor members, we shall receive again in Heaven with ten thousand, thousand fold increase of God himself; What wise man then will not disburse a good part of his Estate, even as much as he can well spare, this way, when it will

will bring in such benefit? Yea, one would think the more covetous men are, and the more they love their money, the more liberal and bountiful this should make them. Some love their money so well, that they would, if possible, carry it with them when they dye; If so, this is the only way: The onely means to have the fruit and benefit of our riches for ever, is to send them before us into our *Heavenly Countrey*, where we shall have our everlasting habitation: Nor can we carry any more of our Wealth with us, then what we thus lay out; for these earthly things are lost by keeping, and kept by bestowing. Neither can they and we long continue together, seeing either they will leave us in our life time, or we shall leave them at the hour of death, when all that we possess shall be left behind us, and that onely shall be our own, which we have sent before us. In which respect our riches are fitly compared unto *Seed*, which can no otherways be truly kept, then when we seem utterly to lose it; for if we keep it in our *Garners*, it will either be spent in the use, or in time must corrupt and perish; but if we cast it into the ground, where it seemeth to rot, and to be lost, it is the onely way to preserve and keepe it from losing & perishing. Give then that which you can no otherwise keep, that you may receive that which you can never loose; for to part with that which you cannot keepe, that you may get that you cannot loose, is a good bargain.

Again, What folly is it, saith *Chrysostom*, there to leave thy Wealth, whence thou art a departing, and not to send it before thee, whither thou art going. To leave & lose thy riches in thy Inn, &

the place of thy Pilgrimage, and not to transport it into thine own Country, and Mansion-house, where thou art ever to reside; let thy Goods bee where thy Countrey is: Let us imitate herein wise Travellers, who being in a strange and dangerous Countrey, wil not carry their Riches and Treasures about them, because they be then in danger by thieves and enemies, to be spoiled of them, hazarding also therewith the los of their lives, but deliver them rather to the *Agents and Factors* of sufficient *Merchants*, dwelling in their own Countrey, that so taking from them *Bills of Exchange*, they may receive them at their coming home. The best means of transporting them thither is, to put thy money into the *Lords Treasury*, to deliver it unto the poor, who like trusty Porters, will carry it for us; whereas if we carry it our selves, it will like heavy burthens, hinder our journey, & like the Camels Bunch, keepe us from entering into the straight Gate; whereas if the poor whom God hath appointed for this service, carry it for us, we shall avoid the trouble, and escape this danger.

Our Wealth can never do us so much good, as when it helps us in our way to *Heaven*, where there is no use of such transitory things; for there the valuation of Gold ceaseth, Riches are of no use there; and in *Hell* it was a drop of water that the *Devil* wished for; not a Bag of Gold, nor a Lordship of many Acres, he had too large an Inheritance of them before: Wherefore ye rich men, yea all men to the utmost of your ability, do that good before death, which may do you good after death, as *Austin* speaks; put a good part of your Goods (even as much as you can wel spare from your own use,

use, and for the well furnishing of your Journey) into the hands of the poor, whom *Christ* hath appointed as his *Agents* and *Factors*, and so it shall most surely be repaid, with infinite encrease (here if we need it; however) having finished our Pilgrimage, and safely arrived at our heavenly home, when Death hath spoiled us of all the rest, we shall most richly be provided. And this is the right course to *make us friends of the unrighteous Mammon*, unto which our *Saviour* perswadeth us, *Luke 16.9.* This is to play the wise Stewards, that when by *Death* we are thrust out of our Stewardship, we having discreetly laid out our Master's Goods, may be joyfully received into those everlasting *Habitations*.

Nor will it so much grieve a good man (at the upshot of all) that he hath been a poor *Treasurer*, as joy him that he hath been a good *Steward*: Yea, it wil be the sweetest and joyfulest saying that ever our ears did hear, when *Christ* shall say to us, as you heard before, *Come ye blessed of my Father, and inherit the Kingdom, &c.* This will far more rejoyce thy soul, then it does now refresh the others body.

Again, Is there any place so safe as *Heaven*? where no thief comes, where no Plunderer comes, where no rust comes: Is there any place like that? Or can you put it into a better and safer hand, then into the hands of *God* himself? If then you wil lay it where you may be sure to have it forthcoming, put it into *Gods* hand, lay it up in *Heaven*. But if thou wilt not, or if contrariwise, thy onely care is to hoard up Riches upon the earth, this does plainly shew, that this World is thy na-

give home and Countrey, and that thou hast no right or inheritance in the *Heavenly Canaan*; As how is *Heaven* our Countrey, when as we will send none of our Wealth thither before us?

CHAP. LIX

BUt many to save their purses, will object, that they are poor themselves, and have nothing to spare them when they want relief: And many of them speak more truly then they are aware; for though they abound with earthly Riches, yet are they bare and beggarly in respect of the chief riches, and spiritual Treasure; though they are *rich in goods*, yet are they *poor in Grace*, *poor in Love towards God*, and *their Neighbours*; *poor in Faith and Obedience*, and *poor in Pity, Mercy and Compassion towards their Brethren*, which makes them so niggardly and close handed, that they will part with nothing for their relief. They have not for the poor, a few scraps to preserve them from perishing with hunger; but they have enough for themselves to pamper their bellies, and with the *Rich Glutton*, to *fare deliciously every day*: They have enough to entertain their rich friends with superfluous pomp and plenty; and they, they will not leave to their own appetite, but press them with their importunity, to eat still more, when already they have eaten enough, and too much; but to the poore they will not allow some poor pittance to keep them from famishing. They who make no spare of their most costly Wines, but swallow them down themselves with great excess, and provoke, yea even compel others to drink of them unto drunkenness, will not give a little
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small drink to the poor members of *Jesus Christ*, to quench their thirst; they have not for the poor some worn and cast Apparel, to cover their nakedness, and keep their bodies from the injuries of Wind and Weather; but they have enough not onely for their own use, but also for pride and ostentation, their Chests full thrust with rich Clothing, and their Wardrobes thorowly furnished with gorgeous Garments; which serve for little other use, then to keepe those from sloath and idleness, that keep them from moulding and Moth-eating: And whereas they have no course Clothes to cover naked *Christ*, they have costly Ornaments of *Arras* and *Tapestry*, for their walls. Finally, They have not a few pence to spare for the relieving of naked and hungry *Christ*, be hee in never so extream necessity; but they have many shillings and pounds to spend wastfully and riotously upon Dicing and Gaming, vain Sights, and obscene Stage-playes, and so upon all other sinful pleasures and worldly delights, which their carnal appetites can any way desire.

But what a fearful reckoning have these men to make at the day of Judgement, when they give in their accounts unto God? And with what indignation will *Christ* look upon them, who have thus meanly and basely regarded him. Then they will have the wit (or cause) to wish that they had not thus occasioned *Christ* to deal with them, as they have dealt with him and his. But *there is no perswading them to believe, that are ordained to perish.*

But say thou hast but a small pittance of this World's goods, and not such plenty or superfluity as is before spoken of; yet oughtest thou out of

that little thou hast, to spare somewhat to relieve those that are in extream necessity, either by selling what thou canst spare, or if thou hast nothing to sell, yet God commandeth thee, rather than thou shouldst neglect these Works of Mercy, to labour with thy hands, that thou mayest have to give unto him that needeth, *Ephes. 4.28.* And therefore excuse not thy neglect of this duty by saying that thou hast nothing for them, unless thou hast nothing to waste upon thy superfluous vanities, nothing to sell; unless thou art unable by thy honest labour, to earn thy living, and art thy self such an one, as needeth by others to be relieved: that the poorest are not exempted from this duty, we may see in the example of the poor Widow, who was so commended by our Saviour for casting into the Treasury her two mites, which was all her substance, *Mark 12.43.* In the Macedonians, who being themselves poor, gave even above their ability to the relief of those that were poorer, *2 Cor. 8.2.* In the Apostles, *Acts 3.6.* and in our Saviour Christ himself, who though he were so poor, that he lived upon what others out of their love and duty ministered unto him, as appears *Luke 8.3.* yet he himself gave Alms to those who were in greater want, as we may gather *John 12.6,8.*

Yea, if we did indeed rightly consider it, our small means should move us the rather to give, and the more carefully to exercise this Christian duty, since this is the means whereby being poor, we may become richer, as I have plentifully proved in the *Prevention of Poverty, Chap. 30.* which I may not stand to repeat. See *Prov. 3.9, 10, & 11. 24, 25. & 28.27. Psal. 112.3. Isa. 32. 8. Luke. 6. 38.*

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2 Cor. 9. 6. Which Scriptures shew, that giving to the poor does not weaken, but much strengthen our Estates, and is so far from being the cause of our want and poverty, that it is the onely means to keep us from it, and bring to us plenty and abundance.

Besides, if having little we are content in obedience to God, to part with somewhat, we perform a duty the more acceptable to God, and in the day of Christ's appearing we shal be so much the more richly rewarded; and for the present, our Work will be so much the more commendable, as wee may see, Mark 12. 43. 2 Cor. 8. 2.

Neither are we to imagine, that if we be careful in feeding Christ, that he will be careless in feeding us; that he will deny us meat, who hath given us his precious blood; that he will suffer us to want Earthly trifles, who hath provided for us heavenly riches. Let such more then heathenish diffidence, be far from us, who professe our selves to be of the Household of Faith. But rather let us believe God, under hope, above hope; that is, when in respect of humane means and second causes, we have cause to despaire, as Abraham in the case of a Child, when there was no possibility in Nature, nor probability in Reason.

CHAP. LX.

Obj. **B**Ut there are many Richer by far then thee, who give as little as thou dost; therefore if they neglect to give, much more mayest thou, as thou supposest, and yet be excused.

To this I answer; If thou wilt do as others, or as the most and richest do, then woe unto thee, for
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the most and greatest go the broad way to destruction; or if thou wilt not live by Precepts, but by Examples, why dost thou then propound for thy pattern those who are carnal & covetous, and not rather the example of *our Saviour Christ*, and the holy men of *God*, whose bounty even out of their poverty, is for this very purpose recorded in the Scriptures.

I, but will the Worldling say, I have a great Charge, and many Children, and therefore I must not give away my Goods to strangers; for the *Apostle* teacheth us, that *Parents must lay up for their Children*, and that he who neglecteth this duty, hath denied the Faith, and is worse then an Infidel, *1 Tim. 5. 8.* Unto whom I answer with *Basil*; They who are miserable having Wife and Children, would not be liberal if they were without them. Again, Was not the *Gospel* written as wel to the married, as unmarried? To Parents, as wel as to those who have no Children? Thirdly, Didst thou desire Children of *God*? or did he give thee Children, that thou mightest make them a Plea and Priviledge to neglect his Commandments, and thy duty and love to *Christ*? Or maist thou not justly fear, if thou thus abusest the blessing of posterity, that *God* wil lessen their number, lighten thee of this Charge, and so take away thy excuse, by depriving thee of thy chiefest comfort? The which should be most just with *God* so to punish thee, seeing thou makest *Idols* of them, loving them better then *God* who gave them.

But thy Children are dear unto thee, and must be provided for; and reason good: Yet let thy *God* be dearer; and let them not make thee to neglect

glect him who gave thee to thy self, and them unto thee; and hath provided all that thou enjoyest both for thee and them. Provide for them a competency or sufficiency; but deny not unto God of thy abundance and superfluity.

But I may answer thee in thine own words; *He that provideth not for his family, is worse then an Infidel.* If thou art a Believer, *Christ's Family* is thy Family, *Eph. 3. 15. Heb. 2. 11, 13, 14, 16, 17.* They are thy Mother, Brethren and Sisters. If we be members of one body, we should think the discommodities of our Brethren pertain to our selves: Men do well to provide for their Wife and Babes, but not then when the present necessities of others cannot be supplied, without the same be lessened. How did they in the second and fourth of the *Acts*, provide for their Families, Wives and Children, when they sold their Houses and Lands, and gave away all the money? Were they worse then Infidels, because they were more careful to supply the present wants of the Saints, then to provide for themselves, Wives and Children, *2 Cor. 8. 14. Acts 4. 34, 35, 36, 37.* The Psalmist speaking of the wicked, says, *They leave their substance to their Babes, Psal. 17. 14.* They put Wife and Children into their Wills, but leave out Christ and his Children, because they love Wife and Children more then Christ. But let such know, *He that loveth Father or Mother more then me, is not worthy of me, Matth. 10. 37. Luke 10: 36, 37, 38.* If any man come to me, and hate not his Father and Mother, and Wife, and Children, yea and his own life also, he cannot be my Disciple; *Luke 14. 26.* And the Apostles could say, Behold, we have forsaken all, and followed thee, *Mat. 19. 27. 29. 2 Cor. 4. 18.*

But

But lastly, let men leave to their Children never so great Estates, they shall be never the better for them, if they have not the blessing of God withal: And is it likely that he wil bless unto them thine Estate, which is gotten and raked together by unjust keeping that which he hath enjoined thee to bestow; and by the utter neglect and contempt of his Commandment? Or that God will regard and feed thy Children, who hast neglected his, and suffered them to pine and perish for want of Relief? No, the onely means to obtain *God's* blessing upon thy self and thy posterity, is to obey *His* Commandments, to trust him upon his word, & to giue liberally unto the poor; for the righteous man, who is merciful and lendeth, not onely himself, but his seed also is blessed, *Psal. 37. 26.* He doth not say, That his children shall live in a rich and pompous Estate, for so they may do, and yet with the *rich Glutton*, be everlastingly condemned; yea, they may be wasters and prodigals, who wil wickedly and riotously spend what thou hast as wickedly gotten and reserved; yea, it may be this Worldly Wealth which thou leavest them, may be the means of furthering and encreasing their everlasting ruine, and fearful condemnation: As how commonly does the leaving great Estates to children (which the rich Father minds not) make them so much the greater sinners, and to spend their dayes in pride, pleasure, idleness, uncleanness, tyranny, oppression, and in all excess of Wickedness? but that they shall have *God's* blessing upon that which they enjoy, which whether it be less or more, wil make it sufficient, and so sanctifie it to their use, that

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it shal be unto them a pledge of *God's* love, and a pawn or earnest-penny of their eternal salvation. Whereas if we will not so far forth trust *God*, as we would one another; if we will give nothing for *God's* and for *Christ's* sake, who have given us our selves, and all we have: just it is he should suffer us to beg our selves, and have our children beggars, permitting none to extend mercy towards them, as he hath peremptorily threatned, *Psalm.* 109. 10, to 17.

As without *God's* special Providence, Blessing, and gracious Guidance, thine and their Estates is subject to such innumerable casualties, that out of the highest flow of plenty; they may easily be brought to as great an ebb of want and penury. They may be oppressed by those who are more mighty; or be defrauded by those that are more crafty; the States displeasure, or their own faultiness may turn them out of all: or in this cunning Age, wherein there are none more skilful to build strongly, then others are to undermine, and supplant: there may some crack or flaw be found in their Title; and so for want of words or letters to carry it, thy Children may be deprived of the benefit of thy care and providence. But if *God* take the care and charge over them; he is such a faithful and powerful Guardian and Protector, that none shall be able to wrest their portion and patrimony out of his hands.

CHAP. LXI.

BUT admit wee were assured, that the goods which we spare from the relief of the poor, and leave to our children, should prosper with them, and make them great on the earth; yet
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were there no reason, why for this we should neglect these works of mercy: For why shouldst thou love thy children better, then thine own person, and in providing for them, neglect thy self? Yea, why shouldst thou prefer their Wealth before thine own soul? and their flourishing Estate in the World, which is but momentary and mutable, before the fruition of those joys which are infinite and everlasting? What comfort wil it be unto thee, if for getting some trifles for thy posterity on Earth, thou hast lost *Heaven*? or to remember that thy children ruffle it out in worldly wealth, and superfluous abundance, when thou shalt be stripped of all, and want a drop of cold water to cool thy scorching heat.

But this is the case, (with which I will conclude:) First, the gain of giving is inestimable: *God* and *Christ*, who are owners of the whole World, hath promised we shall be repaid with the increase of an hundred fold here, and ten thousand, thousand fold in *Heaven*, and that our children and posterity shall reap the fruits of our benevolence. And

Secondly, The security is beyond all exceptions; for we have *God's* Word and Hand-writing for it, even express *Testimonies*, *Precepts*, and *Promises* out of both *Testaments*; who is so true of his word, that he never failed a tittle in the performance thereof, and also all-sufficient to perform: *Nihil promittit, & non reddit; fidelis ille factus est debitor, esse tu avarus exactor*, as *Austin* on *Psalm 32*. Only herein lyes the defect, in this *Atheistical* age, most men believe not that there is a *God*; or if so, they wil not, or dare not trust him so far as they would do

do a man whom they take to be able and honest. This must of necessity be the main and only reason why men are no more liberal to the poor: As for instance, If a man of Worship or Credit should speak or write to one of us, and wish us to disburse such, or such a sum of money to the poore about us, and he would take it as his own Debt, and not onely pay it us again, but take it as a great favour; We would willingly do it without any reluctancy, yea rather then fail, we would borrow it, though we had our selves many children; yea, there is no man when he sows his ground, thinks that it is lost and cast away, or so buried in the Earth, that he shal never see it more: No, he looks that that should bring him in a great deal more, and pay him with overplus, for all his cost; and this hope makes him prodigal of his Seed, so that it shal have as much by his good wil, as the ground can bear or bring forth: And does not this plainly prove, that we wil give credit to a man's Word or Bond; yea, that we wil trust the very ground it self, rather then take *God's* or *Christ's Bond*, or the *Bible-Security*? You know the place wel enough, where *God* hath given his *Bill* to you, for the re-payment of what you give to the poor, *Prov. 19. 17. He that giveth to the poor, lendeth to the Lord; and that which he hath given, he will repay him again.* Lo brethren, the bill of *Gods* own hand (as I may call it) in which he hath both acknowledged the Debt, and promised payment. Be it known unto all men by this present promise, That I the *Lord God of Heaven & Earth*, do own and acknowledge my self to be indebted to every merciful or liberal man, all those sums of money

money which he hath bestowed, or shal bestow in relieving the distressed, to be paid back unto him whensoever he shal demand it, (for a *Bond* or *Bill* that names no day of payment, binds to pay it at demand) and to this payment wel and truly to be paid, I bind my self firmly by this present promise, sent, sealed and delivered by *Solomon* my known *Secretary* or *Scribe*. So that not to give readily upon this consideration, is to proclaim the *Lord* an insatiable or a dishonest Pay-Master; either that we do not believe *God's* Promises, nor give that credit unto him on his Word, which we would give to a *Turk* or *Infidel* dwelling among us; or that we do not esteem the payment of his *spiritual Grace*, or *Heavenly Glory* (which together vvith pecuniary pay, is super-added) for current money, or of equal value to these transitory trifles, which we impart unto the poor; for if a man of any credit should promise for the laying out of an hundred pounds, that we should have Annuity of a hundred pounds a yeare, for term of life; how eagerly would we catch at such an offer, though the quick approach of Death might make us loosers by the bargain? But *God* promiseth, that if we wil lay out our money on these uses, wee shal have an hundred for one of these Earthly trifles, together with Spiritual, heavenly, & everlasting Treasures to boot, in the Life to come. So that it is undeniable, if we do not obey the Precept of *God* herein, we charge *God* with flat falshood: For consider, *God* saith he wil repay it, thou saist, He wil not. He saith, That to give, is the onely vway to have, and to grow rich; yea, never to want, nor to have thy Children

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want: Thou sayst, if I give so much, I shal never be rich, yea I shal be a Beggar. What is this, but to give God the Lie, and to make the excuse worse then the fault.

For shame then, let us acknowledge the sufficiency, and faithfulness of God: and go away assured, that he wil abundantly perform more then we can imagine, according to the riches of his grace, in *Jesus Christ*. Nor can we doubt, but God is as good a Debtor, as a giver; for if he freely give us wherewithal to lend, and grace to give, he wil much more pay us what we have lent, and give us because we have given: that is his Bounty, this his Justice. As what says *Saint Paul*? *God is not unrighteous, that he should forget your work and Labour of love, which ye shewed towards his Name; in that ye have ministered unto the Saints, and yet minister.* As if hee should say, that God were unrighteous, if he should do so, *Heb. 6. 10.* Dost thou then love thy money? and wouldst thou have it increased? Deliver it not into the hands of men (*saieth Saint Austin*) who wil rejoyce when they borrow, and mourne when they repay it: increat, that they may receive, and calumniat when they should restore: who may be bankrupt and cannot, or deceitful and wil not pay; or who wil put thee off with many delays, and trouble thee with expecting, as they have formerly troubled thee with their importunity in borrowing. But if thou be a wise Usurer, chuse God and *Christ* for thy Debtors; who are owners of the whole world, and all-sufficient sureties. (not subject to any casualties) and just beyond all exceptions, or comparison. *Nihil promittit & non reddit, fidelis ille factus est debitor, esto tu*

avarus exactor, as *Austin* on *Psalms* 32. And as the payment is most assured, so the gain is inestimable; so that we cannot lay up our wealth in a safer, or better hand: we cannot have a better *Debtor* then our *Maker*; nor a better *Bond* then the *Bible*, *Prov.* 19. 17. *Luk.* 6. 35.

CHAP. LXII.

BUt thou seest not this increase in thy worldly estate by giving Alms, nor dost thou perceive, that it brings thee any such blessedness as hath been talked of.

Answer, This Objection makes me conclude, that thou art a Miser, and deservest not the name of an Alms-giver: or if so, let me add, that if thou believest no more then thou seest, why dost thou take upon thee the name of a *Christian*? who liveth by Faith, rather then by Sence: For by how many secret passages can *God* conveigh unto thee the reward of thy Alms-deeds? though he writeth no Supercription upon them, to certifie thee for what it is sent; it is sufficient that thou hast it, and that thou knowest that he sent it: As for the reasons which moved him to give these benefits unto thee, he wil acquaint thee with them more particularly when he shal cal thee to make up thy reckoning. Thou growest in thy stature from a Child unto a Man, and thou seest not thy growing, though thou perceivest that thou art grown: neither knowest thou the particular time, and means when, or whereby thou comest to this height: And thou knowest and acknowledgest, that thou art nourished by thy meat, though thou seest not the secret passages whereby it is carried from the Stomach to the several parts; nor canst tell

tell at what time, or by what food thou hast been chiefly nourished. Why then hast thou not the like faith? and much stronger in spiritual, then thou hast in respect of natural things? seeing they are much more secret and insensible; and when thou hast *God's* promise of reward, and seest it performed by his blessings multiplied upon thee, why dost thou doubt? or call them into question? or ascribe them to thy self, or other helps? seeing whatsoever the means are, they are of *God's* sending. Finally, if thou sayest, that thou seest no possibility of increasing thy wealth, by giving away a great part of it unto the poor; I answer, And what more reason hast thou by the collection of Sence? that thy seed which thou sowest should be multiplied, which thou castest away, and lettest to rot in the earth, unless thou hast learned it by experience: And is not *God's* Word a more infallible Teacher, and surer ground for thy faith to rest on: especially when thou art not without experience of the like increase, springing from the sowing of the seeds of thy beneficence.

To conclude this point, if thou doubtest of these promises of *God*, made unto those who relieve the poor; because thou seest not how, or when they are performed; why dost thou believe the Remission of thy sins? Salvation by *Christ*? and everlasting life? when as thou seest none of these, nor hast any other ground but *God's* promise, even as thou hast for the reward of thine Alms-deeds: And therefore if thou doubtest of the one, thou doubtest of the other: and were not the profession of thy faith, concerning those

spiritual things good cheap ; but that it should cost thee as dear, as the giving of Alms: thou wouldst doubtless discover and proclaim thy infidelity there, as well as here ; and plainly shew, that it was in meer formality and hypocrisie. Methinks our mistrust, or at least the smal confidence we have in what *God* speaks in his Word, especially touching temporals, is the greatest wonder in the world. And certainly if we cannot trust him for our bodies ; how do we, or how can we trust him with our souls ? which is the greater trust. But beloved, what I speak I speak not to all ; for we have perswaded our selves better things of you, and such as accompany salvation, though we thus speak, *Heb. 6. 9.*

And so I have finished, what at first I promised ; with an overplus in behalf of the Poor : But as *John* could onely Baptize with water ; so I can but teach you with Words ; and when *God* withholds his contemned Grace, *Paul* himself cannot move a soul.

If the *Holy Ghost* shall set it home to your hearts, that you may so meditate on what hath been spoken, and so practise what hath been prescribed ; that *God* in *Christ* may be pacified, your sins by free grace pardoned, and your souls eternally saved : That while you are here, you may enjoy the peace of *God* which passeth all understanding, *Philip. 4. 7.* and when you depart hence, you may arrive at the Haven of all happiness in Heaven ; where is fulness of joy, and pleasures for evermore, blessed and happy are yee, *Psal. 16. 11.* Which being my prayer and hope, I shall not onely take my work off the Loom, or turn my Pinnace into the Harbor ; by making

making a conclusion of this subject (as well considering, that those who are most insatiable in other things, will soonest be cloied with *Mannah*) but likewise take leave of the *Press*; and that for these Reasons:

First, according to my scantling I have said something (if not sufficient) in one or other of my *Six and thirty Pieces*, to each soul seduced, or afflicted.

Secondly, (which would by the Reader be considered:) As he gathers that reads; so he spends that writes: and who so spends ere he gathers, shall soon prove *Bankrupt*:

Thirdly, because the Bow that is alwaies bent; will soon grow weak, and sluggish.

Fourthly I have bestowed so many years, and taken so much pains in gleaning ears of corn with Ruth, grinding at the Mill with Samson; in binding Sheaves, carrying to the Mill, Barn & Garner; threshing, Winnowing, Garbling, Kneading it into Paste, making it into Loaves, and baking it into Bread, that so I might have fine *Manchester* to set before you, (my most welcome Guests) that (with Martha, in entertaining her Saviour) I have wearied my self. And the truth is, no money could have hired me to have taken the pains; had not an earnest desire and hope of the common good continually spurred me to go on. Only for this cause, and the great pleasure I have taken in the work or imployment: I would not for a world have been debarred from it. This may seem a *Paradox*; but it is the immediate gift of God, (to those that he im-

134 *Thankfulness the Art of Happiness.*
ploies in such his service) thus to counterpoise their
labour with more then answerable delights.

Now unto the King Everlasting, Immortal, Invi-
sible; unto God onely Wise: be Honour and glory, for
ever and ever, Amen, 1 Tim. 1. 17.


If you cannot remember all that I have said;
yet at least remember what the Holy Ghost says
in these ensuing places: Godliness is profitable for
all things; and hath the promises both of this life, and
of the life to come, 1 Tim. 4. 8. The Lyons do lack, and
suffer hunger: but they that seek the Lord, shall want
nothing that is good. Psalm 34. 9, 10. Many sorrows shall
be to the wicked: but he that trusteth in the Lord, mer-
cy shall compass him about on every side. Psalm 32. 10.
He that giveth to the poor, shall not lack. Prov. 28. 27.
All things shall work together for the best, unto those that
love God. Rom. 8. 28.

FINIS.

The sad and doleful Lamentation

of ORIGEN after his Fall: Set up as a Sea-Mark to make others beware of doing the least Evil, that good (even the greatest good) may come of it.

BEing much affected with this Example of Origen, as deeming it exceeding rare, remarkable, & forcible to make others beware: I have much desired, that some Stationer would print it with some other small piece, for the common good; and thereupon I engaged first one, and after that another, who were to print Spira, that they would add this of Origen unto it, leaving my Copy with them; but neither of them kept their promise, because forsooth, that of Spira alone would sell for six pence, and both together for no more. A solid reason! while a little gain shall be more stood upon, then the glory of God, and good of Souls. Yet this is the worlds method, and as common, as cursed and barbarous, which considered, none of them (I hope) can justly blame me for filling up the void pages of this sheet with that which may pleasure thousands. For I dare say, there is not one Reader of forty, that have formerly met with the same in any Author.

 In the days of Severus lived Origen, a man famous for Learning, and in mental excellencies most rare and singular: he was bold and fervent under the reign of Severus, Maximinus, and Decius, in assisting, comforting, exhorting and cherishing the Martyrs that were imprisoned,

soned, with such danger of his own life, that had not God wonderfully protected him, he had bin stoned to death many times of the heathen multitude; for such great concourse of men and women went daily to his house to be catechised and instructed in the Christian Faith by him, that Souldiers were hired of purpose to defend the place where he taught them.

Again, such search sometimes was set for him, that neither shifting of place nor Countrey could hardly serve him. In which laborious travels and affairs of the Church, in teaching, writing, confuting, exhorting & expounding, he continued about fifty two years, unto the times of *Decius & Gallus*; divers and great persecutions he sustained; but especially under *Decius*, in his Body he sustained Bonds and Torments, Rackings with Bars of Iron, stinking and dark Dungeons, besides terrible threats of Death and Burning; all which he manfully and constantly suffered for Christ: Yet at length (like an Ickle) he that could endure the rough Northern wind of Persecution wel enough, melted with the heat of the Sun, (sweet Allurements and fair Promises of Satan and his Adherents; his own flesh also, proving a treacherous Solicitor:) For in the end, being brought by the Idolatrous Infidels to an Altar of theirs, he shamefully condescended to offer Incense thereupon, in manner as followeth, by his own Confession.

When (saith he) I sought to allure & win these Idolaters by cunning means to the knowledge of the Son of God, after much sisting they promised me (unhappy man!) that they would by crafty conveyances avoid the subtilty of Satan, and

and be baptized; But being ignorant and unskillful in their divers cunning sleights, they (together with the Devil) undermined my simplicity, and Satan turning himself into an Angel of light, reasoned with me that same night, saying, *When thou art up in the Morning, go on and persuade them, and bring them unto God; and in case they demand ought of thee, so they will hearken and condescend unto thee, do what thou shalt think necessary, without staggering at all at the matter, so the end many may be saved.* And again, the Devil going before to prepare the way, whetted their Wits to devise mischief against me, silly Wretch, and sowed in their minds hypocrisie, dissimulation, and deceit. But I, O unhappy creature, skipping out of my Bed at the dawning of the day, could not finish my wonted Devotions, neither accomplish my usual prayer. But wishing that all men might be saved, and come to the knowledge of the Truth. I folded and wrapped my self in the snares of the Devil, I got me unto the wicked Assembly, I required of them to perform the Covenant made the night before; and coming (as I thought) unto the Baptism; I (silly soul) not knowing of any thing, answered but in a word, and became reproachfully defamed. I spake without malice, yet felt I their inveterate and deadly spite; for instantly the Devil raised an Assembly about me, who carried me to an Altar of theirs, where a foul filthy *Ethiopian* being appointed, this option or choice was offered unto me, namely; *Whether I would sacrifice to the Idols, or have my Body polluted with that foul and ugly Ethiopian.* In which strait, I having ever kept my Chastity undefiled, and much abhorring that filthy villany

villany to be done to my body, brake out into many moans, lamentations and cryes against both. Yet (*O* wretched man that I am) at length yeilded rather to sacrifice. Whereupon the Judge putting Incense into my hand, caused me to set it to the fire upon the Altar; for the which impiety I was delivered both from that and Martyrdom. But upon my discharge, the Devil raised such an out-cry in the City, in pronouncing against me that just, and yet unjust sentence, *Origen hath sacrificed.*

Whereupon he was excommunicated out of the Church, and driven with shame and sorrow out of *Alexandria*; and going to *Jerusalem*, and being there among the Congregation, was requested by the Priests to make some Exhortation in the Church to the people; the which he refused to do for a great while; but at length being constrained through importunity, he rose up, and turning the booke as though he would have expounded some place of the Scripture, he hap'ned upon, & read onely the 16. verse of the 50. Psalm, where he found it thus written; *But God said unto the sinner, What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant into thy mouth, seeing thou hatest instruction, and castest my Word behind thee?* Which being read, he shut the Book, and fate down weeping and wailing, the whole Congregation weeping and lamenting with him; he said unto the Church, *Wo is me; my Mother which brought me forth as an high and lofty Terret, yet suddenly I am turned down to the ground; as a fruitful Tree, yet quickly withered; as a burning Light, yet forthwith darkned; as a*
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running Fountain, yet by and by dried up. Wo is me that ever I was decked with all gifts and graces, and now seem pitifully to be deprived of all. The Lord hath made and ingrafted me a fruitful Vine, but instead of pleasant Clusters of Grapes, I brought forth pricking Thorns: Let the Well-springs of tears be stirred up, and let my Cheeks be watered; let them flow upon the earth, and moisten it; for that I am soaked in sin, and bound in mine iniquity; every creature sorroweth, and may well pity my case, for that I was wont heretofore to pour out my prayers unto God for them all; but now there is no salve for me: Where is he that went down from *Jerusalem* to *Jericho*, who also salved and cured him that was wounded of the Thieves? Whenas I went about to enlighten others, I darkned my self; when I endeavoured to bring others from death to life, I brought my self from life to death.

Oh blinded heart! how didst thou not remember? O foolish mind! how didst thou not bethink thy self? O witless brain! how didst thou not understand? O thou Sence of Understanding! Where didst thou sleep? But it was the Devil which provoked thee to slumber and sleep, and in the end to slay thy unhappy & wretched soul: He bound my power and might, and wounded me. I bewail sometime the fall of *Sampson*, but now have I saln far worse my self. I bewailed heretofore the fall of *Solomon*, yet now am I saln far worse my self. I have bewailed heretofore the estate of all sinners, yet now am I plunged worse then them all. *Sampson* had the hair of his head clipt off, but the Crown of Glory is saln off my head. *Sampson* lost the

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the carnal eyes of his body, but my spiritual eyes are digged out: Even as he was severed from the *Israelites*, and held captive among *Idolaters*, so I have separated my self from the Church of God, and am joined with evil spirits. Alas! my Church liveth, yet am I a Widower. Alas! my Sons be alive, yet am I barren. Alas O Spirit which camest heretofore down upon me, why hast thou forsaken me? O thou Devil, what hast thou done unto me? O Satan, how hast thou wounded me? It was the wiliness of a Woman that brought *Sampson* to his confusion; but it was my own *Tongue* that brought me to this sinful Fall. Alas! every Creature rejoiceth, and I alone forsaken and sorrowful. Bewaile him that is bereaved of the Holy Ghost; bewail me that am thrust out of the Wedding-Chamber of Christ; bewail me that am tormented with the prick of Conscience; for now it behoveth me to shed infinite tears for my great sin. Who knoweth whether the Lord wil have mercy upon me? Whether he will pity my fall? Whether he will be moved with my desolation? Whether he will have respect unto my humility, and incline his tender compassion towards me? Now let the Elders mourn, for that the staffe whereto they leaned is broken. Now let the young men mourn, for that their School-Master is slain. Now let the Virgins mourn, for that the advancer of Virginity is defiled. Now let the Priests mourn, for that their Patron and Defender is shamefully false from the Faith. Assist me holy Spirit, and give me Grace to repent. Let the fountain of tears be opened, and gush out into streams, to see if that peradventure I may have the grace worthily

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worthily and throughly to repent: Why hast thou shut my mouth by the holy Prophet *David*? Am I the first that have sinned? Or am I the first that fell? Why hast thou forsaken me, and banished me from among the Saints, and astonied me to preach thy Laws? Saint *Peter* the Pillar of truth, after his fall, wiped away that bitter passion of forswearing his Master, with mournful tears, and was purged from the venom of the Serpent in a short time. Restore me again to my former health of salvation: O all ye which behold my wounds, tremble for fear, least God forsake you, and you fall into the like crime. O wo is me that I am severed from among the company of the blessed Assemblies: I have my death's wound: I see the Clouds in the Skye shadowing the Light from me, and the Sun hiding from me his bright beams. O Satan! What mischief hast thou wrought unto me? How hast thou pierced my breast with thy poysoned Dart? Thinkest thou that my ruine will avail thee any thing at all? Thinkest thou to procure unto thy self ease and rest, whiles that I am grievously tormented? But how can I speak, whenas my Tongue is tyed? My lips dare not once move; my throat is dammed up; all my senses and instruments are polluted with iniquity. But I will proceed on; and first, I will fall to the ground on my bare knees, and make mine humble supplication unto all the faithful and blessed of God, both great and small, that they will help me, silly wretch, which by reason of the superfluity of my sinne, dare not crave ought at the hands of God: O ye Saints and blessed of God, with waterish eyes, and wet cheeks soaked in dolour and

and pain. I beseech you to fall down before the Mercy-seat of God for me miserable sinner, who in me, that am compassed thus on every side, & shut up in my sin: The Lord hath made me an Angel, I have made my self a Devil: I was as as a skilful lawyer, yet am I overthrown by my unrighteous dealing: I was an heir of the Kingdom of God, but now am an inheritor of the Kingdom of the Devil: I am choaked with infamous doings; but who wil Minister Moisture unto the Temples of my Head? and who wil give streams of tears unto my Eyes, that I may bewail my self in this my sorrowful plight? O all ye my friends, tender my case, pity my person, in that I am dangerously wounded, in that I am a scorn to all men; for having trodden under foot the the Seal and Cognizance of my Profession, and joined in League with the Devil. In that I am rejected and cast away from the face of God; it is for my lewd life that I am thus polluted. I see the Spider over my seat building his Cobweb: There is no sorrow like to my sorrow; there is no affliction that exceedeth my affliction; there is no bitterness that passeth my bitterness; there is no lamentation more lamentable then mine? Neither is there any sin greater then my sin, for there is no salve for me. Where is that good Shepherd of Souls? I have broken my Vow I made in Baptism: Alas that ever I was Doctor, and now occupy not the room of a Disciple! Thou knowest, O Lord, that I fell against my Will: Who is able to signifie unto me, when again I shall be coupled, and made Companion of the Saints of God? O! I am not worthy to hear the Message of them that bring
such

such tidings; for the threats of the Prophets and Evangelists onely belong unto me. O the bosom of *Abraham*, the which I am deprived of! I am becom partaker with the Rich Man in his Condemnation, and scorching flames in the horrible pit? I am tormented with the prick of Conscience; I do fear the dreadful day of Judgment, for that I am damn'd for ever, I do fear the punishment, for that it is eternal. I will prostrate my self before the Threshold and Porches of the Church, that I may intreat all people both small and great, and will say unto them, Trample and tread me under foot, which am the foolish Salt, the unsavory Salt; tread me which have no taste nor relish of God: Wo is me that I fell most dangerously, and cannot rise again. Assist me, O Holy Syirit, and give me grace to repent, and wipe out of the Book of the Conscience, the Acculation printed against me: But thou, O Lord, think upon me, though I am of polluted lips, and have uttered lewd things with my Tongue; and accept thou Repentance, Affliction, and bitter tears, the dolour of my heart, and the heaviness of my soul; and have mercy upon me, and raise me up from out of the Mire of Corruption and Filth; for the puddle hath even choaked me up. Wo is me, that sometime was a Pearle glistening in the golden garland of Glory, but now thrown into the dust, and trodden in the mire of contempt? Wo is me, that the Salt of God now lieth on the Dunghil! O how many great streams of Lamentation and tears will wash away and purge mine humble heart? I will turn my talk to God: Why hast thou lift me up, and cast

cast me down ? I had not committed this impiety, unless thou hadst withdrawn thy hand from me. *David* sinned too bad in thy sight, yet after his Repentance thou receivedst him to mercy: Grant that I may not become an habitation for Devils, but that I may trample under foot the Devil, which hath trod upon me. I have fallen and am bruised, there is no health in me. *Why hast thou, O Lord, broken down my hedge and strong holds, The wilde Boar out of the Wood hath destroyed me, and the wilde Beasts of the field hath eaten me up. Rid me, O Lord, from the roaring Lion, that the Bill of sin written against me may be blotted out; that I may cease from my Lamentation in the evening, and receive joy in the morning. Let my sackcloth be rent in sunder, and gird me with joy and gladness.*

Thus in his bitter affliction, and grief of mind he uttered these things confusedly, and out of order.

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